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The American JEWISH TIMES



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Tishri 5706

Rosh Hashonah

September 1945



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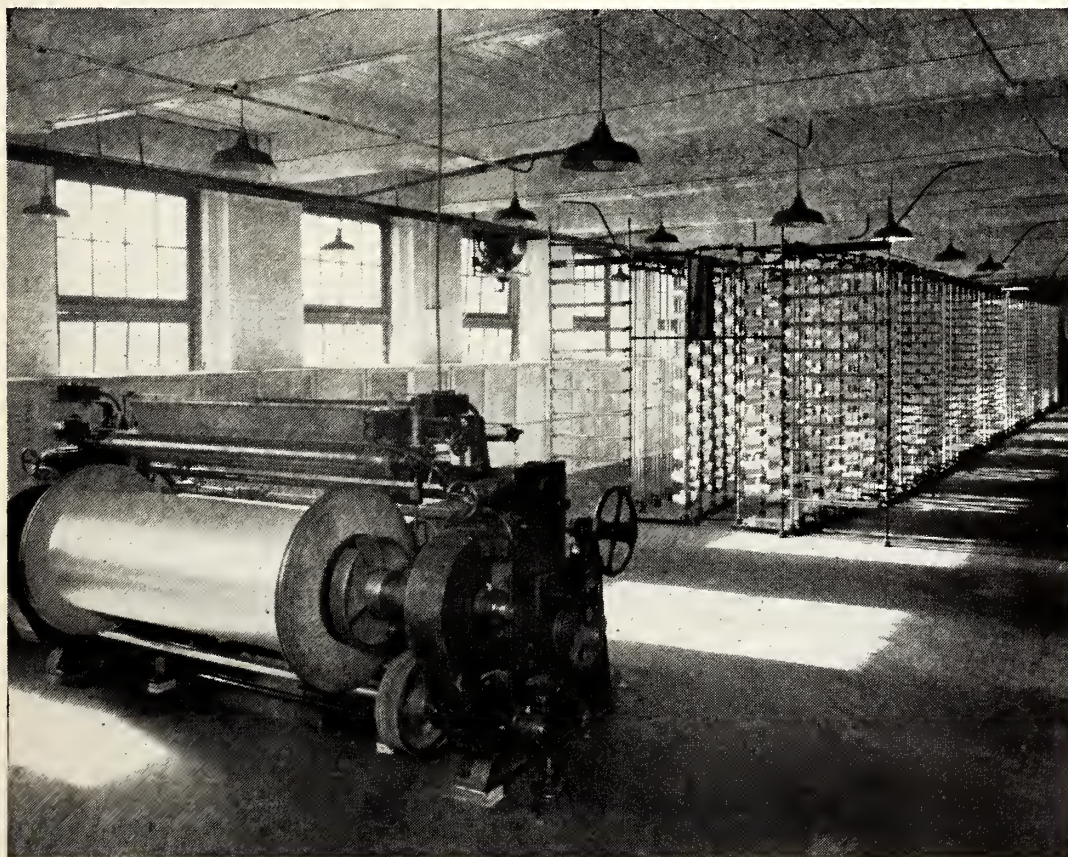


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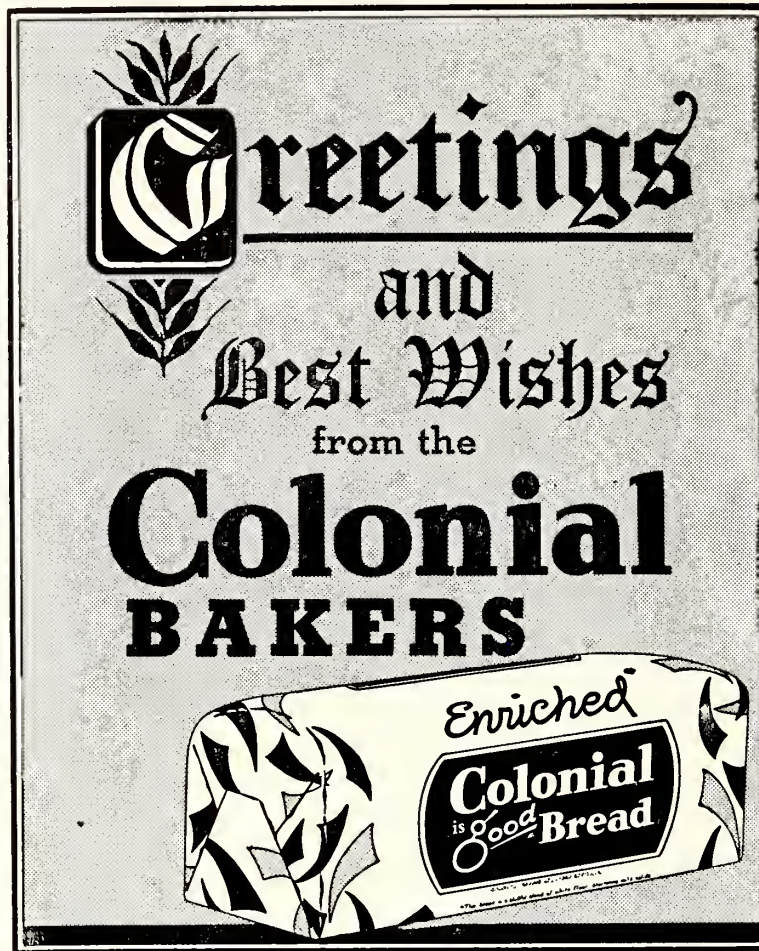
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The American Jewish Times

VOLUME XI

SEPTEMBER, 1945

NUMBER 1

EDITORIALS

CHESTER A. BROWN, Editor

5706

"God's in His heaven, all's right with the world."

That must be the universal thought of every Jew in welcoming the New Year. The coming of peace, after years of travail, is like a breath of rarified atmosphere, and many a heavy heart is lightened, as we give prayerful thanks.

Much has transpired in the year just passed to justify the hope that before we welcome 5707, world peace will be at least a temporary reality.

First in importance, of course, is the successful termination of the war in the European theatre. Even now the practical problems of working out the economic and political salvation of the European countries is in the process of being evolved, and a gigantic task it is, too.

There is much occasion for rejoicing this New Year, and for hope in the year to come. We could not be part of the thousands of years of Jewish history if we did not reflect the optimism that has kept our faith alive. And so we say with perhaps a bit more élan than usual, —Happy New Year!

We Ask Your Indulgence

Much of the material appearing in this issue was prepared before V-J Day. As a result, some of the opinions expressed and the greetings of our friends and advertisers may appear obsolete in view of the new developments. We therefore ask your indulgence and trust that you will read with this understanding, and make due allowances.

For a Better Understanding

Beginning in this issue, THE AMERICAN JEWISH TIMES presents a series of articles on the fundamental ceremonials of the three religions —Catholic, Protestant and Jewish. These have been taken from that splendid book, "One God," by Florence Mary Fitch, and published by the Lathrop, Lee & Shepard Company of New York, N. Y.

In presenting these articles, which are sponsored by the National Conference of Christians and Jews, we are confident that our readers will have a special and genuine interest in the brief insight that they will be given into the elements of the Protestant and Catholic religions. The articles referring to the Jewish religion will in turn be of interest, we believe, to our non-Jewish readers, of whom we have many.

It is our confident belief that better inter-faith relations are almost entirely dependent on better understanding, and it is in this spirit that the series is presented.

Another Red Herring?

A prominent Catholic layman once said that in his opinion the only important difference between Catholicism and Judaism was that the Catholic Church believes Jesus is the Messiah, and the Jewish tenet is that the Messiah has not yet arrived.

A difference almost as portentous seems indicated as between Zionists and anti-Zionists in an "Inquiring Reporter" routine conducted by the American Council for Judaism in some of their recent Information Bulletins. Through the question and answer method, the Council attempts to point out that the basis for their anti-Zionism is their belief that anti-Zionism is not an incurable disease, whereas Zionists believe it is. They contend that the only reason Zionists urge the establishment of a National Jewish Homeland in Palestine

is that they consistently refuse assimilation and in general reflect a defeatist attitude with regard to their opportunity to live comfortably in their adopted lands.

We do not know whether the Council is trying to be naive, or not, but it would seem that at best their hope for a non-prejudiced world lies so far in the future as to be unacceptable to many who would like to see a better condition, if not in their own lifetime, at least for their immediate progeny. So far, it would seem as if the mass of evidence rather supported the Zionist's viewpoint. Reports from the occupied countries—France, Poland, Germany, Czechoslovakia, Romania—all indicate plainly that the defeat of Hitler has not lessened anti-Jewish feeling in these countries. As a matter of fact, Holland and Belgium, previously at least tolerant, are also showing unmistakable evidence of anti-Semitism since V-E Day. These factors, together with many incidents within our own country, would tend to throw the Council's millenium for a considerable loss.

Of course, the charge against Zionism based on non-assimilation is by no means anew one. Its repetition at this time is hardly consistent in view of the steadily mounting obstacles to assimilation that are being reported daily in the press of the world.

However, we have gone off at a tangent and almost forgotten to point out the sophistry of the Council's line of reasoning. The American Zionists' desire for a National Jewish Home in Palestine is in no way related in their thinking to the matter of assimilation. Their hopes are based on a much higher idealism. A relatively small percentage of Zionists in this country, for instance, would go to Palestine even if a Jewish state were created there. Aside from their almost childlike belief in the possibilities of "emancipation and integration," it would seem as if the Council were just drawing another red herring across the trail, and in attempting to link up the responsibility for anti-Semitism with Zionism, they are just using fallacious reasoning to place Zionism in a disadvantageous position.

Even if this is a harsh deduction, someone ought to tell the Council that most Jews no longer believe in Santa Claus.

The British Elections and Palestine

To students of international politics and of the world economic scene, the result of the recent government elections in Great Britain did not come as a complete surprise. Few, however, expected the Labor Party to win by such landslide proportions. That it did is noteworthy, inasmuch as in a sense the repudiation of Mr. Churchill was involved, and many votes were undoubtedly cast as a personal tribute to the former Prime Minister. This merely emphasizes the strength of the Labor movement.

To a degree, the British results were forecast by events in the European theatre immediately following V-E Day. It soon became evident that there was a common leaven working in practically all of the occupied countries among the hitherto submerged peoples, that could not be mistaken nor ultimately denied. Its expression took different forms in different areas, but it was without doubt a related urge, even though it may have been unorganized.

It remains to be seen whether the new government will move quickly on Palestine, or as has sometimes happened, resort to methods of the "ins," forgetful of promises made when they were the "outs." We still must recognize the fact that there are many grave problems of a global nature that face the new government and can hardly expect that Palestine will be the first to be tackled. A little more patience is indicated.

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Chaim Weizmann's First Scientific Discovery

By MRS. CHAYA WEIZMANN LICHTENSTEIN

In this article, the sister of Dr. Chaim Weizmann gives a vivid description of the early environment of the famed scientist and Zionist leader and tells of his early years as chemical researcher. She gives a view of Dr. Weizmann unknown to most of his disciples.—THE EDITOR.

CHAIM used to write his family weekly. Whenever, for some reason or other, he was beyond schedule, his next letter would contain profuse apologies. Once several weeks had passed without a letter from him, Father, worried, telegraphed Chaim. A letter came explaining that his silence was due to his absorption in a special research project which may lead to an important discovery. Chaim wrote us that the authorities at the University of Berlin were extremely courteous, permitting him fullest use of their laboratories, at all hours. It had already happened that he spent stretches of 24 hours on end at his work.

We waited impatiently for further news of his work. Father had wanted to drop all his business and go to Berlin to be near Chaim, but mother felt that that might distract Chaim from his work and so father remained at home.

One bright, cold February day we received a telegram from Berlin. Father's hand trembled as he fumbled with the envelope. His eyes grew bright as he cried: "Rachel! Children! Chaim has made his discovery. We shall receive a detailed letter tomorrow!" We embraced our parents, kissed them and danced with delight. Reb Baruch Harbuz, an old man who used to run errands for the family, stood there with tears in his eyes and suddenly vanished. He was a Chassid, this old, sickly little fellow, aglow with religious fervor. We did not notice his disappearance. But only a short while passed when the door was pushed open and Reb Baruch Harbuz came in dancing, accompanied by a score of Chassidim, none of them regular visitors at our home, but all, as is customary with them, ready to rejoice.

Festivities

The Chassidim were followed by a boy carrying several baskets laden with brandy, wine and other varieties. Reb Baruch, tipsy at the mere sight of the bottles, raised his voice and ordered mother in the sure-and-certain manner of a Chassid when he is about his Crassidic business: "Racheleh! It's your turn! Go into the kitchen and prepare something proper from the Holy Land, for the day of our rejoicing has come!"

The news spread rapidly through the town. Friends and acquaintances came flocking. Reb Baruch acted as master of ceremonies. The Chassidim danced and sang and were joined by father and our friends, students. For 48 hours the door never closed. Nobody felt tired and it seemed as though not only the family and friends, but the whole of Pinsk rejoiced in Chaim's achievement.

Reb Baruch, who until then had never spoken any language but Yiddish, because that was the only language he knew and because he had never met anybody who did not speak Yiddish, suddenly began shouting in Russian and kept it up for 48 hours. "Dielo Nash!" he shouted to father, meaning, "This is our affair!" And every time he shouted this slogan he burst into a Chassidic chant.

Relatives Arrive

Our relatives in Maruiki learned of the festivities at father's house and came dashing by sleigh. Aunts and uncles and nephews and nieces and cousins piled in. They were somewhat disappointed. They had arrived in the



CHAIM WEIZMANN

belief that an engagement contract had been drawn up between me and some wealthy bridegroom. For what other reason could there possibly be for such festivities? But father in his wisdom succeeded in explaining matters to them, and they agreed that this too is reason for festivity.

The Discovery

A few days later a long letter was received from Chaim in which he tried to explain his discovery.

It had to do with dyes produced from substances derived from coal-tar. Until then, in producing dyes, certain coal-tar compounds had been mixed with a sulphur compound by a process which required very expensive apparatus. Chaim had succeeded in carrying out this process by an electrochemical method which gave high hopes of lowering the prices of these dyes. Chemists prophesied that this would result in a revolution in industry.

Professor Knorre of the University of Berlin, who was very fond of Chaim, (Please Turn to Page 18)

BUILDING A NEW TRADITION OF JEWISH LEARNING

By ISRAEL M. GOLDMAN

Rabbi, Temple Emanu-El, Providence, R. I., and Director, National Academy for Adult Jewish Studies

DID you think that men would ever drop their business affairs and professional interests to travel considerable distances in order to spend a full week in Jewish study? Those of you who shake your heads and say, "No, that is impossible, that could not happen; American Jews are too much immersed in their personal business affairs to take time out for such things," had a surprise coming. For, when the second annual National Laymen's Institute, sponsored by the National Federation of Jewish Men's Clubs and the National Academy for Adult Jewish Studies under the auspices of the Jewish Theological Seminary of America opened its sessions on Tuesday evening, June 19, approximately 100 prominent Jewish laymen from many parts of the country had traveled to the Jewish Theological Seminary in New York City to start a five-day period of Jewish study under some of the foremost Jewish scholars and leaders of thought of our times. This is something new in American Jewish life. It is establishing a new tradition of Jewish learning in America.

How do we account for this new phenomenon?

A New Social Trend

The National Laymen's Institute is the logical outgrowth of a new social trend in America and an ancient tradition in Judaism. When time enough has elapsed so that the social trends of the first half of the 20th century can be evaluated properly, the rise of the adult education movement will rank high on the list. The present war, especially, has turned the minds of millions of Americans to serious study. According to a recent nationwide survey by the Gallup Poll, more than one-third of the adult population, or some 25,000,000, would like to enroll in adult education schools after the war, attending classes, and taking special courses. This Survey further indicated that a majority of adults who plan to enroll are not interested in commercial or vocational training, but want instruction which will enable them to understand better the world in which they live, and will show them how they can play their part in shaping the future of American life.

This trend in American life is happily reflected in the life of the American Jew. An adult Jewish education movement has sprung into being. Its most organized expression is found in the National Academy for Adult Jewish Studies, which was inaugurated in 1940, and whose purpose is "to unify and to extend programs of adult Jewish education." Scores of congre-

gations are sponsoring organized programs of Jewish study for their adult membership. Thousands of mature Jewish men and women who are enrolled in these courses are sincerely interested in making their Jewish heritage a more effective influence in their lives and in making themselves more valuable members of the Jewish community. It was, therefore, a forward step to convene the National Laymen's Institute to bring together Jewish laymen who desire to devote a specific period of time to Jewish study in one of the greatest centers of Jewish learning of our time. This new nationwide adventure in adult Jewish education is in part a result of the new and dynamic social trend called the adult education movement.

An Ancient Jewish Tradition

The emergence of the National Laymen's Institute results, however, not only from the social forces of our time, but even more from the age-old cultural and religious tradition of our school. Judaism conceives of education as a lifelong process that becomes more and more significant the older we become. Each year adds to our experience. Each year gives new background for what we are learning. Each year gives us added power to cope with the ever-changing problems

of life. Each year gives us added ability to make more mature judgments and decisions. From time immemorial Judaism has thus emphasized the concept of "Keviat Ittim Le-Torah," of setting aside fixed times for the study of Torah. No other people in history has as one of the "musts" of its spiritual life the Commandment: "This Book of Law shall not depart out of thy mouth, but thou shalt meditate therein day and night." (Joshua 1:8.) Every Jew was duty-bound to devote part of each day to Jewish study.

One of the most interesting and illuminating examples of this ancient tradition in Jewish history is to be found in the so-called "Kallah" Assemblies that were held in the Babylonian Academies twice each year, just before Passover and Rosh Hashonah. The exact meaning of the word "Kallah" is not known, but it has been well suggested that the word represents the initials of the Hebrew words "Keneseth Lomday Ha-Torah," meaning "The Assembly of the Students of the Torah." Thus, we see that Jews in Babylon traveled great distances to the famous academies of that day in order to study at the feet of the great masters.

The National Laymen's Institute is

the 20th Century American Jewish counterpart of the Kallah Assemblies of ancient Babylon. Today, as in olden times, Jews will be traveling considerable distances to meet in one of the great modern academies of Jewish learning to pursue Jewish knowledge. We are revitalizing an old Jewish tradition; more than that, we are building a new tradition of Jewish learning in America.

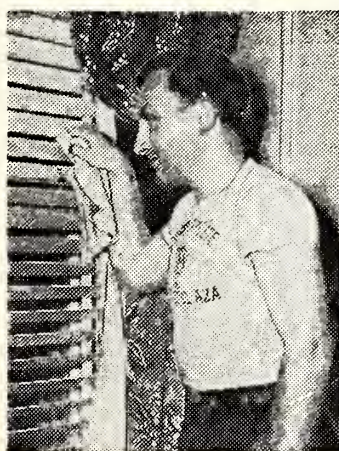
Masters of Jewish Learning

Who will be the masters of Jewish learning, and who will be the leaders of Jewish thought who will instruct and guide this unusual company of mature American Jews at the National Laymen's Institute?

It is worthy of note that no less a figure than Professor Louis Ginzberg, considered the foremost Jewish scholar of our day, will be one of the lecturers, speaking on the subject, "Jewish Scholarship and the Enrichment of American Jewish Life." The Bible scholar, Professor Robert Gordis, will teach Bible. Doctor Solomon Grayzel, editor of the Jewish Publication Society of America, will give a course entitled "The Evolution of Jewish Life in America." The well known rabbi, Professor Simon Greenberg of Philadelphia, will lead a course in "What

(Please Turn to Page 22)

B'nai B'rith Youth Swaps Housework and Baby-Minding for Bonds



Members of the Dr. Paul Ehrlich Chapter of Aleph Zadik Aleph, Brooklyn, N. Y., are doing housework and baby-minding in exchange for bond purchases. At the left an AZA boy is shown dusting Venetian blinds for a housewife who bought \$1,000 in war bonds. To the right, AZA boys mind a youngster for a lady who purchased \$1,000 in bonds. Daily the AZA boys and BB Girls clip hedges, wash windows, sit in with babies and do other chores to promote bond sales as the result of an auction at which the members auctioned off their own services to bond-buyers.



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A G.I. Hears the Lorelei

By CPL. NAHUM GUTTMAN

Another article by Cpl. Nahum Guttman who reports, from "somewhere in Germany" on sightseeing and the resurrection of Heine's Lorelei. Corporal Guttman, a frequent contributor to English-Jewish periodicals, was formerly Director of Public Relations of the National Labor Committee of Palestine and a leader in the Hechalutz and Haborim movements in the United States.—THE EDITOR.

ON the German border—By crossing a small pontoon bridge, I found myself inside Hitler's domain, visiting one of our battalions that had just cleaned out a German village. The treacherous "schumines" had not all been cleared from the sides of the roads, and the shattered dwellings were still infested with booby traps. When the supermen run out of flesh and blood and courage they sow these mechanical seeds of destruction to delay the advancing Allied armies. But it was Purim week, and I was glad to pound my boots on Haman's threshold.

On Purim day our Jewish chaplain appeared at the border town in which we were quartered. We had passed the word around for all the Jewish fellows to come to the Purim celebration. From outposts miles around they came, artillerymen, infantry, medics, enlisted men and a few officers, about fifty in all. Since the only synagogue in town had long since been demolished by the Nazis, and not a single Jewish soul was left here, we made use of a large room near the regimental convalescent center. When holidays come around, the boys try to get together, to socialize as much as to worship. But what would Purim have in store for us this year?

Well, the chaplain did not fail us. He dug up a baker from Delancey Street, Sgt. MacDougal, who made "hamantashen" with raisin fillings. And "latkes"—made by a woman who in happier days had worked for a Jewish family in another town. Where the sour cream came from we do not know, but it was there.

And right outside the window was the German border. Here liberation ended and conquest began.

The Allied armies have not come to free the Germans, but to rule them, to teach them a lesson, a stern but just lesson. On the French side of the border we are free to visit families, even German speaking ones, for the pro-Nazis have been taken care of by the proper authorities. On the other side—"do not fraternize with anyone."

Expects To Be in Germany a Long Time

We will probably be in Germany quite a while. At any rate, we will probably leave France soon, and I want to record some of the impressions the frontiersmen have made on me. Some of the oldest ones have lived under five reigns since 1870, these residents of Alsace-Lorraine.

A block from our headquarters we discovered a congenial family, the head of the household being an organist and music teacher. Several of his older sons are officers in the French Army, while the three younger boys and two daughters are at home. They provide the ritualistic music for the Catholic church, and there is music throughout the house—music and maps. One daughter, who has studied in Paris is a devotee of the

classics. The boys, two of whom were forced to go to German camps for military training, have their maps on the kitchen wall. Pins and ribbons indicate the war's progress.

The K. family is lively, educated and hospitable. I wondered how they fared under the Nazi regime. They were not molested much, although the boy now 19, was beaten up several times for failing to salute at Nazi parades. He and his brother of 17, recall the stringent "verukte" discipline of the camps they attended.

As we sat talking one day, our artillery a hundred yards away started to hurl some shells across the border, and the entire house shook. Across the street were empty barracks, and the man-made earthquake shook off one wall.

"They kept Russian prisoners there," Martha told me. "They were not mistreated badly, because all the people could see what was going on. But the food—black potatoes... We smuggled them something to eat whenever we could."

On the table was a book of German poetry, and I leafed through it. Mr. K. began to inquire about my knowledge of German writers. Some of them were familiar—Goethe, Schiller—some were unknown.

"In America, we studied some Heine," I said, steering the conversation.

"Oh he was verboten," the boys said in unison. And they added that their school principal was a rabid anti-Semite. That school principal was an object of scorn apparently, not only for his anti-Semitism but for affiliated character deficiencies.

After the literateurs came the musicians—Wagner (whom I mentioned first), Beethoven, their "lion" and others. Mr. K. singled out Mendelssohn as the "verboten" one, whose music was still in the K. family library.

So our conversation went from topic to topic—These French frontiersmen gave me new faith in the "common man" of Europe. I had met many of them in other parts of Alsace. Some admit that in the first year of Nazi occupation, they had more white bread than now, but simultaneously they lost freedom. It is freedom they ask for now, although the cake of real soap or bag of real coffee slipped to them, occasionally, by an American soldier is warmly appreciated.

"Jude"—the Password

Walking guard at our gasoline dump many miles from here, on the night of January 30th, I wondered what Hitler would say to his people on the anniversary of his ascension to power. It was doubtful whether he would speak at all. As it turned out, he, or a reasonable replica of himself, did talk. However, the last wail of resignation came (Please Turn to Page 36)

American Jewish Life as Seen by the Poets

By J. L. TELLER

MANY years ago when East Side slumming was in fashion and stargazing reformers and New England scions in rebellion against Puritanism would swoop down on East Broadway to inhale inspiration from the "dreamers of the ghetto," Yiddish poets were more fortunate than they are today. Every so often, a leading periodical would carry an editorial enlogizing a Yiddish poet and discovering a new "ghetto genius." Some of the Yiddish poets then translated into English were worthy of the effort, but most were not. They were crude craftsmen, inarticulate, and yet won the attention of literature outside the confines of the ghetto. In the past quarter of a century a new generation of Yiddish poets has grown up—articulate, sensitive craftsmen, cosmopolitan in outlook and comparable to the best poets writing in English, but they have had less good fortune than their predecessors and little is said or heard of them.

This writer hopes that Moshe Starkman's "Hemsech Anthology," embracing the last 25 years of Yiddish poetic writing in this country, will be acquired by all who read Yiddish and may soon be available in an English translation. For American poetry—the body of poetry created on American soil in the past quarter of this century—may gain in stature by the inclusion of what has been written by Americans writing in the Yiddish language. Their poetry is not that of immigrants and shopworkers, their poetry is reflective of an integrated America—expresses the problems and tastes of the American Jew, born or raised here. The average age of the poets in this anthology is forty, and few of them were older than fifteen on coming to the United States; some were much younger, a few born on American soil.

Professional Writers

In previous anthologies of Yiddish poetry, most poets gave manual trades as their vocations. The new generation of poets (and this is not intended as snobbery) are professional or semi-professionals, many of them—and some of the finest—are newspapermen. Previously Yiddish poetry in this country was mostly "social-conscious," i.e. centering around the sweatshop and the slums, and urging the masses to revolt against the frightful state of affairs. Another motif, less popular, was the too obvious Zionist motif expressing nostalgia for Palestine in crude terms. A subsequent generation of poets, some of whom are still writing and have made great reputations for themselves, wrote esthetic, self-centered verse, influenced jointly by the Russians and Germans. Many of the newest generation, represented in Mr. Starkman's anthology, follow the French and English tradition, and are contemporaries in every sense of T. S. Elliot, E. E. Cummings and James Joyce. But their leit motif is—Jewish. Here you

In this article, J. L. Teller reviews "Hemsech," an anthology of Yiddish poetry written in this country in the past 25 years. The traditions of Joyce merged with the traditions of Hebrew and Yiddish poetry constitute an important contribution to the body of poetry by Americans.—THE EDITOR.

have a keen awareness of America—its problems, its moods, its cultural fashions. But you have an equally clear awareness of Jewish traditions—literary, cultural, religious.

An attempt is made to synthesize these two traditions, the American and the Jewish, and to fuse Americanism and Jewishness not as the American Council for Judaism would attain it, by sacrificing one for the other, but as the great Jews of the Moorish period had sought to attain it. It is not an attempt to lose identity, but rather to extract the best of one and of the other and to interperit each in the light of the other.

No First Rank Poet

Jews, writing in English have as yet failed to make their mark on American poetry. Good craftsmen have emerged, but no poet to take his place in the first rank of American poets. Perhaps the younger generation will produce such. Perhaps Delmore Schwartz will be such. This is explained by the simple fact that they possessed too little of American tradition—just a single generation's tradition—and are completely oblivious of Jewish tradition. Their sources are shallow. Some, like James Oppenheim, fell back on the biblical tradition but that is so distant a tradition, if not fused with subsequent

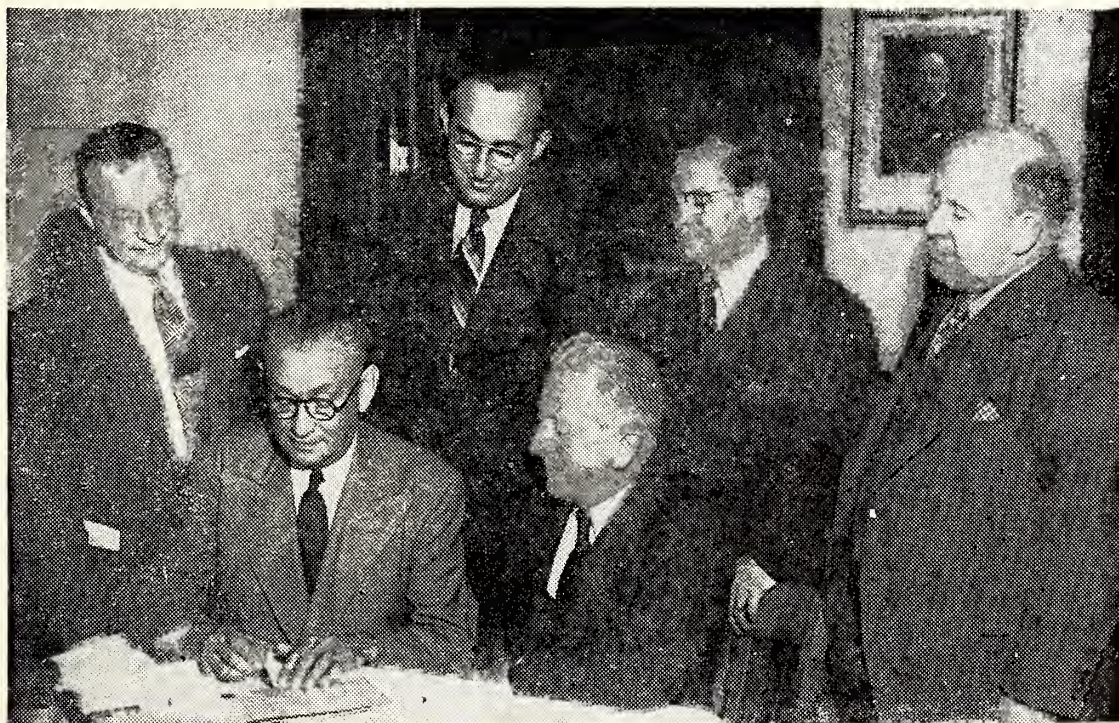
Jewish forms, that it resolves itself—as it has done in the case of Oppenheim, and as it does in some ultra-Reform temples—into mere rhetoric.

But the Yiddish poets, represented in this anthology, have lived so near to Jewish sources that writing in Yiddish they have created an American-Jewish poetry of a higher order than any in the English language.

No anthology is perfect. Neither is Mr. Starkman's. He has mistakenly applied his experience as a historian of Yiddish literature to his work as an anthologist, and has thus included in this collection too many names that may deserve mention, but are not deserving of representation. This diffuses the character of anthology. It gives the reader the impression of a feeble poetry than would be the case if Mr. Starkman had been more discriminating. It would be wise, in translating

(Please Turn to Page 36)

Los Angeles Hails U. J. A. Reconstitution With \$500,000 Check



In a dramatic gesture signifying its deep satisfaction at the reconstitution of the United Jewish Appeal for Refugees, Overseas Needs and Palestine, and its recognition of greatly expanded needs of the U. J. A. agencies this year, the Los Angeles Jewish Community Council sent an on account check for the sum of \$500,000 to the United Jewish Appeal. The \$500,000 check represented

the initial cash payment on the record sum which the United Jewish Welfare Fund of Los Angeles will contribute in 1945 toward the relief and rehabilitation program carried on overseas by the Joint Distribution Committee, the upbuilding and settlement in the Jewish National Home in Palestine supported through the United Palestine Appeal and the refugee adjustment activities of the National Refugee Service. The Los Angeles campaign is now vigorously driving forward to raise \$3,000,000, the bulk of which is to go to the United Jewish Appeal

for Refugees, Overseas Needs and Palestine. The following leaders gathered at the ceremony marking the signing of the check for the initial payment of \$500,000: (seated, left to right) Pinches Karl, treasurer, and Judge Harry A. Hollzer, president of the Los Angeles Jewish Community Council; (standing, left to right) Charles Brown, first vice-president of the Council; Leo Gallin, executive director of the United Jewish Welfare Fund; Max Firestein, 1945 campaign chairman, and Aaron Riche, secretary of the Jewish Community Council.

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A Sign of Justice

The United Nations Reparations Committee, which will determine what Germany must pay in materials and probably labor for its destruction of Europe, contains 21 American experts appointed by President Truman. Four of them are Jews: Dr. Isador Lubin, economist, who is top assistant to Edwin W. Pauly, Chief of the American delegation; Abraham Bergson, expert on German economy and industry; Moses Abramavitz, another industrial expert; and Seymour Rubin, who will handle legal phases of reparations.—*Jewish National Monthly*.

* * *

A Word of Warning

In well chosen words, addressing an Independence Day gathering in Hollywood, Supreme Court Justice Murphy warned against "the Nazi disease" here.

In Germany, "the Nazi disease" is under control. In none of the zones occupied by the Allied armies in Germany will we for a long time see any of the Nazi poison spread—but there are carriers of the Nazi disease elsewhere.

Even as Justice Murphy spoke there was a report from Havana to the effect that a group of Germans, recently released from internment in Cuba, have launched a good imitation of Goebbels' propaganda program in the Cuban capital.

We may expect that disgruntled Germans in other parts of the world will not fail to attempt to infect the new communities in which they may be, or to which they may immigrate, and in which they are not subject to Allied control.

Those Nazis who are free to spread their poison will unquestionably make the most of their opportunity. A famous Norwegian woman writer some time ago remarked that the German atrocities against the Jews had been so ghastly, that to justify themselves in their own souls, they would, after the war, even intensify the propaganda against the Jews.

We are unquestionably faced by a grave danger, in which simple liberal tolerance will not do. We must take very positive steps whenever we see the first signs of Nazi infection. Justice Murphy's warning is timely.—*The American Israelite*.

* * *

Even in the sad ritual of the day (Tish B'ab) there is a note of optimism and the hope is expressed that the Jewish people will once again be rehabilitated and its pristine glory restored, that Zion and Jerusalem will once again be rebuilt and that the Jewish homeland will be re-established there while the lot of the Jewish people in all other lands will be a happier one. In view of the present piteous plight of the Jewish people in many lands, the observance of that sad day becomes significant for the troubles of the Jewish people are now recounted on Tishoh B'ab not only as a memory of a sad past but as a reminder of what millions of Jews have suffered and many are still suffering even in our day as a result of tyranny, prejudice, and causeless hatred. Yet the Jew as the incurable optimist continues to hope for a better future not only for the Jewish people but all humanity, that people will live in amity and not in enmity with one another, and the predictions of the ancient prophets will come true, that there shall be an era of universal righteousness, justice, peace, and loving kindness.—*Chicago Jewish Chronicle*.

* * *

In a recent volume of essays, "The Yogi and the Commissar," Arthur Koestler succinctly observed that the chief reason why feeling men and women go on living while they know of the atrocious sufferings to which their brethren are subjected to is that in their heart of hearts, they can't believe that such abject suffering is possible.

For the sake of our brethren who still can be saved, we must compel ourselves to visualize, every minute of the day and in the still hours of the night, emaciated, sick, hungry, desperate, hopeless and homeless men and women who will perish unless we rescue them. This will inspire us with the unflagging determination and the courage

(Please Turn to Page 24)

Pete Ginsburg of Burma Road and Belmont, Mass.

By RICHARD C. WILSON

A correspondent of the American Red Cross tells, in this exclusive article, of a Massachusetts Jewish merchant who, as field director for the Red Cross, has become the lonely man's friend on precarious Burma Road.—
THE EDITOR.

PETE, the Red Cross Field Director, is well known up and down the Burma Road. Men and officers all call him Pete. Few know his real name. It is not uncommon for someone to call him Peter which always brings a chuckle from Pete.

Pete, a native of Belmont, Massachusetts, is Irving W. Ginsburg. He explains that a girl friend told him she didn't like the name of Irving, so she started calling him Pete, and the name has stuck. He is a retail merchandiser, having an interest in the Harvard Bazar, Inc., Cambridge.

"Field directing is very much like retail selling," Pete pointed out. "Only, you merchandise service and friendliness."

Jeeping down the Road is a far cry from motoring on the Boston Post Road, for the Burma Road is as rugged a roadway as there is in the world. It is literally carved out of the mountains. It twists and turns through passes and valleys, rises to more than 8,000 feet, skirts peaks where a driving miscene will plunge the driver and his vehicle over a drop of a thousand feet.

One mountain is so steep and the road so winding, that there are 16 cut-backs going up and 14 coming down. Many of the curves are hair-pin turns. At places, several road levels can be seen, one above the other. Road signs are in Chinese. Curve signs are Z's or S's, whichever characterizes the nature of the turn. Danger signs are exclamation points, and every now and then there is a picture of a bugle with a bulb attached which indicates that one should blow his horn.

Highway construction crews, signal outfits putting up telephone lines, combat liason teams, trucking and supply units, and medical outfits are scattered along the Road.

It is they who are being served by Pete. He was with them when the Japs were being driven from the Salween River area. He and his jeep were among the first across the Sweili River while the mountains flanking it were still in Jap hands.

"What the hell are you doing here?" was the surprised greeting Pete got when he crossed the Sweili. But, the men were sincerely glad to see him. Pete had a health and welfare message to deliver to one of the men. He also had comfort items and other things the men needed.

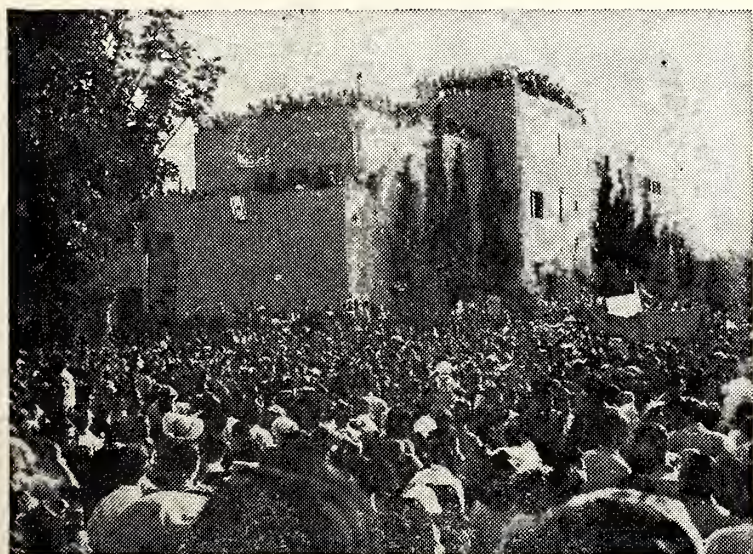
Pete the Comforter

But Pete is doing more than handing out comfort items. Men who are worried about the health or welfare of members of their families direct their problems to Pete. He, in turn, cables Red Cross chapters in the men's home towns, and sees that the answers reach the men. He delivers birth and death messages. He is consulted by Commanding officers who want information upon which to base consideration for emergency furloughs.

"If there is any job I hate to do, it is delivering bad news to the men," Pete said. "I remember last fall delivering a message to a man telling him his father had died. A month or so later I had to find him again and tell him of his mother's death. It really pulled my

(Please Turn to Page 32)

V-E Day in Palestine



Scores of thousands of Jews in Jerusalem packed the streets before the Head Offices of the Jewish National Fund and the other National Institutions to hear addresses from the Yishuv's leaders on V-E Day. From the balcony of the Head Office of the Jewish National Fund, Isaac Ben-Zvi, President of the Vaad Leumi; Daniel Auster, Acting Mayor of Jerusalem, and other Jewish leaders are seen (above) addressing the great gathering of Jerusalem Jewry on V-E Day. The Zionist colors were bordered in black, in mourning for the Jews murdered in Europe.

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The Settlement of European Jews in the Post-War World

A Britisher's Views on a Moot Question

By BERTHA L. BRACEY, O.B.E.

THOSE of us who profess and call ourselves Christians are far too apt, even when we are deeply stirred and relatively well-informed, to look upon the Jews of Europe as "objects." Objects of our deep pity, objects of our firmest resolve to reform, objects and occasion of shame and horror that a so-called Christian Europe could have produced in the twentieth century of the Christian era so unutterably hideous a picture of man's inhumanity to man. I am convinced that there must be a change, a fundamental change of outlook. The kind of Europe we shall build on the fearful ruins of the World War II, and the longer war against the Jews, which took a decisive turn with the formation of the National Socialist Party in Germany, will depend enormously upon the amount of spiritual power generated by European statesmanship: i.e., whether we are enabled to build a new European culture of planned freedom, integration and tolerance.

One significant contribution to this large end will be a really positive attitude towards the Jews, and Jewish culture. We have to consider these as subjects and not merely objects. European culture of the past centuries is inextricably mixed and mingled with Jewish culture. When Dean Stanley first heard of his appointment to the Chair of Ecclesiastical History at Oxford, he dashed in tremendous excitement to tell his mother the news and to say that he had decided to "begin with Abraham." Not enough people realize the significance of the revolutionary social experiment which is being put into practice in Palestine. Though it is not so vast, there are aspects of it which are as impressive as that being made in Russia. The survival value of Judaism is not for the Jews alone, but for all mankind. Post-war Europe will contain many hundreds of thousands of orphans. The achievement of the Youth Aliyah in saving, training and giving a chance of a full and free life to ten thousand Jewish children in the last ten years should not be looked upon as a task nobly done by the Jews for the Jewish children, but as a pioneer piece of work, which might well set the pattern for constructive work with other groups of abandoned and orphan children in Europe.

We do not yet know the full extent of the war of extermination against the Jews; we can only make mild estimates at the state of poverty, exhaustion and starvation in which we shall find the survivors. We do not know with any degree of accuracy exactly where we shall find many of the survivors. It is clear even now, however, that there are three lines of restoration and rehabilitation, and it is of the utmost importance that we should see these in relation to the whole problem of European recovery.

The three courses are, re-absorption in the countries of pre-war domicile; absorption in the country of present enforced domicile; and extra-European migration.

It is indeed doubtful whether the prognostications of a large European exodus are likely to be fulfilled. Will the still relatively under-populated countries have either the will or the capital for those large-scale developments which would lead to the satisfactory absorption of immigrants in large numbers? It is evident that large scale migrations call for a much greater measure of international planning, research, finance than can yet be seen as practicable policies. If and when the time is ripe for these, then Jewish migration from Europe might well be fitted into such projects. They are only likely to be healthy and stable if they are seen as part of the whole, for settlement by group immigration can only be ultimately successful if it is to the benefit, and *not only for the material benefit*, of the receiving area. There is real danger for Europe and the Jews if the solution of the Jewish problem is looked for in emigration alone, or even on a large scale.

Absorption in the area of present domicile is clearly not likely (even on the basis of our present inadequate information) to offer an adequate guarantee of security and restoration. Possibly the U.S.S.R. could and would make adequate provision for many thousands who now find themselves in Russia or Russian-occupied areas. It would seem essential, however, that the displaced Jews themselves should have freedom to choose, and it is hardly likely that anything like a majority would choose that way. Where there are small groups of Jewish refugees in countries of so-called "first refuge," absorption in situ, again by the choice of the individual Jews themselves, would seem to be a right and relatively easy way of solving a difficult and complex problem.

Re-absorption into the country of pre-war residence obviously presents different problems in different areas. In the democratic countries Jewish nationals who can be restored will clearly be welcomed on both humanitarian grounds and on grounds of democratic statesmanship. Democracies will not have fought Nazism to a finish, if they do not show that they are free from one of the most potent and poisonous arrows in the Nazi quiver. The question of re-absorption assumes an entirely different character in relation to those countries which have followed the Nazi lead of anti-Semitism. There will undoubtedly be a Jewish remnant even there, but no one could be so inhuman as to force Jews back among a population which has been taught hatred and vituperation for more than a decade, even

(Please Turn to Page 18)

David Means Beloved

By JOSEPHINE MAE KORNSTEIN

This is the winner of the \$50 War Bond First Prize in the short-story contest recently sponsored by the American Jewish Times. The author, Josephine Mae Kornstein, is the daughter of Mr. and Mrs. M. Kornstein of Charleston, W. Va. She was born in that city on November 19, 1928. She graduated from the Charleston High School in May of this year, an honor student. Although she has contributed some poems to her school paper, this is her first short-story. Miss Kornstein matriculated at Ohio State University this month, and will study social administration.—THE EDITOR.

IF you look up the name "David" in the dictionary of common names, you will find that it is a name of Hebrew origin and means "Beloved."

David was from Brooklyn—that combination "Little Jerusalem and Little Italy" of America. He lived in a Jewish neighborhood right next to an Italian one, complete with its own little noodle-shop. David was just an ordinary boy—almost. He went to an aeronautical high school where he learned to work with the planes he loved.

I remember 1940. That was the year I met David and Brooklyn. We went to the World's Fair together, reading funnies on the subway and making conjectures about the people walking around down below the El in Queens. Every time we went to the Fair, David had to visit the airplane exhibit. He would walk through the huge airplane on display, telling me all about its more intricate details.

"My, but that's a huge engine!" I gasped, on my first trip through the plane.

He gave me one of his great, beaming smiles and said, "I'm glad to hear you call it 'engine,' for so many people say 'motor' and that's wrong."

I remember the time we all went to Battery Park—David and I, his mother, whom I called Aunt Dee, and his little brother Phillip. It was my first real sight of the ocean. I stood there, looking far out over the water past the Statue of Liberty.

"Aunt Dee," I said, "let's take a boat trip out to the Statue."

"Not today," she answered.

"But, Aunt Dee, I am leaving New York next week."

"We will all take a trip next year when you come down," she insisted.

"Sure," said David, who had walked over to the edge of the embankment, "we two will climb all the way up to the light."

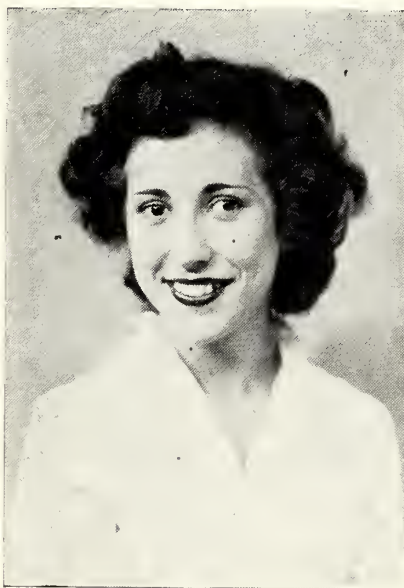
I stood looking out over the water and something of the lapping of the waves and the air which had suddenly grown chill seemed to say: "You will not come back next year or the year after that. New York will be different when you return." A heavy feeling of foreboding came over me.

I thought of Brooklyn, David, and the things we'd done together many times that following year, but there was one day that I didn't. That was on a Sunday in December of 1941 when everyone listened tensely to the radio among snatches of symphony music. David was sixteen then.

"I'll be in this afternoon on the 4:25 train." It was David's voice, along distance from Washington, telling

me he had missed train connections on his trip down to see me. He had one week's furlough from his camp, an airbase in Florida.

The week went by in leaps and bounds at the time, yet looking back it seems like a three months' vacation. Each night we had a sundae together at the corner drug store and then went for a long walk by the river. One night we went to the depot and watched



JOSEPHINE MAE KORNSTEIN

the trains come in. The day before he left we saw a movie. It was very sad at the end, where it showed boys being called from a canteen, to go overseas. For a long while after we'd left the theater David said nothing, and we walked home in silence.

That following October he was sent overseas and I got my first packet of V-mail stationery.

One of his first letters from "over there" told of services he'd attended at a small synagogue in London. "I sat there," he said, "my eyes following the endless lines of Mogen Davids on the curtains by the Holy Ark. I thought of all the other services I had ever attended in different places in the States—some of them with you, dear. I suddenly came to with a start. The congregation was singing 'Adon Olom.' I remember when you used to sing it all the time—almost like a popular song—that summer in New York. That night I scoured almost every jewelry shop in London it seemed, until I found what I wanted. You'll probably get it soon, if it's not stuck in the mail somewhere. It's a Star of David."

The little star arrived the following week. It was exquisite, made of diamond. (Please Turn to Page 42)

Our sincere good wishes to all of our Jewish Friends for a Happy and Prosperous New Year



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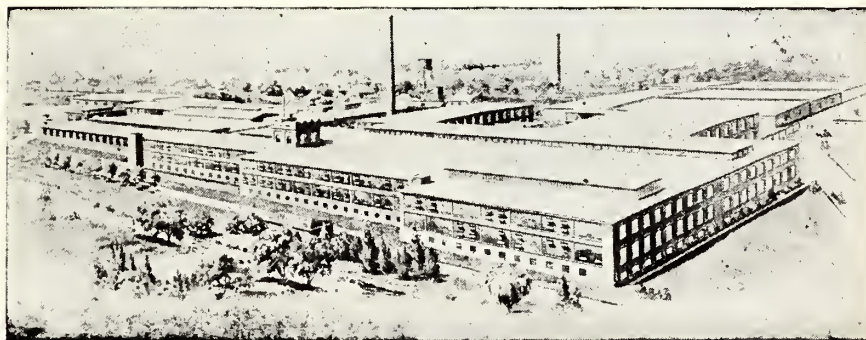
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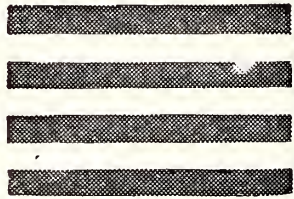
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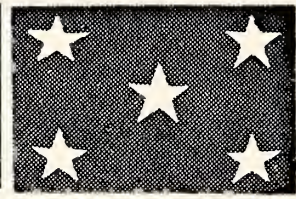
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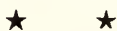
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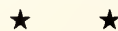
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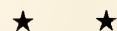
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An Interview With the Met's New Star, Regina Resnik

By WILLIAM B. SAPHIRE

Regina Resnik, the Metropolitan Opera's new star, is an unassuming "Yiddische tochter," raised in the Bronx, and expert at preparing a good Jewish meal, says staff writer William B. Saphire who interviewed Miss Resnik and her parents.—THE EDITOR.

REGINA RESNIK, at twenty-two the newest star of the swank Metropolitan Opera Company, can speak good Yiddish and is still "Rivkele" (Rebecca) to her grandmother, mother and dad. "Regina," she explains, is a "glamorized" version, for billing purposes only.

Regina's father, Sam Resnik, a manufacturer of luggage, came from Berdichev, the Ukrainian town whose "kosher" hostels and Yiddish speaking street car conductors are immortalized in Sholom Aleichem's stories. Her mother, Rachel Seidel Resnik, hails from nearby Mohilov.

Neither were surprised at the smashing success of their daughter's "emergency" debut in Verdi's difficult "Il Trovatore." When New York's hard-boiled music critics called her performance "charming," "extra-ordinary" and "brilliant," Mr. and Mrs. Resnik said they knew all along that "she could do it."

Regina's overnight climb up the "Red Carpet" to stardom at the Metropolitan, occurred when she was called to replace veteran soprano Zinka Milanov, who had become ill twenty-four hours before curtain time. Miss Resnik had never before seen "Il Trovatore" staged. A poor or faltering performance before a packed house might have permanently injured her career.

Rise Like Leonard Bernstein's

"It was one of those challenges," she explained, and Regina, who bubbles over with self-confidence, accepted it. The result was a triumph patterned after a Hollywood script. It parallels the success of a friend of hers, twenty-five-year-old Leonard Bernstein, who last year was acclaimed the "boy wonder" of the podium after conducting the New York Philharmonic Symphony Orchestra on a few hours notice.

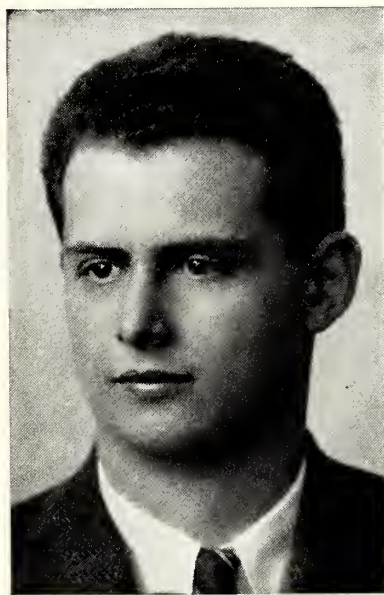
A musical career was Regina's own choice. She is the only member of her family so inclined, with the exception of her sixteen-year-old brother Jack who studies the clarinet.

"My parents let me have my way on music," Miss Resnik says. "You know, if Jewish parents even suspect their child has talent, they'll move heaven and earth to see that he or she gets the best possible training."

Miss Resnik has been studying music since she was fifteen. "I used to sing at home and in school, even when I was supposed to keep quiet," says Regina. She enjoys any part she can "get her teeth into," meaning a highly dramatic role. Regina exudes a "neighborhood" brand of friendliness, and greets with a loud, familiar "Hi there" anyone she may run into at the "Met"—Taubel, Melchior, members of the chorals, or stage hands.

Most of her days and evenings are spent at the Metropolitan where she

rehearses constantly whether or not she's scheduled to sing. Whatever spare time she has, she spends with her family in their modest uptown apartment. "I hate housework, but I love to cook," Regina says. "I'm crazy about Jewish food, and sometimes I go on a spree



WILLIAM B. SAPHIRE

and have an old-fashioned heavyweight Jewish meal. I can't do it often, however, I've got to keep my figure as well as my voice." When she's not rehearsing, she likes to watch others rehearse or perform. "It sounds like a 'busman's holiday' but you can learn almost as much out front as you can backstage," Miss Resnik says. She confesses that she "enjoys the theater, and, when I get a chance, a real corny movie."

Hunter College Graduate

Miss Resnik, whose career at the "Met" is just beginning, has been singing Grand Opera for two years. In 1941, after receiving her B.A. in music from Hunter's College, her voice and innate grasp of dramatics impressed Fritz Busch, director of the New Opera Company. He gave Regina her first contract, and in 1942 she made her professional debut in Verdi's *Macbeth* at the Brooklyn Academy of Music "talent farm" of the big opera companies. She toured the United States with the New Opera, and, through Mr. Busch, received a ten week contract with "Opera Nacional" in Mexico City, where she scored a lively success with the Latin audience. In 1943 she sang with the City Center Opera in New York where she caught the eyes and ears of Metropolitan scouts. In 1944 she won the "Metropolitan Auditions of the Air," the only female winner

(Please Turn to Page 42)

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FAST DYED ACETATE
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HICKORY, N. C.

European Jews

(Concluded from Page 14)

when the liberal, democratic elements have been liberated and restored. That re-absorption will take a long time, but even that will probably happen, and when and where it can will be a triumph for European recovery.

The whole world has been immeasurably impoverished in the physical and material sense by the war. In the slow march forward to full recovery, we need all the technical skill, industrial and agricultural, all the courage of social experiment, which the Jews have shown they can give their younger generation. We need that same slow persistence which has brought the Jews through six millennia of trial and difficulty; we need, above all, all the cultural and spiritual inspiration and stimulus which this significant minority can give to us. If we are to enter into the full heritage of European and world culture, we must come together "to fulfil and not to destroy."

CHARLESTON, S. C.

Baker-Greenberg

Mr. and Mrs. Morris Baker announce the marriage, on July 29, of their daughter, Cecile, to Capt. Edward L. Greenberg, U.S.A. Air Forces, son of Mr. and Mrs. Nathan E. Greenberg, of Reading, Pa.

Meyer-Miller

Announcement is made of the marriage of Mrs. Jean Langston Meyer, of this city, to Harry C. Miller of New York City. The ceremony was performed by Rabbi Jacob S. Raisin.

Oxler-Farber

The marriage has been announced, by Mr. and Mrs. William Oxler, of their daughter, Ethel Ermine, to Lt. Jerome Farber, U.S.A. Air Forces, of Rahway, N. J.

Simon Brothers Receive Honorable Discharge

S/Sgt. Joseph J. Simon and T/Sgt. Jack Simon, sons of Solomon Simon, have received honorable discharges, and both are back home in Charleston.

Chaim Weizmann's First Discovery

(Concluded from Page 8)

was astonished at the results. At that time, the famous chemist and physicist Professor Charles Fekete paid a visit to the Charlottenburg Polytechnicum in Berlin. He was also a very wealthy man, and owned a number of large factories for the manufacture of physical-chemical products. Professor Knorre introduced Chaim to Fekete and told the latter about his student's scientific work. The Frenchman offered to purchase the patent.

These events were reported in detail in Chaim's letter, and father's joy and happiness were boundless.

First Patent

Father wrote Chaim not to enter into any arrangements and to wait for him and our brother-in-law, Chaim Ludzinsky. Before the letter had arrived, Fekete had already put pressure on Chaim to sell him the patent, promising to set up a factory at once for the manufacture of the dyes. Chaim, impressed by the prestige of the two scientists, signed a contract, received an advance of several thousand marks, and felt happy.

In his next letter Chaim wrote that he would no longer be a burden on father, and would even be able to help his brothers and sisters to continue their studies.

A half a year passed, Professor Fekete had begun to construct the factory and prepare the equipment. But an explosion in one of his factories led him into bankruptcy. Meanwhile the nature of the discovery had become known, and things did not turn out as we had hoped.

When father heard of Professor Fekete's bankruptcy, he smiled and quoted a White Russian village proverb, "Mikita never had a groat and never will have one." He was little moved by expectations of material success. He was proud of the fact that his son was on the road to greatness as a scientist. Material success mattered little.

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United States Intervention For the Jews

By BERNARD POSTAL

United States Presidents have traditionally intervened for persecuted Jewry. Recent bi-partisan utterances with regard to German atrocities against the Jews and with regard to Palestine are in conformity with that tradition. Bernard Postal, National Director of Information for B'nai B'rith, writer and editor, reveals some past United States interventions in another article of his series on B'nai B'rith and U. S. Presidents.—THE EDITOR.

FROM Lincoln to Wilson, the association of Simon Wolf with Presidents of the United States forms an integral part of the history of B'nai B'rith and American Jewry. Wolf was prominently identified with B'nai B'rith from the early 1860's, when he joined Cleveland Lodge, until his death in 1923. In the interim, he served as a member of the Executive Committee, as vice-president and president. A resident of Washington since 1862, he was the official representative of B'nai B'rith in Washington as well as the chairman of the Board of Delegates of Civil and Religious Rights, a permanent committee of the Union of American Hebrew Congregations. In this dual capacity Wolf acquired the status of unofficial ambassador of American Jewry in the nation's capital.

Lincoln's successor, Andrew Johnson, offered Wolf an appointment as consul general to Cuba, a post he declined. When it became apparent that General Ulysses S. Grant would be the Republican nominee for President in 1868, Wolf made it his business to get the inside story of "Order No. 11," barring Jews from Tennessee and Kentucky during the Civil War. When certain Democratic politicians sought to exploit this order to antagonize Jews against Grant, Wolf wrote an article in the Boston Transcript defending Grant and establishing that he had no personal responsibility for the Order, which had been issued by a subordinate officer.

Shortly after his election, Grant named Wolf recorder of deeds for the District of Columbia. Wolf had no intention of accepting this office, but when protests developed against his appointment on the ground that he was a Jew, he consented to serve. Another noted B'nai B'rith honored by President Grant was General Edward S. Solomon of Chicago, one of the heroes of the Battle of Gettysburg, whom Grant appointed governor of Washington Territory.

President Grant and Romania's Persecutions

Shortly after the Romanian pogroms of the late 1860's, Wolf successfully proposed to President Grant in 1870, on behalf of B'nai B'rith and the Board of Delegates of American Israelites, that Benjamin F. Peixotto be named United States consul to Romania. Grant made no effort to conceal the fact that the appointment was for the express purpose of promoting Jewish emancipation and the cessation of the pogroms in Romania.

In a letter of special authorization, President Grant wrote: "The bearer of this letter, Mr. Benjamin P. Peixotto, who has accepted the important,

though unremunerative position of United States consul to Romania, is commended to the good offices of all representatives of this government abroad. Mr. Peixotto has undertaken the duties of his present office more as a missionary work for the benefit of the people he represents than for any benefit to accrue to himself—a work in which all citizens will wish him the greatest success. The United States, knowing no distinction of her own citizens on account of religion or nativity,



BERNARD POSTAL

naturally believes in a civilization, the world over, which will secure the same universal views."

Peixotto's mission which was financed through private Jewish subscriptions, raised to a substantial extent from B'nai B'rith lodges, succeeded in stemming the excesses and in fending off additional anti-Jewish measures. During his five years in Bucharest he helped lay the groundwork for diplomatic action on behalf of the Jews of all Balkan countries and paved the way for the far-reaching action taken at the Berlin Congress of 1878 when Bismarck, Disraeli and other statesmen conferred independence upon Romania on the express condition that her new constitution would recognize the civil and political rights of the Jews.

When the Czar's government began expelling Jews from Bessarabia in the 1870's, Wolf again intervened with Grant, who convened a special cabinet meeting at which Wolf pleaded for American intervention. After hearing Wolf, the cabinet agreed to Grant's cabling the American minister in St.

(Please Turn to Page 38)

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NEW YEAR GREETINGS

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Tomorrow Begins for Palestine

By DR. BERNARD JOSEPH



DR. BERNARD JOSEPH

Dr. Joseph, Palestine's distinguished Canadian-born barrister, flew to this country for a brief visit. At the recent National Conference for Palestine, he stirred the huge audience with his description of Palestine's achievements in the rescue of European Jewry and in establishing a foundation for millions of Jews to come. In this summary, he reviews the problems and prospects of the Jewish National Home.—THE EDITOR.

THE greatest need of the Jewish people today is free immigration into Palestine. Little Palestine has brought more succor to the persecuted Jews of Europe during these last five years than all the other countries of the world taken together. During that period more than 59,000 Jews have entered Palestine, of whom some 17,000 were rescued from the very claws of the Nazi hyenas. They were brought out of enemy countries by devious means and routes, most of them under-

going untold hardships on their road to freedom in Palestine. In this matter, the Jewish community of Palestine may justly claim to have written a golden page in its already great record of achievement for our people.

And what of the future immigration needs of our people? The Jews of Europe can have but one desire after their terrible ordeal—to get away from the scene of their suffering and to try and find a new life in a new country free from fear of persecution and free

from want. What country but Palestine will be eager to open its gates to these hundreds of thousands of harassed Jews? There can be but one solution to their problem: the immediate opening of the gates of Palestine so that they may at last find security and peace of mind and recover human dignity in friendly surroundings.

The most acute need of European Jewry is that the tens of thousands of orphaned Jewish children, many of whose mothers paid the supreme sacrifice that their children might remain alive—be brought to Palestine where they will be cared for devotedly and affectionately. The Jews of Palestine deem it a sacred duty to put an end to the torment of these young Jewish children and to give them a home where they will be brought up as Jews in a land they will soon learn to love.

Both the general immigration needs of European Jewry and the particular task of bringing the orphan children to Palestine will presuppose the removal of two obstacles: namely, the White Paper restrictions and the failure of the great powers to provide a few comparatively small ships in which they may be carried from Mediterranean ports to Palestine. Our plea to the great powers, therefore, is that immediate authority be given for Jews of Europe to immigrate freely into Palestine and that the necessary transportation facilities be provided. Are lend-lease facilities to be available for every people but the Jews? Are we, the people most persecuted by the Nazis, not to be helped by the great nations at least in this vital respect?

Palestine takes pride in the limited aid it has been able to provide European Jewry by way of immigration. It has a number of further achievements to its credit. It is now in the experimental stage of what may be one of the great epics of colonization in the modern era. We have, during the last three years, set up a number of outposts in the very heart of the desert in southern Palestine. Our fearless young men and women have gone to places that are desolate, where drinking water must be brought to them daily, and are now engaged in the practical aspect of scientific experiments to ascertain how the knowledge of science can be harnessed to their youthful enthusiasm and love of our land in order to bring life to this vast territory comprising nearly half the total area of Palestine, which now has lain waste for nearly 2,000 years.

Both in the general agricultural sphere in northern Palestine and in the industrial sphere the Yishuv has continued to expand its war effort and incidentally to lay firm foundations for the future of agriculture and industry in the country. It has been one of the bright spots in the difficult task of the Allied forces in the Middle East that they were able to draw upon the high degree of skill which our young men have acquired. Not only in Palestine have they been manufacturing

(Please Turn to Page 44)

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A Leader Among His People

One of the most unique organizations of its kind and without doubt the country's largest business undertaking manned and operated for Negroes, is the North Carolina Mutual Life Insurance Company located in Durham, North Carolina.

Organized in 1898, one of its three founders, Charles C. Spaulding, is its president.

As of December 31, 1944, this company had in force \$89,665,841 of insurance, distributed among 470,498 policies. Its staff of home and field representatives numbers more than 900.

If anyone ever doubted that this country is a land of opportunity for all, his doubt should be dispelled by looking at a brief but eloquent comparison of the company's position as between the early years and today.

Here are the figures:

1899	1944
INCOME	
\$393.95	\$ 5,886,310.08
ASSETS	
350.00	11,880,684.76
INSURANCE IN FORCE	
247.00	\$9,665,841.00

The rise of this company, together with the career of its president, are typical American success stories. Probably in no other country could such a tale be unfolded. Starting out almost a half-century ago with but little more than an idea, hope and faith, the founders have built soundly, all of their ideals vindicated, to a point where sectional fame has given place to national recognition.

The year 1944, full of historic happenings, and yet a difficult year for business, saw this company add more than \$13,000,000 to its business. In

this same period the company added \$1,600,000 in War Bonds, bringing its total investment in Government Bonds to \$3,412,450.

Mr. Spaulding, born as a farm boy in Columbus County, N. C., is universally regarded as more than an astute, successful businessman. He can attribute his position as one of his people's outstanding leaders, to a philosophy which is broad and liberal, par-



CHARLES C. SPAULDING

ticularly when it comes to problems of his own race. Honors that have naturally come his way have in no way changed him from one of the most ingenuous of men—a credit to his race and to his country.

of Jewish faith, I rejoice with you that deliverance has come for those who have suffered so greatly under the barbarism of Nazi and Fascist rule. Their agony can never be forgotten, but we can insure that it will not have been in vain by working together to build a just and enduring peace, in which all men and women, regardless of race, religion or language, will be protected from persecution or discrimination and in their equal right to enjoy all other fundamental human rights and freedoms.

Greetings From
THOMAS C. CLARK

U. S. Attorney General

To my fellow citizens of Jewish faith, I extend hearty greetings and best wishes for the coming year. The outlook for the future is bright and encouraging. The past year has been a year of liberation from Nazi tyranny. In the months to come we hope to complete our victory over the forces of totalitarianism. Democracy is on the march throughout the world, and with its triumph suffering and oppressed peoples everywhere will be freed from the heavy yoke under which they are laboring. Let us labor together to maintain peace and to advance the ideals of democracy.

Greetings From
HENRY A. WALLACE
Secretary of the U. S. Department
Of Commerce

Rosh Hashonah in 1945 is a day of relief and of challenge for a people that has come up, as it was written of old, out of great tribulation.

There is no way to count the cost that the Jewish people have paid for the last few years in Europe. The price of liberation has been written in untold suffering and agony. But the long night has ended. Liberation has been achieved. We know, now, that there is going to be a new day.

In that fact lies the challenge. The future will be what we make it. It can justify our hopes if it is approached resolutely, in the courage that carried Jewry through the recent years of oppression and in the spirit of brotherhood and tolerance which all of us owe to each other.

Greetings From
JOSEPH C. GREW
Acting Secretary of the Department
Of State

The recent finish of the war in Europe makes this celebration of the Jewish New Year an occasion of the most solemn significance. In sending cordial greetings to all our citizens

Season's Greetings and Best Wishes to All Our Many
Jewish Patrons and Friends for a Happy
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MARION, N. C.

Here's A Toast To Victory

"Here's to our
'G. I. Joes'"



Coca-Cola

COCA-COLA BOTTLING CO., ASHEVILLE, N. C.

I've been looking at a car that wasn't there

I WENT window shopping again yesterday.

I stared into a big, empty automobile showroom downtown—and pretty soon I saw a car.

She was kind of different from the bus I'm driving now. She was long, sleek and powerful-looking. The windshield went clear around her. There were no gears to shift. The cooling system was sealed—you never touched it.

She had synthetic rubber tires that wear like iron. And fast? Man! With that new high-octane gas her motor certainly packed a beautiful punch!

So—I made up my mind to buy her, then and there. And I will, too. One of these days, after the war's been over for a while, I'll walk in and drive her home. And I'll slap the money for her right down on the counter.

You see, I'm in the Payroll Savings Plan. Been in it ever since it started in

my plant. Every single payday, I'm tucking away all I can in War Bonds.

That money's going to come back to me in ten years—and bring *more* money with it. Four dollars for every three.

I get a real kick out of thinking how that money's piling up for me. Money that's going to let me have some of the things I've always wanted to have—do some of the things I've always wanted to do.

★ ★ ★

Chances are, you're already in the Payroll Savings Plan—buying War Bonds—doing your bit. But don't stop there. Raise your sights! Do your *best*!

This Space Donated by a North Carolina Manufacturer

Building a New Tradition

(Concluded from Page 9)

Is Conservative Judaism?" Doctor Israel Goldstein, president of the Zionist Organization of America, will lecture on "The Future of Zionism in America." Doctor Max Arzt will deal with the question "Reaching the Un-synagogued." Rabbi Joel S. Geffen will speak on "Builders for Jewish Survival," and Doctor Max Kadushin will conduct a course on "The Ethics of the Fathers" (Pirke Abot). At the Sabbath Services, Chaplain Harry Nelson will preach the sermon.

Cut-Flower Judaism

The question may well be raised, "What motivates these many American Jewish laymen to tear themselves away from their own private affairs in order to become students of the Torah?" Perhaps the answer can be found in the fact that more and more Jews of this country are beginning to realize that their lives as Jews do not strike deep roots in the tradition of their people. American Judaism is becoming more and more a cut-flower Judaism. Cut-flowers look attractive when they are placed in water, but only for a short while. Cut away from their roots, they fade and wither. They cannot flourish and grow. So it is with American Jews. They find themselves spiritually in a withered state. They find that their Jewish interests are fading. No wonder, so many are cut off from the roots of Jewish knowledge. It is only when the minds of American Jews will be deeply embedded in the soil of Jewish learning that they will feel a sense of satisfaction and strength, a sense of vigor and growth. It is to be hoped that the National Laymen's Institute will give rootage and flower to American Judaism.

DISTRIBUTION OF CLOTHING IN LUBLIN BY J.D.C. IS DESCRIBED

Jerusalem.—A first-hand description of the receipt of clothing sent by the Joint Distribution Committee to Lublin was given by a Palestinian soldier who witnessed the arrival of the first transport from Teheran. The youth, now back in Palestine, had been sent to Poland by the Germans after his capture in Italy where he fought with the Jewish Brigade. He was then liberated by the Red Army and was in Lublin when the clothing sent by the J.D.C. arrived. He writes: "News that the transport of clothing had arrived spread quickly among the Jewish population, and, in the course of several hours, the entire transport was distributed among the survivors."

J.D.C. BUYS 50,000 PAIRS OF SHOES IN SOUTH AMERICA

Buenos Aires.—The Joint Distribution Committee has purchased an additional 50,000 pairs of shoes in South America to be sent to needy Jews in Europe, bringing to a total of 70,000 the number of pairs purchased in South America this year. Orders for an additional 30,000 will be placed soon. The shoes are intended for distribution to Poland, France, Belgium and Holland.

The Protestant Church

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—Frederick Lewis

PROTESTANTS were given that name because they professed against the idea that the Pope in Rome has authority over all Christians, and that the Catholic way of worshipping God is the only right way. Jesus thought there was a simple way to please and serve God without following all the detailed laws of Jews in His time, and Protestants think that God can be worshipped much more simply than in the Catholic Mass.

The Pilgrim Fathers were Protestants. Their little white meeting houses were the first churches of New England.

Today there are Protestant churches all over the country built like the old meeting houses of New England, but there are many other styles of buildings, too. Some Protestant churches are cross-shaped like the Catholic churches; often there are side aisles, with seats down the center; sometimes the seats are arranged in a half circle. In large churches there are galleries. The interior is planned to be practical, so that the congregation can see and hear easily. The preacher, like Jesus in Galilee, gathers his people as closely around him as possible.

There are many differences of opinion among Protestants, and many divisions, called denominations. Among them are Lutherans, named for the pioneer reformer Martin Luther, who

established the church: Presbyterians, who have "Presbyters" (elders) in charge of their administration; Congregationalists, who believe that each congregation should govern itself; Baptists, who practice immersion and believe that only adults should be baptized; Methodists, who were called by that name because of their strict observance of religious duties. The denomination most like the Roman Church is the Episcopal, for it holds the ancient traditions of the Catholic Church, although it does not accept the authority of the Pope.

The Protestant church may be very plain or it may be richly decorated. There may be a cross on the altar, but there is never the figure of Jesus upon it. There is no holy water at the door. People do not cross themselves. There are no confessionals. The congregation shares in the readings and prayers and songs. When there is communion, every member partakes of it; there are no Masses in which the priest alone receives the consecrated bread and wine. From these things we recognize it as a Protestant Church.

CAMDEN, S. C.

Mr. and Mrs. A. Samuel Karesh announce the engagement of their daughter, Phyllis, to Capt. Arnold Allen, U.S.A. Medical Corps, of New York City.

We Wish To Extend Our Sincere Good Wishes on This Occasion for a New Year of Health, Happiness and Prosperity to All Our Jewish Patrons and Friends

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YORK, S. C.

AMONG OUR CONTEMPORARIES

(Concluded from Page 12)

to demand of our government to authorize us to send to Europe the kind of relief and the crews of social workers which can bring effective aid to the sufferers.

After all, succoring the remnant of European Jewry is not a political issue. It is a humanitarian cause, plain and simple, and in the name of humanity and the high principles for the sake of which this war is being fought, we must demand the right to save those who still can be snatched from death and doom.—*Jewish Spectator*.

* * *

At the present time the family is passing into a new stage of development. A new type of family organization is emerging. The family is reorganizing itself under the spell of the spirit of our age, the spirit of democracy. In other words, we are now engaged in democratizing the family just as we are attempting to democratize our economic life. The failure to recognize this change that is taking place results in many conflicts. An autocratic form of family organization can never train men and women for a democratic social order.—*Chicago Jewish Chronicle*.

* * *

The Jews of Palestine have been patient, more than patient. How long can such patience be expected to continue? The time is come for prompt and decisive action, action that will indicate to the Arab that England was and is in earnest about the Jewish National Home. The political parties of our own country would do well to follow such lead and taking example from the country most nearly concerned, would, we do not doubt, unite in moving toward such facilitation as would do much, among other things, to bring about better understanding between the English and American peoples, over and above the fulfillment of a sacred pledge and the inauguration of an era which would crown the global war of liberation.—*Opinion*.

* * *

Spiritual Kidnapping

Under auspices of the chief rabbinate of London, a commission has been set up to seek to restore to the Jewish fold the many children who, after being given shelter in Christian monasteries and other institutions during the Nazi occupation, have been "spiritually kidnapped." The Christian institutions in large numbers of instances are reported refusing to return the Jewish children now, and in Rome alone, it is said, 1,000 children have been converted to Christianity.

The office of the Chief Rabbinate makes it clear "that no one in Israel fails to appreciate the self-sacrifice and human kindness of those who, at grave risk to themselves, saved children from the terrible fate of their parents." Nevertheless, it points out that this does not justify any failure to restore the children now that the danger is over.

There is no question that the London chief rabbi is justified in his demands. Forced conversions, conversions of children, can scarcely be counted gains. A faith can take pride only in the converts which it makes in the free and open forum of argumentation. The intelligent Christian, we believe, will not seek to make converts in any other way.—*The American Israelite*.

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The High Holy Days

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THE Jewish New Year begins in the fall with Rosh Hashonah, the First of the Year. One of the most impressive parts of the synagogue service is the blowing of the shofar, a trumpet made from a ram's horn. In olden times it was blown from the housetops to announce the arrival of every Sabbath, to summon the people for any important assembly, to call to arms in time of war.

Rosh Hashonah is the day of judgment. According to the old tradition, it is the day when God inscribes in the Book of Life his judgment upon the actions of each person, and when everyone must pass judgment on his own life. Apples dipped in honey are served in the home to express the hope that the New Year will be sweet and happy. When the Jews all lived in the little land of Palestine, everyone could see the signal fires that were lighted to announce that the new moon had been seen; but as they scattered to other countries because of the difference in time, it was not possible to be sure just when the month had begun, so they kept two days. Orthodox Jews still follow this custom.

The days between Rosh Hashonah and Yom Kippur, the Day of Atonement, are called the Ten Days of Penitence. These are very holy days, for the rabbis taught that these were ten days of grace during which time, by penitence, prayer and charity, an unfavorable judgment in the Book of Life might be changed for the better. The final day of this judgment period is Yom Kippur, the tenth day of the new year. At the end of this day the Book of Life is definitely sealed. Yom

Kippur is a solemn day of fasting from sunset to sunset.

Even those who do not attend the synagogue regularly go to the service on this holy day. They confess all wrongdoing of the year and ask forgiveness for themselves and for all their people. The older ones remain in the synagogue all day. The children come and go. The final service takes place toward sundown. There is a short but very impressive ceremony and one long blast of the shofar is blown to mark the sealing of the Book of Life, the end of the fast and the holy period, and the real beginning of the new year.

GREETINGS FROM NORFOLK, VA., B'NAI B'RITH

Norfolk Lodge B'nai B'rith No. 1195 extends warm greetings to all of its friends throughout this area.

We enter the New Year fortified with the blessings of God in the Victory sent us during the past year in Europe. It is our extreme hope and prayer that during this New Year another victory will be won in Japan and that our fighting brothers will return to us with the spirit of fighting the battle for peace as they fought on the battle fields.

The plight of our brethren is by no means solved and the struggle of rebirth as individual citizens of the various lands and as a nation of our own is in its infancy.

May God grant us the blessings of peace and freedom throughout the world so that man may again devote himself to the nobler things of life.

Albert S. Lewis, President.

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NEW YEAR MESSAGE FROM RABBI SIDNEY E. NATHANSON TEMPLE OF ISRAEL CHARLOTTE, N. C.

The Jewish New Year traditionally serves as the opportune occasion for Jewry to evaluate its past, to sift the manifold and complex matters of its present-day affairs, and to plan its future accordingly with resolute courage and spiritual strength. In viewing the perspective of Jewish life from these angles, we may rightfully say that the present High Holy Day season ought to serve as the culmination of all the religious and cultural introspection which pervaded our minds throughout the year. In other words, the Jewish people have consciously or unconsciously felt the significance of a Rosh Hashonah and a Yom Kippur throughout the dark days of the war. Our fellow Jews have fervently prayed for themselves and their loved ones, have shed tears over the plight of their brethren, have given magnificently of their substance to aid a stricken Israel, and have been more cognizant than ever before of their Jewish responsibilities.

Therefore, the New Year of 5706 ought to witness an immediate program of resolute Jewish action in which every member of our people plays a part. No doubt, tragedy and our common fate were responsible for producing or bringing out of Jewry serious attitudes, which under normal conditions, they would be prone to disregard or, at best, consider in a lighter vein. The net results, however, are what interests us at this time of the year, and the future must be built around the healthful conditions which exist within the Jewish soul. Inner wholesomeness can withstand the storms and stress of outer decay. It is true that the philosophy of Jewish life is predicated on an eternal improvement of ourselves, and we know there is much room for progress. However, we start out on a firm foundation once we have the awareness and the desire to fulfill the Jewish will. That consciousness exists and we now must go forward.

Let us analyze the foregoing statements. The scourge of Nazism, the decimation of millions, the plight of surviving Jewry, the spectre of anti-Semitism within our own borders have constantly filled our thoughts. Not only the physical future of Israel became a popular thesis for discussion, but also, the religious and cultural aspects of Judaism have been given the serious consideration they merit. In this latter respect, we have come to realize that while the European Jewish community held sway, we in America remained its understudy. Today, we have become the custodians of Jewish life, and upon our shoulders rest the responsibilities of our religious and cultural preservation.

Just as the United Nations are preparing for the rebirth of civilization, so too must we be ready for the rebirth of our Jewish faith. Every phase of Judaism must now be strengthened, our synagogues ought now be rededicated with devotional activity on the part of everyone, our Hebrew and religious schools must serve every Jewish child, to assure us of an abiding Israel, every Jewish home ought to

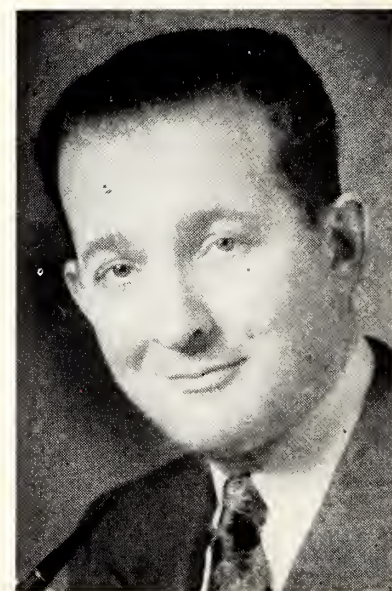
observe a Chanukath Habayith from whence shall flow the warmth necessary to sustain the totality of Jewish life, our efforts for a Jewish National Home in Palestine must be redoubled, our lives in general must be given meaning and purpose through an all-inclusive renaissance of Judaism.

The bitter picture of the past years ought not be erased from our memories. The horrors and depredations of the European holocaust ought to dynamize our will to bring to fruition all the ideals of our faith. The stimulus for Jewish action has been welling up in our hearts. Let the New Year mark the beginning of a period of constructive building toward the attainment of a reborn Israel. May the Almighty grant us and mankind a year of health and prosperity as we join hands to perform His will.

GREETINGS FROM GREENSBORO B'NAI B'RITH

As we come to the threshold of the New Year, we approach it with thanks in our hearts for the many blessings we have enjoyed. In comparison with the tragic loss of the Jews of Europe, few of the discomforts and tragedies of the bloodiest war in history have struck among us.

When we enter the synagogue on Rosh Hashonah with heartfelt gratitude for our good fortune, let us re-



CYRIL JACOBS

member that these blessings must be paid for in untiring efforts to add strength to the structure that seeks to insure that none shall ever again be the victims of treachery, hatred and brutality. Each of us must accept his share in working toward this ideal. We offer B'nai B'rith's motto, "Benevolence, Brotherly Love and Harmony," as the essence of the life toward which we must strive.

The Sidney J. Stern Lodge of B'nai B'rith wishes you A Happy New Year which, we hope, will be an outstanding milestone in the advance of civilization to the ideal of freedom and justice for all.

Cyril Jacobs, President

CHARLESTON, S. C.

Ralph R. Coleman announces the opening of his office for the practice of medicine at 145D Rutledge Avenue.

Palestine: Democracy's Test

By DR. EDUARD C. LINDEMAN

Professor of Social Philosophy, New School of Social Work

Published by Courtesy of the Christian Council on Palestine and the American Palestine Committee

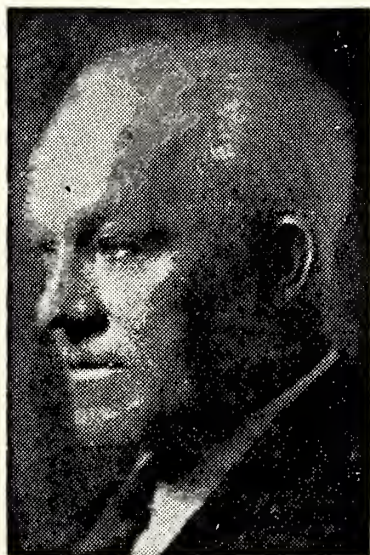
I AM a fairly recent convert to the idea of a Jewish state, having resisted the appeal of this movement for a great many years. My faith in a pluralist democracy was so strong that I was reluctant to admit that we could not easily absorb all the sixteen million Jews of the world in those countries which imagine themselves to be democratic.

I have not forsaken the idea that democratic strength comes from diversity, not from uniformity. The strongest democratic country is the one which can integrate within its citizenship the widest variety of personalities, the widest variety of types. You can get strength in other ways, as Hitler has demonstrated, but I believe in the superiority of that strength which comes *e pluribus unum*—through diversity toward unity, never without diversity.

I am still an assimilationist on the cultural level. I don't want the Jews to leave America. I don't want them to give up their search for unity from diversity here. I am a humanitarian, unabashed. I make no apologies for my deep concern for human welfare. And therefore I am concerned about the fate of Jewish people as people. But my final conviction of the neces-

sity for a Jewish state has come about not so much because of my general concern for human welfare or my specific concern for the fate of the Jews as people, but because of the benefit that a Jewish state will bring to us who are not Jews. That is, I have finally come to see that democracy cannot fully succeed unless there is a Jewish state.

There are some very amiable Jewish persons in America who do not believe in this thesis. I do not argue with them when they tell me that every time you advocate a Jewish Palestine you announce to the world that there is a Jewish race, the existence of which they deny. I simply point out that if there is not a Jewish race, there is certainly a Semitic sub-race, according to all the anthropologists and ethnologists I have studied. But that is not the important question. The question is, how do the people of the world



DR. EDUARD C. LINDEMAN

regard the sixteen million Jews? Anti-Zionist Jews may insist that the Jews are not a nation, but only a religion. But certainly, they once were a nation, a national cultural group out of which came some of the most fruitful lessons of nationhood up until the time of Aristotle.

Anti-Zionist Jews, further, fear that when there is a Jewish homeland in the Near East, it will encourage anti-Semites in America to push the Jews out of the United States into Palestine. That there is no precedent for such a belief my own experience convinces me conclusively.

I grew up in this country as the son of an immigrant who had migrated from Denmark after the Prussian-Danish War. He escaped from a German prison and came to this country, choosing it out of all the world as the place in which he wanted to live and rear his family. We lived in a neighborhood in which the Scandina-

(Please Turn to Page 28)

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PALESTINE: DEMOCRACY'S TEST

(Continued from Page 27)

vian people were held in low esteem; in fact, we were the lowest group in the community. Of all the immigrant groups, the Germans were the highest and the Scandinavians were the lowest. Thus I was born and brought up and spent my early childhood and youth in an environment in which, if there was any segregation and demeaning of personality, they were practiced on us; if there were any ugly names for children to be called, they were applied to us.

Did the Danish people in America remain degraded? Within my own lifetime I have seen them come to the level of great esteem in this country. And this was by no means due entirely to what the Scandinavians did here; it was due also to what was happening in their homeland. They had a homeland—a very little one, inhabited by fewer than three million people, a tiny little country jutting up into the North Sea, with very poor soil and almost no natural resources. But after the Danish revolution, reports began to come back to this country of the creation in Denmark of almost a kind of modern Greece—a small, poor people, but with no poverty, a people that had found a relative solution to its economic problems; a people more democratic than almost any other people in the modern world. Gradually the lustre of what was happening in the little country of Denmark began to shine upon those of us who were of Danish extraction here, and our integration in the United States was greatly aided by the growth of social democracy in Denmark.

This situation seems to me to have at least some relevance to the claim so often made, that if there is a Jewish homeland the Jews will have to get out of all the countries where they now are. That is a claim which seems to me absurd and defeatist, stemming not from statesmanship but from fear.

So much for the relationship between American Jews and a Jewish state in Palestine. As far as non-Jews are concerned, there seems to me to be a number of very cogent reasons—as many as nine distinct ones—why non-Jews should be heartily and thoroughly in favor of building up a strong Jewish state.

In the first place, there is a moral issue involved—a multi-faceted promise

to be kept. It is a historic promise that resides in the spirit, the hearts, and the minds of Jews, and it will not die. Secondly, it is a promise internationally. The Balfour Declaration was not a statement of wishful thinking; it was a pledge, given by a responsible spokesman for the British government. And when Mr. Woodrow Wilson assented to Mr. Balfour's pledge, it seemed as though the American people had also begun to give their word. But we in this country did not trust to such slender affirmation; we went even further. We introduced a resolution in Congress in 1922, and the resolution was passed unanimously, stating that we were committed to the establishment of a Jewish National Home in Palestine. Unless these promises are revoked, anyone who opposes a Jewish Palestine does not stand on sound moral grounds.

Second, I favor a Jewish state in Palestine because I want to bring dignity to all Jews everywhere. I believe that Jews all over the world will walk straighter and that all the furtiveness imposed upon them by their dispersion will disappear once there is a place which will ultimately be not merely an autonomous state but a sovereign state, with all the rights and privileges of sovereignty, brought into existence, managed, and supported by the genius and the labor of Jews. I know no other way of bringing dignity to a group situated as the Jews are. They must cease to be the only homeless people on earth.

Third, I believe that the Jewish homeland should be established now, before the war is over. This should be done in order to provide a solution for the very large group of Jews among the so-called uprooted people of Europe. The most recent and perhaps the most authoritative discussion of this problem, just published by the National Planning Association in a pamphlet called *Europe's Uprooted People*, comes to the conclusion after painstaking statistical study, that the total number of people who will be found after the war in places where they do not belong, and perhaps without statehood, passports and visas, will be 12,425,000. Of this number the percentage of Jews will be very, very high.

(Please Turn to Page 34)

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Jewry Cannot Live By Yesterday's Concepts

By DR. OSCAR KARBACH

A distinguished scholar, member of the Institute of Jewish Affairs of the World Jewish Congress, whose articles in the past have stimulated constructive discussion, highlights new concepts of Jewish life brought about by events of the past decade.—THE EDITOR.

DURING the crucial years of the war, there was neither composure, nor leisure for surveying, measuring and evaluating the growth of certain distinct and deep-reaching changes in Jewish public opinion. These have been brought forth by the impact of the Jewish catastrophe in Europe and by new concepts which have gradually superseded old ones.

It may be advisable to summarize briefly the main features of these changes. Most important is the general conviction that at least for a transitional period, of still unpredictable length, mere equal treatment for Jews is insufficient to heal the wounds incurred as a result of the demoniacal Nazi persecution. After 150 years of worshipping the ideal of absolute equality of rights and duties, the rather sudden transition to claiming preferential treatment is more momentous than it seems to be at the first glance. The Nazis have succeeded in singling out the Jews for annihilation, starvation and complete expropriation. Thus, not only humanitarianism, but also international law begin to see them as no longer undistinguishable subjects of their countries. A new and unique legal notion is born. In the armistice treaties with the satellites of the Third Reich the conquered states were even obliged not only to abrogate racial legislation, but to exempt Jews from internment despite their Axis citizenship. The Hungarian treaty provided that alien Jewish deportees receive

equal treatment with its own (Gentile) nationals as far as the distribution of food was concerned. Only a few induced by antediluvian theoretical concepts today refuse to support the demand that property of Jews of Axis origin should not be used for repatriations.

Another development of historic significance is the withering away of the idea of purely denominational character of Judaism, and that mere cultural assimilation will suffice to acquire membership in an ethnic group. Under the influence of these doctrines in Europe, the Jews have been emancipated not as human beings, created equal, but on the assumption of their ethnic similarity, even identity, with the majority population. The precipitous interruption of the community of fate between Jews and Gentiles, the de facto creation of a Jewish racial group, has brought forth a feature which begins to appear in the news from Europe under the label of "Jew-consciousness." Although we may assume that this concept is now widely prevalent on the European mainland, the old ideas will, for political reasons, still find vigorous defendants—Jews and non-Jews alike—for some time to come, particularly west of the Rhine.

A third main element of re-orientation is provided by the experience that the consequences of the economic world crisis and the Second World War have written finis to the period of mass mi-

(Please Turn to Page 30)



Professor P. S. Pogrebniak and Professor Volodimir G. Bondarchuk, the delegates from the Ukrainian Soviet Socialist Republic to the San Francisco Conference, were enthusiastically welcomed by the 2500 persons of Ukrainian origin who assembled in the grand ballroom of the Hotel Astor at a reception given in their honor under the joint sponsorship of the Ukrainian Committee of the Jewish Council for Russian War Relief and the National Non-Jewish Ukrainian Committee of Russian War Relief, symbolizing the friendship between the Ukrainian and the Jewish peoples. (Left to right) Professor P. S. Pogrebniak; Rabbi Abraham J. Bick, co-chairman of the National Jewish Ukrainian Committee, and Professor Volodimir G. Bondarchuk.

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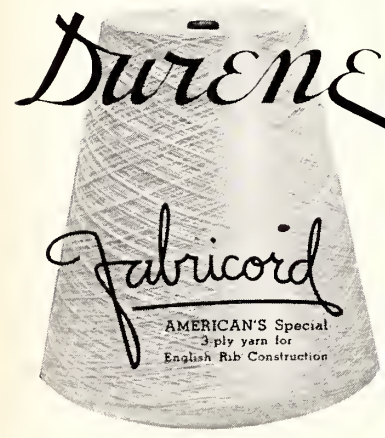
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JEWRY CANNOT LIVE

(Concluded from Page 29)

grations. We are witnessing the "freezing in" of populations everywhere. To the insurmountable difficulties obstructing immigration, a new feature—ban on emigration—is now added. While the Jews may rightfully claim a transitional period of special consideration in their behalf, nobody will deny that a general revival of the great migratory movements of the last century and the beginning of the present century cannot be expected. This applies alike to the Jews and Gentiles of Europe. This must inevitably result in an increase of competition and economic tension.

The experiences of these tragic years have furthermore destroyed the very basis of the philosophy of the past two or three Jewish generations: the firm belief in the continuous progress of mankind.

The civilization of the 19th century, its decidedly humanitarian coloration and its economic structure alike, seemed to exclude even the faintest possibility of a relapse into the barbarism of the dark ages. The short-lived and precarious peace and prosperity of a few decades were hailed by the inexperienced Jewish masses as the beginning of a permanent and imperishable golden age. Shrewd anti-Semitic propaganda, which always affected also the Jewish outlook, convinced many a Jew that any hostile attitude was due merely to the asocial practices of a Jewish minority, and that, therefore, personal integrity would assure individual exemption. During the first years of Nazi terror the idea of political persecution seemed so strange that many could not believe that e.g. imprisonments took place without any legal reason.

Important, too, is the fact that there no longer exists uniformity as regards the political and economic structures of civilized nations. The whole period of Jewish emancipations cannot be separated from the same ideals of liberal progress to which the whole world was devoted. Theodor Herzl dreamed his Jewish State as one link in this chain of civilized mankind. The Big Four of 1918 still represented, for the last time, this identity. Today, one may indeed maintain that the important characteristic of a world power is its unique philosophy implying for

its citizens rights and duties markedly different from those of other countries. When Germany, Italy and Japan lose their position as world powers, the accompanying loss of their specific philosophies may well signify their descent. Presently and in future the Jews throughout the world will have to live, for the first time, under vastly varying conditions.

All these impacts together have shattered the firm belief of the Jewish masses in the efficiency of any kind of written guarantees, be they international, like the Palestine Mandate or the minorities protection extended by the League of Nations, or municipal in the form of constitutional rights. The Jew of today is undoubtedly far less of a formalist than he has been ten years ago. He knows from experience that the mere abrogation of anti-Jewish legislation, theoretical declarations on Jewish reinstatement into former positions are not necessarily followed by satisfaction of justified demands. He knows today that identical regulations may actually find quite different interpretations in different countries and that without good-will and genuine democratic spirit, the loftiest phrase may remain a dead letter.

In practice today, it is of minor importance for the Jews whether these momentous developments of our time are just emergency measures, following years of global political crises and totalitarian warfare, or the beginnings of a new chapter of history. For a considerable time to come, they will undoubtedly affect all Jewish thought and activity. The world of today is full of contradictions and the outlook is veiled by brewing fogs. As a consequence, Jewish re-orientation cannot be clear-cut. All of us have to realize that simple, rapid and generally recognized aims and results cannot reasonably be expected now. It would certainly be fatal to call this attitude pessimistic. The time is past when a complacent Jewry could be led to co-operation only by delusions of immediate solutions of messianic scope. What we need today is a working and adjustable machinery for achieving the best results possible in overcoming the present disaster and in assuring the Jews their share in a vastly changed and still continuously changing world.

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Others Toward Us and We To Ourselves

By J. GERSON TOLOCHKO
Rabbi, Temple Oheb Sholom, Goldsboro, N. C.

THIS New Year will not only afford each of us an opportunity to turn over a new leaf, but, if present indications may be used as a barometer, then all mankind will witness in the year ahead a new era. We are hopeful that the next few months will bring a final cessation of hostilities.

That the Tojos will have joined the Hitlers and the Mussolinies; that the world will have commenced upon its task of erradicating the infamy these unworthy creatures have wrought upon an unsuspecting humanity.

That the beaten oppressor nations will have come to realize that terror and slaughter and inhumanity pay no lasting rewards, and that retribution invariably follows those who disregard human rights and respect for its laws.

That the liberated people as well as people of the liberator nations, will, by precept and example institute a new way of life—bereft of the exclusion of minorities from the life of the community, and one which affords justice and equality unto all.

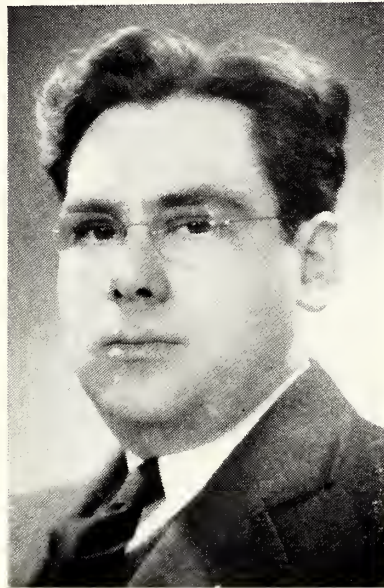
We are in earnest hope that when this war is over there shall never come a time when anyone might ask if "our honored dead have not died in vain," by virtue of the fact that the very principles of human rights for which they have so nobly laid down their lives—will be violated even in the minutest form.

To this end, I call upon the Jews, too, to be more considerate of one another; to be more tolerant of each other's viewpoints; to permit reform, orthodox and conservative, Zionists and non-Zionists to express freely their views and to work towards their particular goal. I ask of my fellow Jews to practice towards each other the same tolerance that they expect from others towards themselves.

I ask that they view with kindness and believe in the deep sincerity of other Jews whose viewpoints and preachments are contrary to their own. That they refrain from heaping slander upon those whose ideologies are not in juxtaposition to their own.

I do not believe that an orthodox Jew is less American simply because he prays in Hebrew; I do not believe that a Zionist is less American merely because he seeks a haven of refuge for those less fortunate than himself; I do not believe an individual to be less of a Jew merely because the prayers which he utters or puts into book form do not conform to the basic principles of a group in which he claims no membership. I firmly believe that the religion of an individual, practiced or implied, is between himself and his God and that no third party has the right to interfere.

I believe in the sincerity of the non-Zionists as I believe in the honesty of purpose of the Zionists, yet neither



RABBI J. GERSON TOLOCHKO

one has the right to impune the patriotism of the other.

It is towards this goal that I would direct my fellow Jews in the year that is ahead. Not merely hoping that others would be more kind towards us, but that we, ourselves, practice more charity, charity of thought, charity of expression, charity of tolerance towards ourselves.

GREENSBORO, N. C.

Soldiers' Coordinating Committee Meets

A meeting of the Soldiers' Coordinating Committee was held on Wednesday night, August 8, in the Soldiers' Lounge, Greensboro, N. C. Mr. E. J. Londow, regional supervisor of the USO-JWB, was special guest at this meeting and presented many interesting and helpful points on soldier entertainment. Cy Jacobs, president of B'nai B'rith, was in charge of the meeting. Reports from the various committees were heard and plans were made for soldier entertainment for the month of September, which also embraced wide plans for the coming holidays during that month.

The September committee on arrangements includes Adolph Guyes, Sam Goldman, Harry Abrams and Al Klein. Those present for the meeting, in addition to Mr. Londow, were: Chaplain Geiger, ORD.; Edward Kapnick, local JWB representative, and Harry Abrams, Chester A. Brown, Sam Goldman, Cy Jacobs, Adolph Guyes, Mrs. Raymond Farber and Mrs. Al Klein.

CHARLESTON, S. C.

S/Sgt. S. I. Barkowitz Decorated

For heroic achievement in action, S/Sgt. Seymour I. Barkowitz, son of Mrs. Annie Barkowitz, was awarded the Bronze Star. Sgt. Barkowitz attended the College of Charleston, where he was a member of the basketball team.

THE NEW YEAR

Another year goes back into history. It is our sincere wish that the forthcoming year and the years to follow will bring you and yours a full measure of health, happiness and prosperity, with the joy of a useful life well lived.



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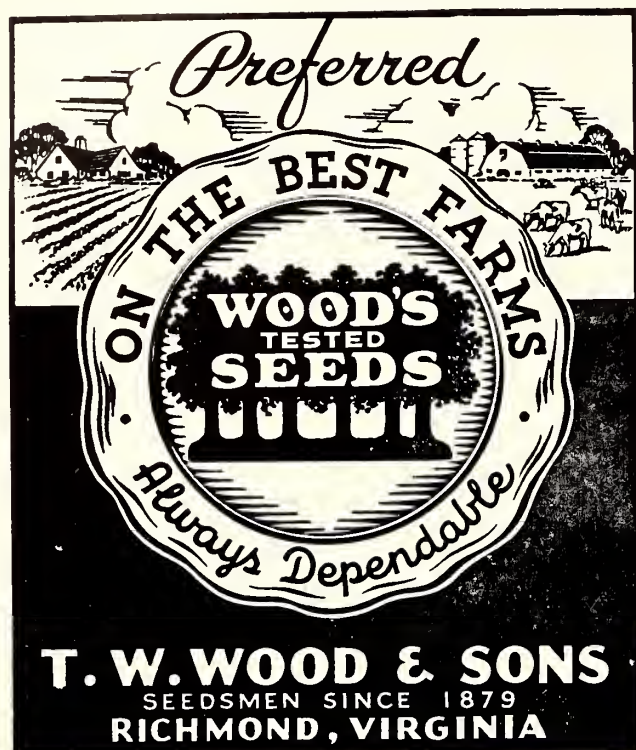
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PETE GINSBURG OF BURMA ROAD

(Concluded from Page 13)

heartstrings to deliver those messages. It is surprising how well that man stood up under such severe blows. Yet, most men stand up well when they get bad news from home."

Men, according to Pete, want the truth about their families, regardless of what it is. "The folks back home should play fair with men overseas. Half-truths and attempts to conceal bad news just don't work, and only alarm the men even more than the truth," Pete said.

Known to Many

Pete probably knows as many officers and men in southwestern China as anyone. He is just as apt to spend the evening chewing the fat with enlisted men as playing cards with the officers. On Thanksgiving he climbed to a mountain top near the Mekong River, to spend the day with an isolated group of enlisted men. While it was a far cry from turkey and cranberries at home, they had a pleasant day. For the men, it was a real treat to have someone think enough of them to clamber several thousand feet up a mountain just to be with them.

Pete's jeep is one of ancient vintage. It has the number 43 on it, which indicates it has been in China many months. It has a top that stays in place only when the catches are pounded flat, or string or wire is used where there are no catches. The tires are third or fourth generation. Pete isn't sure which. He has become so adept at changing tires, that a few minutes is all that is needed—unless more than one goes down at a time. And, that has happened.

Pete tells of changing seven tires in one morning—of being caught in downpours without a top on his jeep—of having to ford streams where bridges had been bombed out—of dodging washouts and land slides. These are all part of traveling the Burma Road.

Pete has traveled extensively in Europe, and says he has never seen such beautiful scenery as along the Road. The mountains and gorges surpass Switzerland as far as Pete is concern-

ed. Snow-capped peaks rise more than 16,000 feet. Deep gorges are flanked with vertical rock faults of myriad colors—red, yellow, orange, brown, black, white, blue, and intermingled and intertwined. There are vari-colored green valleys with rice, soy beans, and vegetables growing in irrigated paddies. There are red-flowered wild cherries—camelias—cactus—purple wild flowers—sagebrush—long needled conifers resembling Jack pine. At night fires can be seen atop many mountains where Chinese are burning underbrush.

"Of course, I get a big kick out of seeing some of the most rugged and picturesque scenery in the world," Pete said, "but, that can't compare with serving men."

ROSH HASHONAH GREETINGS FROM PAUL BAERWALD

To countless Jews in Europe, American Jewry is personified in the "Joint." In their names, far more than in my own name and those of the worldwide staff of the Joint Distribution Committee, I should like to wish each of you a very Happy New Year. But I am afraid that, sincere as their good wishes are, the Jews of Europe are not yet ready to think in terms of "happiness." Long years of persecution and suffering have erased that word from their vocabularies. They are alive, and in that there is joy; but the common hunger and destitution have made food and the reestablishment of normal living conditions the paramount thought in each mind. The year 5705 has seen victory in Europe, liberation of 1,250,000 Jews from the fear of German deportation. We pray that 5706 will bring peace to all the world and a new life to our brothers in Europe. Then in truth we can say "Happy New Year," for it *will* be a year of happiness for all.

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Jewry and International Law

By DR. GEORGE STEFANSKY

TWO factors are responsible for the Jewish catastrophe:

First, after the last world war, cohesive national units under the title of sovereign states had signed, through their representatives, so-called minorities treaties which assured the numerically weaker groups in the individual state territories, the basic rights of their existence but which, with a few exceptions, never came into effect because no international authority was in power to control the conduct of the state nations.

Second, the concept of sovereignty soon turned out to mean a privilege rather than an obligation; namely, the privilege to let state power grow at the expense of international cooperation, and to disregard openly the obligation of providing adequate security to the state minority, which was considered and often treated as a potential threat to the cohesion of the national power group. As far as the Jews were concerned, a third factor came into play. In the case of the Jews, the state, and very often the Jews themselves, disclaimed the minority status of the Jewish group, sometimes on the ground that minority status was a political concept which did not apply to Jews, nationals of the state.

The position of the Jews in the world between the last two wars was extremely difficult. Without recognized

The author, a distinguished sociologist, in charge of the Research Department of the United Palestine Appeal, deals with the problem of Jewish insecurity, not as of today or yesterday, not merely as the product of the Nazi-epoch, but in the light of a long history.—THE EDITOR.

status, without any form of actual self-representation, without any national life center, they were the easiest target for any kind of aggression from any quarter. When Nazi aggression broke loose, they were without any territorial center which could absorb the rising flood of those who were driven from their homes, thus hundreds of thousands sank to the role of charity clients. When, later, Nazi power grew unchecked, refugeedom, unenviable as it was, remained the unfulfilled dream of the millions of Jews who died in Europe at the hands of the Nazis. If, at the time of the most brutal Nazi persecution, Palestine had been open to the Jews, the most horrible scenes of the tragedy would not have taken place. However, if a Jewish state in Palestine had existed prior to 1933, there probably would never have been any pogroms in Germany, or German-dominated Europe.

The survival of the individual is a matter of group survival in the world of today. But group survival today, in a world of growing national concentration, depends on group cohesion. If the Jews remain a group without

strong inner cohesion, they cannot survive. We repeat: Nazism was not at all a singular historical phenomenon. It might and can recur if the conditions under which it thrived are left unchanged.

What we are discussing here has nothing to do with ideological, moral or psychological issues. We are talking in terms of bare facts. Nazism, German immorality, German insanity—all that does not matter in the long run. International justice was equally unknown inside and outside of Germany, but Germany made injustice an expression of her innate brutality. If international justice had existed, then there would have been international power to stop German brutality. Even now, after the ordeals of war, we still may not be on the road to international justice. The security organization we are now planning is designed to be the substitute for the system of international justice we are not yet able to plan. However, the new security organization will be ineffective unless the Jewish nation is a participant in it. If the security organization does not include the Jews, then

aggression against Jewish minorities, wherever they exist, will no longer find them the convenient target they have formerly been. Consequently, the design of the new international security system imperatively calls for the establishment of an autonomous Jewish state in Palestine.

Versailles and San Francisco

The most conspicuous difference between the Peace Conference at Versailles in 1919, and the present Security Conference in San Francisco, is probably this: While the interest of the peacemakers of 1919 was focussed on the legal and political definition of the minority concept, the conference in San Francisco has given little, if any, attention to the problem of the status of minorities. It is understood from the discussions in San Francisco, and from the official declarations of many statesmen, that in the future, minorities will have no legal status unless they are able to prove territorial rights. Suppose this plan goes into effect; what will happen to the two million of surviving Jews in Europe? Will they really have survived as Jews, if full-scale immigration into Palestine is not facilitated? Social and economic systems are spreading over large parts of Europe which will not allow groups without territorial minority status to remain unassimilated in relation to the dominating will of the state majority. A new process of assimilation is in the making, to which the process of the 19th century will compare as a minor incident.

While the question of the resettlement of the European Jews in Palestine is primarily a political one, the economic implication should not be overlooked.

From the economic point of view, the process of immigration into Palestine is not to be considered merely as emergency work of saving Jewish refugees from immediate hardships and dangers, but as constructive work of saving them, and simultaneously providing for them a secure economic future. Economic security, however, cannot be provided except in a country where immigration serves both ends; the new settler and the receiving community. Palestine with its mineral resources, agricultural potentialities and favorable conditions for urban colonization, needs the influx of new human forces to bring its unearthed wealth to light, just as the hundreds of thousands of Jewish men, women and children in Europe need a place where they can stay and work and live for a new future.

Towards a Solution

There is no doubt that Palestine, if properly developed, can absorb all, and a great many more than, those who have survived in Europe. According to the latest findings of scientific research, the territory west of the Jordan alone has room for additional millions of new immigrants. It has been estimated by experts that at least 6,000,000 dunams of land are irrigable (Please Turn to Page 90)

Newcomers Work on the Soil of the Homeland



These young Jewish immigrants, brought to Palestine from devastated Europe, are trained in every branch of agriculture to prepare them for their ultimate absorption in the agricultural settlements established by the agencies receiving their American support through the United Palestine Appeal. With funds provided by the United Jewish Appeal for Refugees, Overseas Needs and Palestine, the NPA is making possible the large-scale immigration of Jewish men, women and children into Palestine, aid in the adjustment and rehabilitation of newcomers, providing housing accommodations for refugees, promoting the development of agricultural settlements and industrial enterprises to speed the integration of immigrants, and sustaining every aspect of the program of the Jewish Agency, Palestine Foundation Fund and Jewish National Fund for the reconstruction of the Jewish National Home. In July alone some 3,500 Jewish immigrants were scheduled to reach the shores of Palestine. The Joint Distribution Committee provided transportation for most of these newcomers. The United Palestine Appeal, the Joint Distribution Committee and the National Refugee Service are represented in the nationwide campaign of the United Jewish Appeal.

NEW YEAR GREETINGS

5706

May we extend our heartiest Season's Greetings and join you in the hope that the coming year will see fulfillment of our hopes for Peace and Security.

May our future relations continue to be as pleasant as in the past.



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PALESTINE: DEMOCRACY'S TEST

(Continued from Page 28)

Where will these millions be resettled? Are Americans willing to take our pro rata share of them, regardless of whether they are Jews or not? We know in our hearts that we are not. Two of our largest pressure group organizations, the D. A. R. and the American Legion, have already gone on record as being opposed to post-war immigration.

Now, I do not see how Americans can in one breath say, "We will not take these uprooted millions," and in the next breath, "Neither will we help anybody else furnish a place for them." This problem weighs very heavily upon my conscience, and I believe that all Americans must accept moral responsibility for it.

Fourth, a Jewish homeland, I believe, will help solve the entire problem of minorities. If the Jewish minority can solve its difficulties, then all the other minorities will take hope and learn the methods, devices and techniques which have helped solve the Jewish question. If the Jewish question remains unsolved, then the status of all minority groups will continue to worsen.

The establishment of a Jewish Palestine may well show us how we can move masses of people to places where they will not create a new minority, and where they will be happier than under a distasteful sovereignty. If we learn enough about mass movements of people, it will not be so difficult to move hundreds of thousands and millions of people and to resettle them in places where they will not have the excuse of immediately starting some kind of an Irredentist movement preparatory to another war.

Fifth, the minority question is no longer purely European as it was after the last war. It is now an American disease, too, and we must help the rest of the world to solve this problem if we wish to avoid in this country the same kind of trouble which has bedeviled Europe for the last 80 to 90 years.

I have recently had some very disturbing experiences which had much to do with pushing me over from my former theoretical, philosophic position on the Jewish question. I took a trip this last winter, visiting 18 American states in the middle west and the southwest, trying to find out what the mood and the temper of the American people was. I talked with all kinds of people—business men, trade union leaders, workers, farmers. At the very beginning of my tour, in the city of Detroit, I became aware of something quite new in American life—the fact that large gatherings of working-class people were meeting in huge tabernacles, churches, stores, homes, under the leadership of ultra-fundamentalist millennial preachers. Some of these are ordained and some are not; many of the non-ordained ones, generally called jackrabbit preachers, have been quite common in the southwestern states and have now become very common in the north.

In all, I attended some 35 of these meetings. After one of the first of them in Detroit, where I heard the most blatant white-supremacy speech I have ever heard in my life—and I have lived for five years in the South—I began to study this movement, which I assume is now attracting some 12 to 15 million people. It is a schismatic movement, Protestantism again becomes centrifugal, throwing itself into smaller particles.

I have heard these preachers preach many sermons against somebody. Their chief enemy seems to be Jews first; Negroes second; third, all white people who sympathize with Jews and Negroes; fourth, progressive educators; fifth, trade union leaders; and sixth, their own denominations after they split with them. In one Texas city I heard a preacher openly advocate extermination of the Jews and assert that Hitler's solution of the Jewish question was the right one. By way of a positive program, all they ask for is authority—authority

(Please Turn to Page 88)

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A Year of Happiness And Peace

By **ARCHIE H. GREENBERG**
Commander, Jewish War Veterans of U. S.

THE early celebration of the New Year of 5706 is, I hope, an omen of an early and victorious end of the war. Surely, our prayers this Rosh Hashonah will be for the safety and early return of our sons and daughters in the armed services of the United States. With some 600,000 Jews in service, there is scarcely a Jewish home untouched by absence. In all too many homes, there will be the sadness of an irreparable loss.

But for all of us, there must be the hope and optimism of a New Year that brings with it a new hope for a better world. While it may be true that the world never learns, and that war is as inevitable as life and death itself, nevertheless the events of the past year—the achievement in San Francisco of a charter for a new world organization—is a hopeful augury for the future.

The guarantee of human rights, and the promise of a Human Rights Commission to protect all peoples of the world, regardless of race, color or creed, is most assuredly progress. Never before in the history of the world has the dignity of the human man been so nobly enshrined under international law. As Archibald MacLeish, America's uncrowned poet laureate, has said: "It is a great beginning, a beginning of which Jefferson and Lincoln and the other heroes of the endless struggle for human liberty would have mightily approved."

The free Jews of America, England, France and the other democracies of the world enter the New Year secure in the knowledge that democracy as a way of life will be continued. The liberated Jews of Europe enter a New Year which should bring a new happiness under a freedom guaranteed by the United Nations.



ARCHIE H. GREENBERG

JESS NATHAN APPOINTED TO REGIONAL POST WITH N.J.W.B.

Announcement is made by Moritz Gottlieb, chairman of the Third Service Command, and E. J. Londow, regional supervisor of the National Jewish Welfare Board, of the appointment of Jess Nathan as assistant in the Regional Office which has its headquarters in Washington, D. C. He succeeds Harry Minkoff, who has been transferred to the National Office of the organization.

Mr. Nathan, a native of New York and a resident of Tulsa, Okla., has been identified with the work of the N.J.W.B. since February, 1943. He is a graduate of the University of Oklahoma. He practiced law in Tulsa before entering USO work and was engaged in public welfare work in his adopted state.

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American Jewish Life

(Concluded from Page 11)

this work into English, to omit some poets. But this does not detract from the intrinsic value of the work—a work reflective not alone of Yiddish poetry in this country in the past quarter of this century, but of American-Jewish life as felt and registered by a group of highly sensitive and profoundly reflective persons.

G.I. Hears the Lorelei

(Concluded from Page 10)

not from his mouth, but from his military underlings. For on that holy night, the password of the German 19th Army was: "Jude." And the countersign was: "Schadling." The choice must have been deliberate. Unlike our own system, the couplet composing the challenge usually makes "sense," the words are paired for "meaning." "Jude—Schadling."

The men who conjured up this phantom Jew on January 30th are no more. The German 19th Army was destroyed. Our regiment had a hand in it, and ironically enough, one of the final battles took place in the ancient Jewish cemetery northeast of Colmar, on the banks of the Rhine. Having confused themselves and many others with their weird anti-Semitism, these supermen in their last hours, shout their battle-cry into the night: "Jude-shadling."

Martha is playing the piano again. This time it is the "Lorelei." It is Heine singing of the mysteries of the Rhine.

"Ich weisse nicht was sol es bedeuten."

It is the "Schadling" Jew eternally asking the why of his sorrows.

HEBREW UNIVERSITY WILL SEND DELEGATION TO EUROPE

The university will send a delegation to the liberated Jewish communities in Europe in order to investigate their intellectual and spiritual needs. This delegation on its return will submit concrete proposals to the University indicating just how it can be of assistance.

In connection with the University's plan for retrieving the Jewish art collections, libraries, etc., of the destroyed Jewish communities in Europe, a special committee has drawn up lists of such items. These will be submitted to the Jewish Agency for transmission to the United Nations with the request that every effort be made to trace the owners, and that where the owners cannot be found the collections be forwarded to Palestine.

J.D.C. RESCUES EX-INTERNEES FROM RETURN TO GERMANY

Brussels.—Prompt action by the Joint Distribution Committee kept 430 stateless Jews recently released from displaced persons camps in Germany from being returned to such camps after they reached Belgium. When the refugees reached Belgium, it was discovered that they were without legal status in that country. Within 48 hours the J.D.C. arranged to provide maintenance for them and they were given permission to stay.

THE MASS

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IN the school and in his home, the child is prepared to share in the supreme act of Catholic worship, the sacrifice of the Mass. Every Catholic is obligated to attend Mass every Sunday, and on Holy Days of Obligation.

The Mass is re-enacting the Last Supper which Jesus ate with his disciples, when he gave them his body and blood as bread and wine, and then said, "Do this in commemoration of me." But the Mass is even more. In it, Christ again offers Himself to God as a sacrifice for sin. The substance of the bread and wine is changed into the substance of the body and blood of Christ, so that he who receives the Holy Sacrament, actually receives the Saviour, Himself.

The meaning of the altar is explained to every Catholic child. An altar is a place where sacrifices are offered to God. In many primitive religions, animals have been burned upon the altar, in the belief that such a sacrifice makes right any wrong one may have done. But Christians believe that when Jesus died upon the cross, His death was an offering sufficient for all the sins of men. Whenever men sin, He is crucified afresh and He sacrifices Himself repeatedly in the Mass that those who repent may find salvation through Him. So, in a Catholic church, as in other places of worship, the altar is central; it is, in a sense, Calvary itself.

The top of the altar is a long narrow stone, covered by three cloths. On either side of the center are candles, large and small, and often a seven-branched candlestick. The number of

candles lighted depends upon the solemnity of the Mass. At the right is the Missal, a book containing the ritual of the Mass. In the central place at the rear stands the tabernacle, a strong locked box, in which is the ciborium, a gold or gold-lined vessel shaped like a goblet with a cover. This contains the bread of the sacrament. The ever-burning sanctuary lamp symbolizes the real presence of the Lord's body under the appearance of the bread. Above the tabernacle is a crucifix.

**Greetings From
CLINTON P. ANDERSON
Secretary of the Department of
Agriculture**

I extend to the Jewish people of America and of all lands my heartiest best wishes in this season of Rosh Hashonah. I trust that this New Year—your first since V-E Day—may bring joy and happiness to your hearts. Especially do I wish this for those who endured the oppression and suffering of Nazi brutality.

It has taken many weeks since Victory in Europe for the world to learn of the real depth of degradation to which the Nazis fell in their inhuman treatment of minority groups. The more we learn of Nazism, the more we can appreciate the democracy of America.

The occasion of the Jewish New Year is a time for the civilized world to extend sympathy for your suffering and resolve anew to perpetuate the principles of freedom for all races and all creeds as expressed by the founders of this nation.

The farm people of the United States, being strong defenders of freedom and liberty, can appreciate the courageous spirit which you have shown. We trust that the spirit of new hope that is born of this season may temper your sufferings of the past and bring you renewed courage for the future.

Let us go forward to final victory so that peace and freedom may again flourish in the world.

**GREETINGS FROM GREENSBORO
HADASSAH**

L'Shonah Tova Tikosavo! It is with high hopes in our hearts, and a new fire in our soul, that once again Hadassah brings you greetings on the Jewish New Year. Although we have not yet seen the end of the war, the post-war era is here, and the world hangs breathless awaiting its fate.

Once again the Jews of the world have been delivered out of the hands of a monstrous tyrant. We pray, more fervently than ever, that we have been delivered into a saner and more civilized world, so that never again will the Jews of this earth be subjected to the tyrannies and horrors of mass persecution.

And may all peoples be reminded, as they bow in prayer in their houses of worship, of the words of our Prophets: "Nation shall not lift up sword against nation . . . neither shall they learn war any more . . . but they shall sit every man under his vine and under his fig tree . . . and none shall make them afraid."

Mrs. Cyril Jacobs, President,
Greensboro Chapter of Hadassah.

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U. S. INTERVENTION FOR THE JEWS

(Continued from Page 19)

Petersburg to instruct him to use his good offices in behalf of the Bessarabian Jews.

Grant was also the first President to become aware of B'nai B'rith as an organization. When Wolf returned from the 1874 Supreme Lodge convention, over which he had presided, he had to tell Grant all about the convention's action in support of Peixotto's mission and about the decision to erect a Statute to Religious Liberty as a gift to the American people on the centennial of American independence. A reply from Grant to Wolf, in response to a letter inviting Grant to attend the statue dedication, is the first official communication by a President of the United States dealing with an undertaking of B'nai B'rith.

During the administration of President Rutherford B. Hayes, Wolf, acting for B'nai B'rith and the Board of Delegates of Civil and Religious Rights, intervened with the President when Russia began applying its anti-Jewish policy to American citizens, thus initiating the long series of representations which ended in 1911 with the abrogation of the Russo-American commercial treaty. In 1878, Hayes appointed Wolf judge of the District of Columbia municipal court. When Peixotto returned from Romania in 1877, Hayes named him consul-general at St. Petersburg, Russia. But the Czar's government refused to receive him and so the President appointed him consul at Lyons, France.

Wolf continued his representations

in connection with Russia during the short-lived administration of President James A. Garfield. In the summer of 1881 Wolf's efforts were climaxed when Secretary of State James G. Blaine, in a review of the situation affecting American Jews in Russia, declared that "it would be, in the judgment of this government, absolutely inadmissible that a domestic law restraining native Hebrews residing in certain parts of the Empire might operate to hinder an American citizen." It was Garfield who appointed Wolf American consul-general and agent-diplomatique to Egypt. In making the appointment, Garfield told Wolf that he was happy to name a descendant of a people who had been enslaved by the ancient Egyptians as a representative to that country from a great free land.

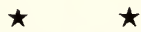
To Chester A. Arthur, who entered the White House upon the assassination of President Garfield, fell the distinction of recommending that the United States adhere to the Treaty of Geneva by which the United States became affiliated with the International Red Cross. When the Senate ratified the treaty in July, 1882, President Arthur decided to send three American delegates to the International Red Cross Congress. Adolphus S. Solomons, Washington Ben B'rith, in whose home the American Red Cross had been organized, was one of the three American delegates assigned by President Arthur to the International Red

(Please Turn to Page 46)

Best Wishes for the New Year

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it be rich in the successful accomplishment of
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GOLDSBORO, N. C.

Jews in a Negro Community

By DR. I. LOURIE

From Port-au-Prince, in the Negro Republic of Haiti, Dr. Lourie describes the life of the Jews there, and discusses the whole range of Negro-Jewish relationship. At this time of "lunatic fringe" attacks in Congress on Jews, Negroes and Catholics, and conversely, of reported attempts to arouse the Negro against the Jew in this country, Dr. Lourie's article appears to have special significance.—THE EDITOR.

THE oft-told tale of enforced Jewish migration has, during the last few years, repeated itself; this time with a new ending. With practically all of Europe and Asia closed to them, the sons of Israel have had to search out new continents on which to settle and start afresh. Their wanderings have led them to seek haven, in many cases, in the midst of another oppressed people, the Negroes.

An interesting example of this joining of forces is to be found in Port-au-Prince, Haiti. There, in the small Negro republic, there were few Jews before 1938, hardly more than a handful of Sephardic Jewish families, mostly from Egypt, and regarded by the Haitians as Syrians, i.e., Arabs, members of the rather large Arabic colony which occupies an important position in the commerce of the country. Most of the Arabs in Haiti, incidentally, are Christians. In recent years, however, through the hospitality of the Haitian government, some 200 families, refugees from Europe, found shelter in Haiti. Most of them are baptized, many are agnostic, professing no faith, but to the Haitians they are Jews.

In the 18th century Haiti was still a French colony, St. Dominique. Following the slaves' revolt and many years of fighting, it was proclaimed a republic in 1804. The great powers encouraged strife and civil warfare in the young republic, and it was only in the last few decades that Haiti began to concentrate on its economic and cultural development. Ninety per cent of the population are illiterate and their living standards are primitive; in the cities, however, the Negroes maintain a high standard of civilization. In recent years, men of high erudition and discriminating taste have come forward and placed their stamp on the country's culture which is French, the official language of Haiti.

Because of Haiti's predestined place in world affairs as a Negro republic, and its anticipated great influence on Negroes everywhere, relations between Jews and Negroes there exceed mere local importance.

The black race seems to vulnerable to anti-Semitism. In the U.S.A. anti-Semitism is rife among Negroes. Though the leaders of the Negro movement are opposed to anti-Semitism, the masses are easily reached by fascist propaganda. Here in Haiti the government is loyal to the Jews; educated people, too, show great sympathy for the Jewish refugees. Nevertheless, even here anti-Semitism is sometimes felt, proving that fascist propaganda has stirred up anti-Semitism in Haiti. The ignorance of the Negroes regarding the real situation of the Jewish people is used by fas-

cists all over the world, for their own ends.

What Negroes Have Not in Common

It would be infatuous, however, to allow the inroads made by anti-Semitism to discourage us from seeking a better understanding of the Jews by the Negroes.

In this connection, an understanding first, of the adverse conditions of Negro life is in order. Throughout the world, the Negro suffers prejudices which are comparable to the anti-Semitism practiced against the Jews. However, there is a great difference. The Jews are united by their religion, which is rooted in culture, and is possessed of distinct national characteristics. The Negroes became monotheists only in a fairly recent stage of their development and, therefore, have no common faith. In Africa there are Mohammedan Negroes, in the United States and many colonies Protestantism is the average Negro's faith, in Haiti Catholicism is the prevalent faith.

Nor have they a common history, language or culture. The Negroes are a race consisting of many peoples. These peoples are united by a common fate. They are doubtless looking toward a union of forces and effort to breach the barriers erected against them. But because they have little else than adverse conditions in common, such union is extremely difficult.

(Please Turn to Page 40)

A Hunter and His Prize



(Courtesy Fox Movietone News)

2nd Lt. Rolf Wartenberg, a refugee who escaped from Nazi Germany, is shown escorting Hermann Goering, the former Reichsmarshal of the Third Reich, to a judicial examination held in Augsburg, Germany, recently. The National Refugee Service, which assisted 2nd Lt. Wartenberg and his family on their arrival in the United States in 1940, has made it possible for tens of thousands of refugees to play an important part in the American war effort. The NRS receives its support from the United Jewish Appeal.

NEW YEAR GREETINGS

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JEWS IN A NEGRO COMMUNITY

(Concluded from Page 39)

We Jews know how difficult it is even for us to follow a joint policy, despite many uniting factors.

The colonial administrations often try to divide the native population by employing some of them as low ranking officials. A black custom or police officer considers himself superior to other Negroes. We Jews know this feeling from our own experience. So-called assimilated Jews are contemptuous of other Jews. The problem of assimilation exists in some measure with the Negroes, too. Only for them it is even more difficult than for the Jews. The Negro can not assimilate himself by conversion. A marriage with a white partner can be of advantage only after generations, because the Negro-baiters hate the Mulattoes, too, and recognize traces of Negro blood even after many generations (Negro-baiters have sharp eyes). Therefore, assimilation is unimportant with the Negroes, and is not a political factor.

In spite of these difficulties, the idea of a united front of all Negroes against discrimination is gaining momentum. There are about 200 million colored people in the world. At the outbreak of war (Haiti was one of the first countries to declare war on Germany) the President of Haiti, Elie Lescot, proclaimed: "To you Negroes of this world, Negroes in Africa, Negroes in America, Negroes in the Caribbean, wherever you are, unite, help the great democracies for the defense of your endangered liberties, for the defense of your right to live as men under God's heaven."

The peace, if it is to be a real one, must bring better conditions for the black race. This improvement will not be the same the world over. As far as Haiti is concerned, she will certainly enjoy greater economic and financial liberties after this war. The increasing of the Pan-American idea, which has shown good results during this war, will give, Haiti a certain role in the common policy of the 21 American republics. Haiti is one of

the 44 United Nations and has helped to win this war by delivering essential materials.

The administration of the colonies will seek, in the future, greater cooperation with the native population. Even in the vast territories of Africa, where the natives still live in semi-slavery, standards will improve.

In the United States, with Fair Employment Practices legislation passed in many states, the status of the Negro is gradually improving, and remarkable progress is to be noted within the past two decades. Despite all bars, the Negro is advancing, and in the face of his advance prejudice gives way. It is realistic for the Jews to take into account the fact that 200 million people of the black race, important now both politically and socially, will attain a position of notable influence on world affairs in our times. It is important, therefore, that we concentrate on dispelling, among Negroes, the fables about the Jews impressed on them by anti-Semitic propaganda. In America, in Africa, wherever the Negro lives, we must bring him the true facts about the Jews.

Jews must work to forestall the poisoning effects of anti-Semitic propaganda among the Negroes. They must enlighten the masses of the black race in America, Africa, and other countries, acquainting them with the true spirit of Judaism. The black race must be shown that the Jew has never been his oppressor, as so many other of the white races have been, but is working with him against their common foe—race discrimination.

The logical place from which this re-education must spring is Haiti, for it is there that the future leaders of the black race are to be found. Already Haiti is drawing plans for the fight against race-prejudice. At a conference of the American Republics held recently at Chapultepec, Mexico, the Haitian delegation, headed by the great statesman, Gerard Lescot, presented a resolution condemning all religious and race-discrimination.

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New Strategy in an Old War

By DR. SOLOMON GRAYZEL

Dr. Solomon Grayzel is Editor of the Jewish Publications Society, President of the Jewish Book Council of America, Editor of the Jewish Book Annual for many years, Professor of History at Gratz College, Philadelphia, and writer of many books and articles on Jewish history.—THE EDITOR.

THE fight against racial and religious prejudice has been going on for centuries. So long, in fact, as to convince many people that prejudices of this sort are an ineradicable part of human nature. The past thirteen years has seen anti-Semitism used to disrupt the unity of entire nations and make them ripe for conquest. Even with this tragic lesson before them, these very nations, and some men and women in our own nation, have still not learned that to tolerate racial and religious prejudice is to endanger everything they hold dear. How can this simple fact be brought home to people? How can the common run of mankind be made aware that the only group which dare not be tolerated are the intolerant?

Dr. Mortimer J. Cohen, Chairman of Inter-Faith Activities, and Maurice B. Fagan, Executive Director, of the Philadelphia Jewish Community Relations Council (806 Widener Bldg., Phila. 7) have developed a new and modern approach in fighting prejudice and intolerance. They have published a little but very important book in which they set forth their point of view and explain the strategy to be followed. They call their book "Counterattack: Scapegoats or Solutions," a title which indicates their analysis and their method.

The authors assume that prejudice is a social, not a religious or a psychological problem. It indicates a community ailment and must be solved on a community-wide basis. Poverty, unemployment, or any other cause for unhappiness leads to the search for a scapegoat. Some group in the community, any group which is defenseless because it is a minority, is shouldered with the blame for the existing evil. All minorities as well as the democratic-minded element in the majority, must therefore co-operate, not so much in the refutation of the charges of the scapegoat-seekers, but in the unceasing effort to cure the social disease. At the very least, the fighters against prejudice must call attention to the real evils, so that society might find intelligent solutions to its problems rather than blind itself by plunging into the smoky atmosphere of prejudice. It is "counterattack" which may not only prevent the quest for scapegoats, but may also perform a service to society.

The major portion of the book is devoted to outlining the methods which those who will enlist in the cause should use. In a series of brief but well illustrated chapters the authors offer advice based on their long experience. No one will be surprised to hear them say that almost all purveyors of prejudice have a private ax to grind, sometimes for political advancement, always for personal gain. The sheep who follow them are not without intelligence and idealism. The task of the counterattacker is to get them to listen to the truth, to make them realize how they are being

duped, and to enlist their aid in the cause of justice and humanity. Among the methods which the authors advocate are the following: a trio of white Christian, a Jew and a Negro to bring a well-rounded analysis of group relations to the community; to track down every misstatement of the prejudice-monger; to find out and expose the sources, methods, leaders and interests fomenting hatreds, to attack the problem before, not after a crisis develops. There are in this compact



DR. SOLOMON GRAYZEL

book many excellent suggestions to the novice in public speaking. It also offers anecdotes, news items and poems which may be used to enliven an address.

Above all, the book breathes a spirit of faith in our democracy which, once caught by a public speaker or an audience, will win half the battle for those who fight for a healthy society. Dr. Cohen and Mr. Fagan have done an excellent job for which every fighter for democracy should be grateful.



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Today again, "it is for us, the living, to be dedicated to the unfinished work" ... it is for us "to be dedicated to the great task before us — that we take increased devotion to that cause for which our forebears gave the last full measure of devotion."

May the coming year bring victory for our country and for the ideals for which it stands.

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DAVID MEANS BELOVED

(Concluded from Page 15)

monds and hung on a delicate white gold chain.

A few weeks later he wrote me a gay little note: "How about a date when I am back in the States, honey doll? We never did climb up to the light in the Statue of Liberty, did we? How about it? Three days after I come home at 4:30 in the afternoon? When shall I call for you, milady?"

David was a prompt letter-writer—and a much more dependable one than I. His letters always seemed to come at just the right times, too: as, for instance, the time I had the grippe. I don't think I was ever sicker in my life. The second day I got a letter from David written on Chanukah eve. "Just got back from delivering Adolph a couple of Chanukah presents," he wrote.

I don't think I was ever so glad to receive a letter before, or so cheered up by one. I wrote him back two letters in reply.

The usual ten days between letters followed and David didn't answer. I wondered if something I had written him had made him angry, or if he was just busy. Two weeks passed, and then a month, and still no letter from David.

Then I made up my mind. His parents had been asking me to visit them for a long time. Perhaps if I went to New York, they could tell me what was wrong. Two days later I was in New York. Aunt Dee was very glad to see me. She and little Phil met me at the station, and all the long subway ride home we talked of all sorts of inconsequential things—the lateness of my train, Phil's new bicycle—and then she noticed the gleaming brightness on my dark sweater.

"What a pretty Mogen Dovid," Aunt Dee said.

"Thank you," I answered, "David sent it to me."

Aunt Dee then began talking about the heavy fog which always hides the river and the ocean, as the subway rattled over the bridge between Manhattan and Brooklyn.

"Yes," said Phil, "you can't even see the Statue from here, but we're all going out tomorrow as Mother promised you the last time you were here."

"Yes," I thought, "Tomorrow and tomorrow and tomorrow creeps in this petty pace from day to day to the last syllable of recorded time." That was David's favorite quotation.

I spent the rest of the day at the apartment. It seemed unusually empty. No one came to call. None of David's friends. Aunt Dee was full of news of people, but no people came.

Phil and I got out David's old shotgun and as he dug deep in the drawers hunting for shells, I sat there holding the gun on my lap, the fingers of one hand unconsciously playing with my little diamond star. A lazy airplane droned overhead, shattering the unusual quietness of the neighborhood. Aunt Dee didn't look too surprised when soon after dinner I said I was tired and would like to go to bed.

The next afternoon Aunt Dee and Phil and I went to The Battery. "There is no aquarium this year," she said, "but after a walk in the park it will

be just time for us to catch the boat going to the Statue."

We walked from Bowling Green (David had told me the last time we were there together that the Dutchmen used to actually play at nine-pins there) past the monument dedicated to the soldiers who died in the last war, up to the very edge of land by the ocean.

I stood there watching the rough waves being chopped up by a chill winter's wind, and the sea breeze blowing across the ocean seemed to say, "New York is different now that you have returned. It won't ever be the same again."

"Something is missing," the monotonous waves intoned. "Someone is gone." And then the breeze blew back across the sea to the land from which it had come.

Little Phil was pulling at my sleeve. "Hurry! Mother says to hurry, or we'll miss the boat."

"The boat?" I repeated.

"Hurry," he said. "Now you'll get to see the Statue. We'll climb up to the light together, you and me."

"No," I said, "I don't want to go to the Statue. Tell Aunt Dee we will go the next time I come here. I can't go now. I can't climb up to the light with you, Phil," and I turned away from his puzzled expression.

Aunt Dee was not much surprised when I told her I was going home that night. All she said was: "You're a woman now, just like the brave Jewish women of old, your ancestors. They never knew from hour to hour what might happen to one of their dear ones."

I left New York that night.

The other day I heard over the radio that two of Germany's greatest cities had fallen, reduced to rubble by air attacks. For many weeks before this I had read in the papers that every day huge Allied bomber squadrons based in England had been bombing Germany. David was in England. But now when I read of bombs being dropped, I know David is not dropping them. David was a bombardier.

Right now it is mid-afternoon here, and in England night has fallen and it is dark—dark and damp with English fog. David is sleeping, and at his head is a large white six-pointed Star of David.

"David" means "Beloved."

Regina Resnick

(Concluded from Page 17)

that year, and got the coveted contract with the Metropolitan.

"Hard work really begins after the first success," Regina Resnick points out. The routine at the Metropolitan is exhausting and rigid, but "I love it here and I believe my future is in opera, though radio and Hollywood are tempting sidelines," she admits. Although at 22 Regina Resnick has enjoyed more success than many operatic aspirants experienced in a life time, she hasn't gotten over the awesome feeling of being a "little girl" in the midst of world celebrities. "The glamour of the foremost opera company isn't to be sneezed at," she says.

Power of Rosh Hashonah

By WILLIAM B. SILVERMAN
Rabbi, Temple Emanuel, Gastonia, N. C.

ANOTHER year will soon be deposited in the impregnable vaults of time. The Jewish people will bow their hearts in worship and welcome Rosh Hashonah, a new year, a new life and a new hope. Contemplating the possibilities of tomorrow, we experience again a pulsating sense of expectancy precipitated by the unknown. What will this Rosh Hashonah bring—joy or sorrow? life or death? attainment or frustration? Reverently our thoughts tiptoe into the nursery of the future waiting to behold the new-born year for the first time.

It is unfortunate that so many think of Rosh Hashonah in terms of calendar alone. This, a sacred holyday, is reduced to a numerical designation; an infinite source of spiritual power is relegated to the status of mere statistical enumeration. Although tradition limits the observance of Rosh Hashonah to the Hebrew month of Tishri, the Sages of Israel went so far as to define it as a religious conversion, a renewal of idealism, an ethical rededication, a spiritual rebirth, not limited to any fixed season of the calendar year. The Midrash teaches us that on Rosh Hashonah the angels complained to God, asking, "When is our New Year?" God rebuked them gently: "There is no New Year in heaven; here all is eternity. If you want to know when the New Year is, go ask man. For whenever man resolves upon beginning a new and better life, there is his New Year." There is Rosh Hashonah when we celebrate the birthday of our ethical beings.

Scholars have attempted to analyze the factors that make for Jewish survival. Every manner of academic hypothesis has been advanced in an effort to explain Israel's amazing will to live. It is understandable that the people of Israel should be subjected to such ethnic probing. By what power, by what miracle, by what source of strength have we survived? Why did not Israel become twisted, gnarled and defeated, a psychopathic maniacal people squirming in the straightjacket of their almost unbearable misery? There is no answer that can offer a comprehensive explanation of the un-

canny phenomenon of Jewish survival. The problem is complex and the answer is multiple. We must search for extrinsic facts and we must not ignore intrinsic values. Undoubtedly, the Jewish religion itself offers, in long measure, a cure for the fatigue which has arisen out of centuries of battle and thousands of years of persistent struggle—an exalted religion that has provided strength, power and



RABBI WILLIAM B. SILVERMAN

vitality to its adherents. Such a holyday as Rosh Hashonah has been a tremendous source of power for our people, and that power is available for us today if we will but draw upon and utilize it. The religious therapy of Rosh Hashonah cannot be denied. The courage, the optimism, the sense of renewal and dedication to the ways of God, the hope and promise of a happier future and better world combine to revitalize Jewish morale, recharging the spiritual battery that transmits the current of strength and indomitable resolve to the Jewish people. The Jew needs the hope and

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TOMORROW BEGINS FOR PALESTINE

(Concluded from Page 20)

innumerable commodities to meet the army needs, as varied as textiles for army clothing and crystals for radio transmission and land mines for use against the enemy, but they have been asked to serve so far afield as Eritrea, where they have been doing skilled work in aircraft plants and in Abadan in southern Persia in the very up-to-date oil refinery establishment there.

The Yishuv, by persevering in its claim to the right of the Jews to establish a Jewish fighting force, has rendered further great service to the Jewish cause. Today the slight upon Jewish honor has been removed by the establishment of a Jewish Brigade group of some 8,000 young men. This group of Jewish young men, mainly from Palestine, are the first who have been set up in this war to take the field against the great enemy of our people as a self-contained fully equipped Jewish fighting unit. They will fight under their own Jewish flag, commanded by Jewish officers in the Hebrew language, and all the members of this Jewish fighting force will proudly bear the emblem of the Shield of David on their arm.

The Jewish Agency in Palestine has been actively engaged in preparing plans for the future of the country and our people. The main problems will be to arrange for the adjustment of our wartime economy to peacetime requirements with the minimum dislocation possible, to lay the basis for the absorption of large numbers of new immigrants into agriculture, for the industrial development which will be necessary to provide for the needs of the growing Jewish population and the new immigration, to provide opportunities of creating employment for the new immigrants, to set up the additional institutions necessary to care for the orphan immigration which the country will have to absorb to provide housing facilities which today are sadly deficient, to care for the new type of immigrants, many of whom will come to the country broken in body and spirit so that some time will elapse before they will be fit to put their hands to creative endeavor, to assist those of them who will be sick physically or spiritually.

The Jewish Agency has also begun to make arrangements to reabsorb into the economy of the country the many thousands of demobilized Jewish soldiers who will return home and will require employment. For all these purposes, vast sums of money will be required and we are confident that American Jewry will contribute their fair share toward meeting these needs by increasing their contributions to the United Palestine Appeal, by participating in such loan issues for the development of Palestine as may be arranged and otherwise.

But there is one vital prerequisite to all this vast program for solving the problem of the Jewish people. That prerequisite is that the Jewish people be clothed with governmental authority which will enable it successfully to carry out the tremendous program of transmigration of Jews and the development of Palestine so that they may be successfully absorbed into

its economy. The need for that prerequisite has found expression in the official policy of the World Zionist Organization which was adhered to by the American Jewish Conference—the establishment of Palestine as a Jewish Commonwealth.

The 600,000 Jews of Palestine eagerly await the day of victory. Not only because they then will be able to welcome home the many thousands of their sons and daughters who volunteered into the British Armed Forces and are now serving abroad, but because when the war is won the Allied Powers will have to take momentous decisions as to the fate of Palestine, the ancient land of Israel, come to life again in our time by dint of Herculean efforts of Jewish pioneers from all lands and climes. In this stirring drama of the rebirth of a nation, Great Britain has played a central part. A British statesman recently likened Great Britain's role to that of Moses who led the people of Israel out of bondage in Egypt. And, he said, since Britain has undertaken the role in modern times by issuing the Balfour Declaration, favoring the establishment of a Jewish National Home in Palestine, it cannot now stop in the middle of the Red Sea.

The Jews of Palestine look to Great Britain to see the job through to keep faith with the hundreds of thousands of them who came to Palestine to start life anew, relying on the British pledge contained in the Balfour Declaration. The Jews ask that without further delay they be enabled to establish that autonomous Jewish Commonwealth for which during sixty years of toil and struggle they have been building solid foundations in a land made desolate by its former inhabitants.

But the responsibility for the undertaking to facilitate the establishment of the Jewish National Home rests not only upon Great Britain. The government of this democratic country, the United States, associated itself with the Balfour Declaration and thereby guaranteed the pledge inherent therein. It was therefore very gratifying when your great President declared in a message to the American Zionist Convention at Atlantic City that he would support the program for the establishment of Palestine as a Jewish Commonwealth. We Jews attach great importance to this promise. But the formal decision will have to be taken, in the first instance, by the principal Allied Powers. The Jews of Palestine feel confident that the Governments of Great Britain, the United States and Russia will not fail to right the age-long wrong to the Jewish people and will decide to reconstitute Palestine as a Jewish Commonwealth.

If the Jews of the free countries will cooperate with the Jews of Palestine in their efforts to solve our people's problem; if they will keep the same faith in the justice of our cause and in its inevitable success as the Yishuv in Palestine, we are confident that, working together, we shall soon, in our own day, see the realization of our age-long dream of the return to Zion.

Tomorrow Our Youth

By JULIUS BISNO

What are the interests of Jewish youth today? What are the problems that loom ahead for them in the post-war world? What is American Jewry doing to meet these problems? These are the questions posed and answered in this timely appraisal by Mr. Bisno, administrative secretary of the B'nai B'rith Youth Commission and one of the 25 members of the United States delegation to the World Youth Conference.—THE EDITOR.

JUST before World War II, I was traveling in the Middle East and visited the Cairo Jewish community. The president of the synagogue, who was a high official of the Egyptian railroad and the president of a B'nai B'rith lodge, showed me around the synagogue with genuine pride. Housed in a beautiful building, the synagogue had a fine school, auditorium, meeting rooms, a medical clinic and even a hostel for Jewish transients.

"We have the largest congregation in Egypt," the synagogue president said. "It is one of the oldest in the world. In the distance you can see the quarries where our ancestors cut the stones to build the pyramids. But tell me, Mr. Bisno, what can we do to interest our youth?"

That question is almost universal in Jewish circles. Ask any Jewish adult what he considers the chief problem of Jewish youth and he is virtually certain to say: the development and strengthening of its Jewish interests and loyalties.

The major difficulty in cultivating and stimulating the Jewish interests of young people has always been the problem of approach. Youth fed on an adult diet of Jewish content developed a variety of allergies which showed that something was wrong not necessarily with the diet but the way in which it was administered. New programming techniques sensitive to the needs of youth and adapted to those needs on a level youth understands and will accept were essential.

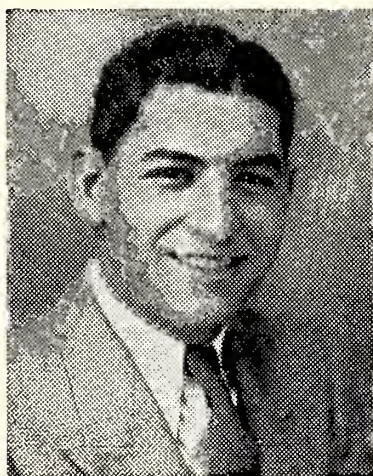
To meet the problem of Jewish youth after the war intelligently and realistically, Jewish communities must be made aware of the need for guiding youth to an awareness of its own needs and to satisfying these needs through positive and self-satisfying experiences. In preparation for dealing with Jewish youth's post-war problems, B'nai B'rith, nearly a year ago, reorganized its youth program.

The Aleph Zadik Aleph, which prior to the war had been an older boy program, was converted into a national organization for Jewish boys in high school. Older boys out of high school and young veterans up to 21 (up to 25 if they are AZA alumni) are being formed into a separate national movement, the B'nai B'rith Young Men. The B'nai B'rith Girls has been revitalized into a national high school program for Jewish girls. And young Jewish business and professional women are being organized into chapters of the B'nai B'rith Young Women.

These four youth agencies—AZA, BBG, BBYM and BBYW—collectively comprise the B'nai B'rith Youth Organization (BBYO), which is supervised by the B'nai B'rith Youth Commission. BBYO has a national head-

quarters staff of 19 in Washington, with an additional 16 field offices throughout the United States and Canada. Six new field offices with a total field staff of 50 are to be opened by V-J Day.

Experience has indicated that at least for the 30,000 Jewish boys and girls organized in nearly 1,000 chapters of the BBYO, and for another 50,000 who were introduced to Jewish values in AZA and are today serving their country or have taken their place as young leaders in more than 250 communities, B'nai B'rith has made



JULIUS BISNO

a substantial and promising beginning in cultivating and stimulating the Jewish interests of youth.

What are the interests of Jewish youth today? What are the problems that loom ahead for our young people in the post-war era?

To begin with, adults are not alone in worrying about Jewish youth and its problems. Jewish youth is also deeply concerned about its own future. For one thing, youth is determined that Jews must solve their problems together. It is tremendously impressed by the American Jewish Conference and looks to the time when it will expand its scope.

Right now, youth in the United States is greatly interested in a World Youth Conference to which youth of 70 countries have been invited. Of the U. S. delegation of 25, three delegates have been allotted to Jewish youth. For the past several months representatives of 17 national Jewish youth organizations have been meeting to formulate a Jewish program and select delegates. The three delegates have been designated and the spirit of "give and take" demonstrated by all interested parties is an indication that the atmosphere of Jewish youth is a breath of hope to our youth.

The most considerable problem that our youth face is, of course, economic

(Please Turn to Page 48)

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U. S. INTERVENTION FOR THE JEWS

(Concluded from Page 38)

Cross Congress, following the United States Senate's ratification of the Treaty of Geneva.

Letter From President Cleveland

In a letter addressed to Morris Goodhart on October 5, 1893, and written on the occasion of B'nai B'rith's 50th anniversary, President Cleveland said:

"A society formed for the furtherance of such noble purposes as that of the B'nai B'rith should not only excite the enthusiasm of its members, but should also inspire the good wishes of all who desire to see humanity bettered and the higher instincts of our nature cultivated. Accept for your order my sincere wish that the gratifying results which have followed its effort for good in the half century that has passed may be multiplied in the years to come."

This letter is unique not only because it was the first of its kind from a President of the United States concerning B'nai B'rith, but because it was the first such letter written by any President about any Jewish organization.

During Cleveland's first term he set another precedent which involved a Ben B'rith when he appointed Oscar Straus of New York as United States minister to Turkey in 1877, the first American Jew to hold this high diplomatic rank. Earlier in his administration Cleveland had wanted to name Isador Straus, Oscar's brother and a member of a family with a long B'nai B'rith tradition, Secretary of the Treasury, but political obligations made that impossible.

Benjamin Harrison, who occupied the White House in the interim between the two Cleveland administrations, was inaugurated President in the year that marked the centennial of the first inauguration of Washington. It fell to Simon Wolf, as a member of the inauguration committee, to design a special centennial medal for which Harrison publicly thanked him. Subsequently, Harrison tendered Wolf his old post of consul-general to Egypt, but Wolf declined. When Harrison asked Wolf to recommend some American Jew to succeed Oscar Straus as minister to Turkey, Wolf suggested Solomon Hirsch, a Ben B'rith from Portland, Ore., who was appointed in 1889.

When the anti-Jewish edicts in Russia prompted the House of Representatives on August 20, 1890, to adopt a resolution calling upon the State Department to look into the matter, President Harrison saw that the State Department prepared a report which he submitted to the House. After the adoption of the resolution, Wolf had a long interview with the President on the subject and on December 9, 1891, President Harrison dealt with the matter in a message to Congress:

"This government has found occasion to express in a friendly spirit, but with much earnestness, to the government of the Czar its serious concern because of the harsh measures now being enforced against the Hebrews in Russia. By the revival of anti-Semitic laws, long in abeyance, great numbers of these unfortunate people have been constrained to abandon their homes and leave the empire by reason of the impossibility of finding subsistence within the pale to which it is sought to confine them.

"The immigration of these people to the United States—many other countries being closed to them—is largely increasing and is likely to assume proportions which may make it difficult to find homes and employment for them here and to seriously affect the labor market.

"The Hebrew is never a beggar; he always kept the laws—lives by toil—often under severe and oppressive civil restrictions. It is also true that no race, sect or class has more fully cared for its own than the Hebrew race. But the sudden transfer of such a multitude under conditions that tend to strip them of their small accumulations and to depress their energies and courage is neither good for them nor for us.

"The banishment, whether by direct decree or by not less certain indirect methods of so large a number of men and women is not a local question. A decree to leave one country is in the nature of things an order to enter another—some other. This consideration, as well as the suggestion of humanity, furnished ample ground for the remonstrances which we have presented to Russia, while our historic friendship for that government cannot fail to give the assurance that our representations are those of a sincere well-wisher."

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A Jewish University in the United States

By DR. LOUIS FINKELSTEIN

The President of the Jewish Theological Seminary discusses proposals to reorganize the seminary as a Jewish university, the first of its kind in the United States.—THE EDITOR.

A GREAT deal of interest has been aroused by the proposal for a formal reorganization of the Jewish Theological Seminary of America as a University of Judaism. The most frequent question about it has been whether such a University of Judaism would be similar to secular institutions which are—in essence—liberal arts schools, plus groups of professional schools.

The Seminary's expansion, however, implies no basic alteration in its outlook of function. It will be devoted entirely to Jewish studies. But in the sense that the whole realm of Judaism will be provided for, it *will* be a University.

On contract with present theological schools, it will be concerned not only with Judaism's past but with its present. Curiously, although we now have eminent Jewish scholars in Bible, Talmud, Jewish history, Mediaeval Hebrew Poetry, and modern Hebrew Literature, Judaism has not yet developed any institution for the study of the Jews as they are today. I can name half a dozen experts on the Jews of ancient Pumbeditha; but I should have difficulty in naming one who is in position to devote all his time to the study of the Jews of modern New York or London.

Yet, clearly, it is as important to understand the Jews of today, as those of yesterday. But our scholars engage in these studies in connection with practical projects, like journalism, or defense work, or work in Jewish labor unions.

Acquiring Jewish Academic Background

So, there is no place in America where a gifted Jew, who desires Jewish knowledge and inspiration so that he can interpret them through his special artistic medium, can get the education he needs. One such person can become a great influence for good in Jewish life—he can reach thousands of young people whom the rest of us cannot reach. Obviously he ought not to be asked to attend the adult study courses intended for laymen. He needs courses especially provided for him, just as the courses in the regular theological seminaries are worked out to provide information for the art of interpretation through preaching and teaching.

But this is no simple matter. Working out the courses that a gifted artist or musician needs requires an understanding of these arts, as well as of Judaism and its tradition and literature. But a University of Judaism will have to provide these courses.

The Seminary believes that the Eternal Light radio programs have been an invaluable experience and that they testify to the fact that scholars and artists can work together for the vivid interpretation of Juda-

ism through media beside those we have thus far developed. We believe also that this cooperation between the script writers of the Eternal Light program and the scholars on our faculty is possible on an even broader scale.

Learning Prelude to Leadership

Further, we hope that ultimately it will be customary for all those who decide to devote their lives to Jewish work to inform themselves about Judaism as effectively as rabbis do now. There is no reason why men engaged in conducting Jewish community life should not have a rabbinical background. Perhaps the time will come when not only the Seminary, but also



DR. LOUIS FINKELSTEIN

other Jewish theological institutions, will encourage the matriculation of all those who wish to engage in specialized Jewish work. Thus, men of rabbinical standard and training will work in the fields of education, of social work, of philanthropy, of communal organization, etc.

Intellectual Exchange

Finally, we hope that the University of Judaism will make it possible for men of different fields of interest to bring their various experiences into focus, in thinking about Judaism and the Jewish problem. Workers in each field ought to help the others to think through their problems, by bringing to bear the results of their own experience. This kind of cooperation is vital for Judaism.

In establishing a synagogue, it is important to have collective thinking between the scholars, who know the Jewish past, and these scholars who know the Jewish present. Also needed are the opinions of men of affairs, who know their own vital needs. Shall the Synagogue include activities of a general nature? Shall it house clubs, which are not necessarily religious? How shall it integrate them

(Please Turn to Page 105)

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TOMORROW OUR YOUTH

(Continued from Page 45)

security. A.Z.A. recently brought together a representative group of youngsters from every part of the country to discuss problems of common interest. The agenda covered such subjects as Palestine, the impact of the San Francisco Conference, Jewish community living, etc. Called upon to designate the subject in which they were most interested, their first choice and second choice was the economic problems facing the Jew.

The disadvantage of the next decade is the present generation of youth in our American high schools. As in the early 30's, it will be they who will have to come of age too late; too late to fight the war; too late to gain the experience of working in a war industry. This group realizes that it must compete in a glutted labor market with the war veteran and with the seasoned industrial worker.

For the older Jewish youth who have been in the armed services there is the encouraging hope that the war will broaden their occupational outlook as a result of specialized mechanical and technical training.

Jewish youth is not unmindful of the fact that, faced with the possibilities of economic depression, it not only has the common problems of its generation of youth, but the prospect of economic discrimination. Such programs as that of the B'nai B'rith Vocational Service Bureau, which is co-ordinated with that of BBYO, help youth to understand and prepare itself for real living in the post-war world. Jewish youth knows that the only commodity it has to offer in a competitive labor market is better training and greater skill.

Youth feels much the same way about anti-Semitism as do its elders. When it views atrocity pictures, it has the same emotional reactions. It feels a responsibility toward its unfortunate bretheren overseas and wants to do something about it. In serious moments of self-reflection, youth will tell you that the chief motive for its desire for organization is to train itself for leadership. It is cognizant of the inevitable role of American Jewry to rehabilitate world Jewry. It accepts that responsibility.

Not so inevitable is anti-Semitism. Jewish youth is thoroughly aware of the problem. It thinks the situation in America will probably get worse before it gets better. But with all the optimism of youth, its confidence rests principally in such magic words as "education" and "intercultural work."

With all its confidence in the ultimate triumph of justice and the Four Freedoms, Jewish youth has need for emotional security to meet the problems of anti-Semitism. Such security must of necessity sink its roots deeply in an intelligent program of Jewish education that will fortify our youth with a thorough understanding of the survival values of Jewish life and living.

A system of Jewish education, which has been glacial in its development, is now making more noticeable strides.

Some progressive schools are taking advantage of modern methods to properly motivate youth toward an interest in and an appreciation of the Jewish past and its aspirations for the future. Modern Jewish educators are beginning to appreciate the value of social group work methods as a valid technique for continuing Jewish education on an informal basis for teenagers and young adults. With the continued production of more attractive texts, the use of dramatics, crafts and audio-visual aids, the construction of physical facilities conducive to learning, and the training of a small army of progressive teachers, Jewish education will face a more promising future in the days ahead.

There is equal promise for increased attendance at religious services on the part of youth, providing the Jewish chaplains remember some of the lessons learned in the service. From all reports, our rabbis in the armed forces have developed the "know-how" in holding the kind of religious services that are attractive and meaningful to youth. Youth is essentially religious-minded. It gets bored at services intended for adults. Let the chaplains continue to carry over some of the refreshing, stimulating religious services and discussions that the boys write home about, and they'll have no difficulty in keeping the synagogue seats properly dusted.

Palestine will continue to play an even greater role in the lives of Jew-
(Please Turn to Page 78)

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Summarizing a Year of Jewish History

By M. Z. R. FRANK

A review of Jewish life, conditions and activities throughout the world in the Jewish calendar year just come to its conclusion. America, Palestine, the U.S.S.R., Britain and France are among the communities dealt with in this article.—THE EDITOR.

THE close of the year 5705 finds the Jewish people reeling under the most staggering blow in its history, and groping for a comprehensive plan to enable it to recuperate and to build its future. Europe's Jewry is decimated and the survivors face a bleak future. American Jewry, though more alert than ever to its responsibilities, is divided. Palestine Jewry, more vigorous than ever, is straining at the leash, contributing its share to the tension of the whole Middle East. The victorious Allies, inured to human suffering and engaged in building a world where justice is only too amply tempered by expediency, have on the whole, shown relatively little sympathy for the Jews, and rendered them but little help.

On the whole, the year 5705 was mainly one of counting losses. Even this was rendered difficult, by the total dislocation of life in Europe and by the peculiar circumstances under which Jews there lived and died. Estimates varied from one million to six million killed. As the picture unfolded itself more and more this year, the more pessimistic estimate seemed to be nearer the truth. The latest figures (as of June, 1945) are that in Europe, west of the 1939 Soviet boundaries, there are now one million, four hundred thousand Jews left, one million of them in Soviet-controlled territories. According to Eliahu Dobkin, in charge of the Immigration Department of the Jewish Agency, there are 310,000 Jews in Romania, 250,000 in Hungary, 90,000 in Poland, 45,000 in Bulgaria 75,000 in Czechoslovakia and 5,000 in Yugoslavia. In the rest of lib-

erated Europe there are four hundred thousand Jews, about half of them in France. This is still only an estimate; many Jews are still in hiding and, on the other hand, many non-Jews of mixed parentage, and many baptized Jews, have been classed by the Nazis as Jews and may have been included in the count.

According to the American Jewish Committee (July, 1945) there are only 1,250,000, and a very large part of them, in some countries, are in need of help. Most of the survivors find themselves displaced from their countries, their towns, their homes, their businesses and their jobs. After six years of death and starvation, and the lowering of the whole level of existence to a medieval state, civil strife is rampant in Europe, creating a condition which is hardly conducive to general rehabilitation and especially not for the rehabilitation of the Jews. Twelve years of Nazi propaganda have left their mark and struck deep roots. Vested economic anti-Jewish interests have been created through the distribution of Jewish property among quislings followed by a passage through many hands, through a series of sales.

France

In France, the government published on November 14, 1944, an ordinance restoring Jewish property. By the end of February, 1945, there was

not a single case on record of Jews having recovered their dwellings under this order. On February 23, 1945, General de Gaulle signed a supplementary measure. This provided a long and arduous process, requiring individual legal action for the recovery of property, a procedure so complex and costly as to be practically out of reach for destitute Jews. On April 23 the measure was amended, made more liberal. Riots to prevent Jews from recovering their property were reported, but fortunately these appeared to be isolated instances.

The economic plight of the Jews was even worse in some of the Eastern European countries such as Romania and Bulgaria. In Poland 150 Jews were killed by the Rightists; in Slovakia gangs drove out returning Jews. In countries of Western Europe, such as France, Italy, Belgium and the Netherlands, where many Jewish children were sheltered by the Catholic clergy, the problem arose of reclaiming those children for the Jewish people. The latest reports indicate that nearly all Jewish children who hid in monasteries had been reclaimed, but there were some tense moments during the year in that connection.

Soviet Orbit

Anti-Semitism was weakest perhaps in Italy and the Scandinavian countries; but in Holland, where it was

hardly known before the war, it seemed to have grown sufficiently to cause real concern. Anti-Semitism seemed to be fiercest in Poland, where it had always been strong, but where the Jews now constitute a scapegoat against which the frustrated anti-soviet Poles are hurling their vengeance. The present government has Jews in major positions and has issued numerous proclamations lauding Jewish resistance to the German occupational forces, and putting the guilt for pogroms which forced Jews to flee into the larger cities, squarely on the shoulders of "the London Poles."

There are some two hundred and fifty thousand Polish Jews in the interior of Soviet Russia, probably a little more than half of the number originally evacuated, and their fate is still undetermined. The latest reports at the time of writing would indicate a desire on the part of the Soviets to repatriate them either to Poland or to Palestine. Soviet policy with regard to the Jews in Soviet-controlled countries, to Zionism and to the link between Soviet Jewry and world Jewry is still indefinite, and is bound up with considerations of international politics. While the Jews of the U. S. S. R. continue to be recognized as a national group on a basis of full equality with others, but maintaining, to a large degree, the pre-war aloofness from world Jewry, it is not certain as yet whether the Soviets will encourage a similar policy in the countries within the Soviet orbit, countries in which there is a tendency to be impatient with national minorities and where anti-Semitism presents a grave problem.

Statistics on the number of Jews who perished, and the number who survived in the U. S. S. R. under the Nazi occupation, is still unknown. But it is known that the Germans perpetrated horrible massacres on the whole population of the U. S. S. R. and particularly, on the Jews. The Soviet policy against the immigration of its citizens affects, inter alia, the Jews. The Soviets lay claim to their citizens displaced by the Nazis and now living outside its confines. For instance, a Soviet military mission went to Palestine to reclaim Jewish children who had been brought to Palestine during the Nazi occupation. They had been rescued from Bessarabia and the eastern region of Poland. These children are regarded as Soviet citizens.

Atrocities Disclosed

Late in the winter and early in the spring the world, and public opinion in the democracies in particular, which had been loath to believe earlier disclosures, was shocked by official reports of mass atrocities and exterminations at Buchenwald, Belsen, Dachau and other camps in Nazi Germany. At the invitation of General Dwight Eisenhower, representatives of American newspapers and members of Congress visited the horror camps and reported what they had seen. Similar

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Monsky Presents American Jewish Conference Memorandum on International Trusteeships To Spokesman For American Delegation at San Francisco Parley



As the consultant to the American delegation at the San Francisco Conference of the United Nations, representing the American Jewish Conference, of whose Interim Committee he is co-chairman, Henry Monsky, president of B'nai B'rith (standing with back to camera) is shown at a meeting of the consultants presenting the memorandum of the American Jewish Conference which suggested specific amendments to the American delegation's proposals on international trusteeships. A number of the proposals advanced in this memo have now been accepted, according to reports from San Francisco. Presiding at the meeting of the consultants is Commander Harold Stassen, member of the American delegation. Against the wall, seated to the right of Commander Stassen, is Assistant Secretary of State Archibald MacLeish.

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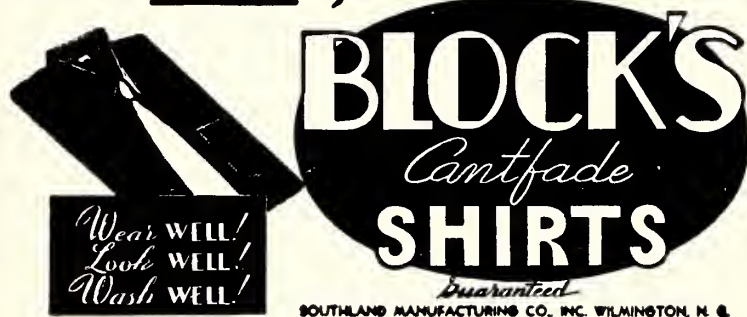


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A Guide for the Human Conscience

By FRANCIS E. McMAHON

A distinguished Catholic writer and newspaper columnist reviews a book on the Jewish problem, and places on record his own views on some pertinent questions.—THE EDITOR.

I RAN into a colleague of mine the other day. He is a scientist, but his interests range far beyond his specialty. The question of Zionism that day was on his mind. He told me that just recently he had heard a young Arab plead his side of the case. "And do you know," he added, "I am persuaded that there is a good deal to say for that side?"

I had just finished reading Ernst Frankenstein's "Justice for My People," and asked my colleague whether he had seen it. He confessed he had not. I suggested that before he made up his mind on this question of Palestine he read this work of Dr. Frankenstein.

And it would be well if everybody else read it. "Justice for My People" is the most scholarly defense of the cause for a National Homeland it has been my good fortune to read. It is a work that should inspire the author's fellow-Jews to redouble their efforts to make the dream of a National Home a full reality. It is likewise a work that can help Gentiles understand their own particular failures and responsibilities in relation to a problem that weighs—or should weigh—upon the conscience of mankind.

The world, to be sure, has taken cognizance of the matter—in a way. Since 1917 the great and near-great almost everywhere have endorsed the cause of a Jewish Homeland in Palestine. Statesmen have made solemn pronouncements; political parties have written impressive statements into their platforms; Congress has passed resolutions. If words of themselves could accomplish anything, the aspirations of the Jewish people would have been fulfilled long ago.

But the democratic world seemed to have exhausted itself largely in words. Despite the Balfour Declaration of 1917, despite the Mandate of 1922, Palestine was closed to the Jewish people in 1944. A "mortal blow" to the hopes of Zionism, a "repudiation" of the solemn obligations assumed by Britain—such is the way Winston Churchill described the White Paper of 1939.

Dr. Frankenstein shows, however, why those hopes must not fail. He views Zionism through the perspective of history. Following the path of his people on their sorrowful journey down the centuries, he reveals how the memory of what Palestine once meant for them has never been effaced. It was this memory that helped sustain them in their trials and tribulations. Like Ruth, they have stood in "alien corn." Their "homelessness," the author believes, can be relieved only by the restoration of a homeland—a homeland acting as a symbolic center of an age-old culture for those content

to remain where they are, and a haven of promise for the downtrodden and persecuted among them.

Some have already reached that haven, and what these once wandering and distraught souls have already done in Palestine has astonished the world. A great city has sprung up from barren wastes; industries thrive; abundant crops grow in former desert-land. A high standard of living has been achieved. Jew and Arab have benefited from the new life brought to these shores.

Nationalistically-minded Arabs, however, are dissatisfied. Their opposition to further immigration of Jews into Palestine has served as an excuse for putting up the bars. And because this is an age when power alone commands respect—power and the amoral demands of imperialism, the voice of Arabia is respected, while that of a weak minority is ignored.

The author discusses fully the Arab claim. Legally, he believes, the Arabs have never had sovereign rights in Palestine. Conquest, he rightly maintains, confers no right unless the original inhabitants have expressly or tacitly consented to the new rulers.

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This the Jews have never done. Driven out of their land in the second century, A.D., they have never ceased to pray that the "next year in Jerusalem" would find them observing as free men the Passover and the Day of Atonement.

Granting, for the sake of argument, the legal claim of the Arabs, the author argues that it would be one right conflicting with another right, that of the Jewish people. Which right in this case should prevail? Since far greater suffering would be inflicted upon the Jewish people by denying their right than would result to the Arabs by denying theirs, the author concludes, on the basis of the ethical principle of "minor suffering," that the Jewish claims would be the stronger of the two.

The question of Palestine will be of foremost importance in the post-war world. Peace of a kind has come over Europe, but the displaced Jewish populations of Europe do not share in that peace. Anti-Semitism is far from dead over there. Nazism has left its terrible legacy. The convulsions that threaten Europe will find the Jewish people—those who managed to survive the holocaust—defenseless against continued hatreds. Where shall they go?

They have a right to a space on the earth they can call their own. They have a right to the land promised them in the solemn commitments of the great powers. They will have that land if justice finally prevails, if indecency is no longer tolerated.

Admittedly the difficulties are great today. Palestine lies at the crossroads of the world. All the three great powers—the United States, Britain and Russia—are disposed today to regard with indulgence the demands and wishes of the Moslems. Some of the greatest oil reserves on the globe are located in the Middle East. The scramble for security and for strategic resources seems to threaten all considerations of equity.

There is still a human conscience, nevertheless—a conscience more sensitive after the trying period of war than ever before. Let that conscience be sufficiently aroused to its responsibilities, let it insist that lip-service alone to fulfillment of promises is not enough, let it demand through persistent pressure that action in accordance with law and morality be taken—then there will some day be a different story to tell.

There is no safer guide for that conscience than the work of Dr. Frankenstein. He has written an extremely readable book, distinguished not only by its scholarly tone, but by its logical quality. It is a book likewise invested with an earnestness and sincerity indicative of the whole-souled devotion he has given to the cause.

One might like to discuss here and there certain points he raises. Some might well argue that a Jewish Commonwealth within a Mediterranean Federation (embracing both the Arab States and the countries of Southern Europe) would be preferable to the independent Jewish State he proposes. As Hannah Arendt suggested in a recent article, the former setup would tend to eliminate the minority prob-

lem, whereas the Jewish State would leave unsolved this thorny issue.

And, as a Catholic, I should have liked the author to expose in much fuller fashion the position of the Church in relation to Judaism. Because I am anxious that Catholics as well as Protestants read this book, it would have helped considerably if the author had more clearly distinguished between the official teaching of the Church and the conduct of individual Catholics during the medieval period. The essay on "The Mystery of Israel" in Jacques Maritain's work, "Ransoming the Time," would make excellent supplementary reading here.

"The case of the Jewish people is the test case for humanity." So Dr. Frankenstein writes in the conclusion of his book. There is nothing to add to what he says—it is the test case, and humanity will begin to find its way out of chaos when it learns to put first things first.

GREETINGS FROM PRESIDENT OF THE GREENSBORO, N. C. COUNCIL-SISTERHOOD

The year just closed has seen the end of the war in the European theatre, and the beginning of the end in the Pacific. In the San Francisco conference of nations and the Pots-



MRS. RAYMOND FARBER

dam meeting of the "Big Three," important steps have been taken in the direction of world peace.

In extending to our members and friends greetings for the High Holy Days, may I add the hope that the coming year may see completion of the war and the beginning of a peace that will mean security for our people and the entire civilized world.

Sincerely,

(Mrs. Raymond) Sophie M. Farber,
President, Council-Sisterhood,
Greensboro, N. C.

GREENSBORO, N. C. Local Scouts Honored

At a court of honor for Greensboro Boy Scouts, the Eagle Palms award was given to Barry Farber, son of Mr. and Mrs. Raymond Farber. Seymour Bates, son of Mr. and Mrs. Victor Bates, received the Star Scout rank.

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The Month in Palestine

By DOV VARDI

Byron's "Hebrew Melodies" In A New Translation

More blest each palm that shades these
plains

Than Israel's scattered race:
For taking root, it there remains
In solitary grace.
But we must wander witheringly,
In other lands to die:

Here is another article in the series on literature and the arts in Palestine, by Dov Vardi, young Palestinian author and member of the Ein Hashofet communal settlement.—THE EDITOR.

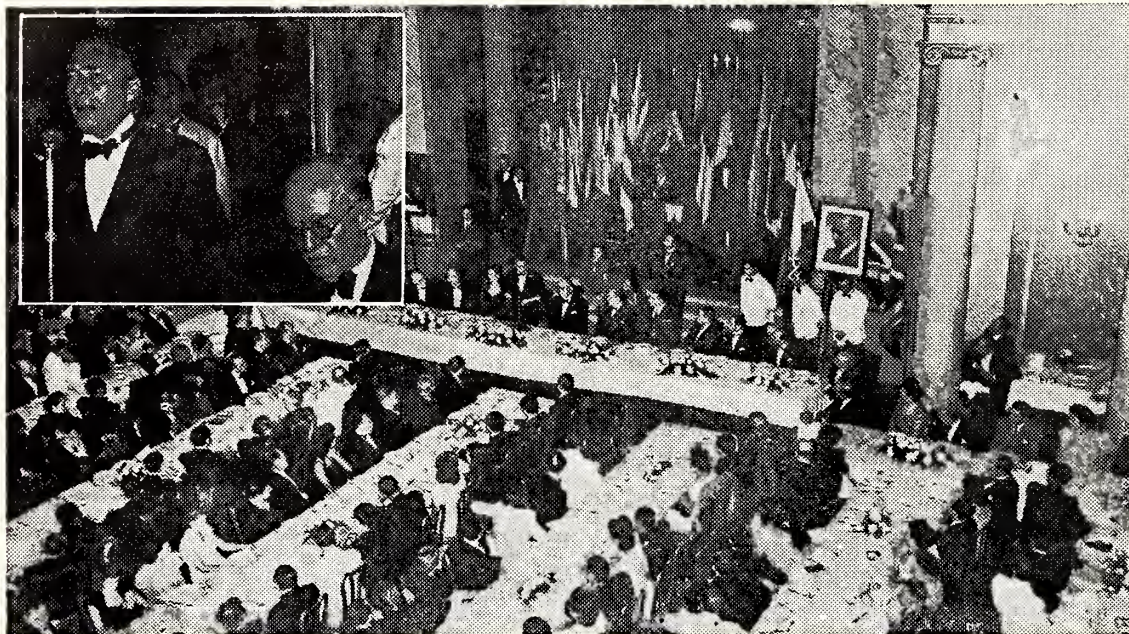
And where our fathers ashes be,
Our own may never lie.
("The Wild Gazelle")

The paradoxes in Lord Byron's character, deep humanity coupled with insolence and egotism, have fascinated

generations. The "Byronic" climax of his career, his gift of a small fortune—50,000 English pounds—to the cause of the Greek Rebellion and his death of fever at Missolonghi at the age of 36, made him the idol of a continent. Europe saw in him their ideal hero, subjected peoples their greatest supporter. Ironically, Greece, and Zion, the two small peoples to which he sang "The Isles of Greece" and the "Hebrew Melodies," more than a century since, still await deep human sympathy.

Of the Byronic influence in Hebrew literature, Prof. Klausner of the Hebrew University has recently written: "We cannot say whether his influence waxed because our poets began to read him more in the original or in translation, or on account of the growing spell of Byron's admirers in Europe, Heine, Pushkin, Lermontov. Perhaps the underlying reason for his influence was the growing freedom of thought in our literature on the one hand, and the pogroms, expulsions and numerous decrees of Czarist Russia, on the other. Our Byronism consisted of bitter and hard complaint, a rebellion against state and society, and hatred of all the hypocrisies of European culture."

The 24 songs included in the "Hebrew Melodies" were written in autumn of 1814, the year before Byron's self-imposed exile. Composed at the request of a friend, the Hon. Douglas Kinnard, (Please Turn to Page 74)



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The Man of Passionate Statistics

By MURRAY FRANK

With the Allied Reparations Commission under way in Moscow, Dr. Isador Lubin, American representative on the Commission, will be daily in the public eye. Shortly before his departure, Dr. Lubin granted an interview to correspondent Murray Frank in which he stated his opinion on Jewish reparations claims and on Palestine. That interview is now released for the first time.—THE EDITOR.

ONE month before his untimely death, President Roosevelt appointed Isador Lubin as the American representative on the Allied Reparations Commission, meeting in Moscow. When Truman took over, he designated Edwin W. Pauley as his personal representative on the Commission, but retained Lubin as associate to Pauley with the diplomatic rank of Minister. In May, Lubin departed for Moscow, and his mission may keep him there for about six months or longer, during which time he will play a decisive role in determining the fate of Germany.

I spent a very pleasant hour with Lubin in his office in the White House shortly before his departure.

It was inevitable that our conversation should drift to Jewish problems. He was telling me of his recent trip and findings in France and Belgium, then he digressed to make some observations on the sufferings of the Jews in those countries, when suddenly he turned to me and came out with a strong accusation that neither the French nor the Belgians were doing anything to alleviate that suffering. He leaned back and sighed; it was as if he had gotten something off his chest, something that had been bothering him for a long time.

Lubin is a great admirer of the late Justice Brandeis, with whom he was close. He recalls that Brandeis would often admonish him in fatherly tones: "Don't go away and hide just because you are a Jew. You can do the job as well as the next person, whether Jewish or non-Jewish."

And so Lubin formulated a philosophy of his own, which is something like this: There is nothing about the Jewish people that should not be handled in the open. It is a fundamental weakness on our part to seek to defend our every word and every deed. We have justice and truth on our side, and they always win out in the end. The average American is straight and decent, and will always side with those who are right and just.

Some people, he told me, were of the opinion that he, as a Jew, should not have accepted the appointment to the Reparations Commission. He regards their argument as ludicrous, he is an American and has been chosen for his ability.

We discussed Palestine. Lubin was emphatic in his support of open immigration, of saving the remnants of European Jewry by bringing them to Palestine, and of a Jewish Commonwealth—"when the Jews are ready for it."

As Lubin explained to me, the Reparations Commission has two major tasks: (1) to determine how big Ger-

many's reparations should be; (2) How these reparations should be paid. The Commission represents only governments, not individual citizens, and whatever reparations will be determined will be paid only to governments.

I asked regarding claims of individuals, such as Jews, and as to the procedure for the restitution of their lost property or belongings. Replying that the Reparations Commission was not authorized to take up such cases, Lubin indicated that claims of this nature should be filed by such individuals through their governments. "It is entirely possible," he said, "that the United Nations may eventually set up a special commission to handle Jewish claims, which would also include those of stateless Jews. Outside of that, there is no way of telling whether Jewish problems in any form will come up before the Reparations Commission."

Lubin verified that the Allied governments are seriously considering the use of German labor as a means of reparations. Under consideration also are payments in goods and services, but not in money. While he refuses to be quoted on his opinions, he did express his conviction that "it isn't going to be like last time."

Vital Statistics

Lubin is of medium height, slightly-built, almost frail-looking, neatly dressed, mild-mannered and friendly. He was born 49 years ago, June 9, 1896, in Worcester, Mass. His parents came from Russia. After receiving his B.A. degree at Clark College, Worcester, in 1916, he continued graduate work in Economics at the University of Missouri under the famous Thorstein Veblen. During the first World War he was a statistician with the U. S. Food Administration, and served in 1918-1919 as special expert on the War Industries Board, which was headed by Bernard M. Baruch.

After the war, Lubin returned to academic life at the University of Michigan, and in 1922 joined the staff of Brookings Institute, Washington, D. C., foremost institution of economic research in the country, where he remained for nine years and specialized in labor economics, and in 1926 he was given a Ph.D. degree. While at Brookings, he became closely associated with men like Leo Pasvolksky, now a dominant figure in the State Department and America's chief post-war planner at Dumbarton Oaks and San Francisco; Mordecai Ezekiel, economic adviser to the Secretary of Agriculture; and Prof. Max Lerner, who is now editorial writer for P.M. During the depression he served as economic adviser to a Senate committee

(Please Turn to Page 92)

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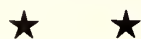
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Problems Facing the Jews of France and Belgium Now

The following comprehensive summary of the problems confronting the Jewries of liberated Belgium and France today is the text of a lecture delivered by the Secretary General of the World Jewish Congress and distinguished pre-war leader of Belgian Jewry, before the students of the Courses on Jewish Social Work, conducted by the W. J. C.—THE EDITOR.

I VISITED in January, February and March two countries of liberated western Europe, Belgium and France. I will discuss some of the problems facing the Jews who remain alive in both of these countries.

Demographic Situation

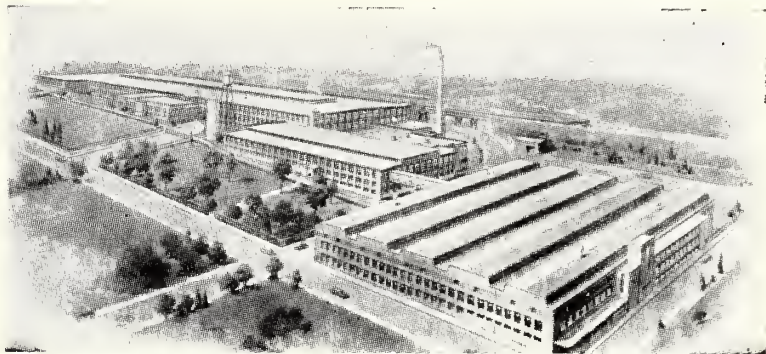
1. First a few observations about the demographic situation. The Belgian Jewish population before the war was estimated at from 90,000 to 100,000 people, among them many thousands of refugees from Germany and German dominated or threatened countries who had entered Belgium after 1933. The pre-war Jewish population in France was estimated at 325,000. In March, 1945, there were some 22,000 Jews left in Belgium, but it was generally agreed that there were also some 30,000 Jews from Belgium in other countries—in France, England, Switzerland, the Belgian Congo, the United States, Cuba, South America, Palestine. As concerns France, the number of Jews who were there at that time was estimated at 150,000 while it was assumed that at least 50,000 had escaped deportation by voluntarily leaving the country.

2. How many Jews have been deported from Belgium? Some 25,000 have been deported from the camp of Mechelen (Malines), according to lists which are in our possession. However, there is no complete list of all the Jewish deportees, racial and political, and it is generally admitted that in all some 28,000 Jews were removed from Belgium proper. In addition, some 10,000 of the Jews who fled from Belgium to France after the invasion were deported from France. Together, some 38,000 people, or more than forty per cent of the Jewish Belgian population have been compulsorily transferred to Eastern Europe.

With regard to France, Jewish committees have lists of some 110,000 to 115,000 Jews who were forced from the country.

3. Among the 22,000 Jews left in Belgium, only ten per cent are Belgian citizens. Ninety per cent are aliens. The majority of the Jewish population in Belgium was always a foreign population, mainly because of the difficulties of the Belgian law on naturalization, but seldom to such an extent.

(Please Turn to Page 56)



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J. D. C. Sends Help to Liberated Jews



Europe has cracked wide open and Europe's Jews, scattered like leaves over the continent, are finding their way back to the homes they abandoned in haste and fear. A million and a half surviving Jews must start life all over again—they look to the American Jewish community, through the Joint Distribution Committee, as their only hope of survival. Nearly 4,700 Jewish communities in the United States have joined in the J.D.C. campaign, through their local welfare funds, to provide a minimum of \$46,570,000 in 1945 for the relief and rehabilitation of these survivors who look to a new life.

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PROBLEMS FACING FRANCE

(Continued from Page 55)

The percentage of aliens among the Jewish population in France is not known, but it was reported that they are now a majority.

4. In Belgium there is another disturbing aspect in this demographic picture. Twenty-five per cent of the remaining Jews are Jews from Germany, refugees, an immense majority of whom have no right of definite residence there.

In France the number of German Jews is not known, but it was assumed that there are 10,000 German Jews in Paris alone.

5. The geographical location of the Jews in both countries has changed to a considerable extent. Before the war Belgium had two important communities: Antwerp and Brussels, with a population of respectively 50,000 and 35,000 to 40,000 Jews. In March 1945, there were some 18,000 Jews in Brussels; in Antwerp only 2,000 because the city was terribly bombed and most of the remaining Jews had fled to Brussels; the remaining Jews lived in Charleroi, Liege, Namur and Ghent.

In France, Paris was unquestionably before the war the center of Jewish life and the abode of the majority of the Jewish population. In March 1945, Paris had from 30,000 to 50,000 Jews, the remaining Jews being scattered through a number of regions and small Jewish communities which were growing and developing. Before the war France had three "Jewish zones", first Paris, then Alsace and Lorraine with Nancy, Metz, Strasbourg and Lune-

ville as important Jewish communities, and finally northern France with the new immigrant communities like Lille and Lens.

In March the situation was as follows: aside from Paris with its 30,000 to 50,000 Jews, there were a number of Jewish communities with some 5,000 Jews each, like Toulouse, Marseille, Nice, Lyon. Orthodox Jewish life had found new centers in Limoges and Perigueux. There were small Jewish Communities in the departments of Correze and Dordogne and on the Cote d'Azur. Besides, it was generally admitted that a number of Jews originating from Alsace would lose much of its importance in Jewish life in France.

The rise of small Jewish communities and the resulting decentralization of Jewish life in France is generally considered a favorable development. These communities have witnessed a rebirth of Jewish interests. A dozen Jewish weeklies and monthlies are now published in France in Yiddish and in French and some of them in the province. There are also greater opportunities in the smaller communities for bringing together the autochthonous and the immigrated elements, and for working toward their amalgamation.

Jews and Gentiles

What shall I say about the moral climate in which these remnants of the Jewish communities of Belgium and France find themselves?

Let us first speak about the attitude of the non-Jewish population. I would

like to word carefully what I am going to say because it is important to avoid misunderstandings and exaggerations.

To begin with, one should not forget that the immense majority of the Jews who are alive in liberated Europe have survived because they were assisted by the non-Jewish population. Without the active or at least passive complicity of the Gentile population, most of them would not have survived. However, some qualifications of this first statement are called for.

First of all, many of those who helped the Jews did not do so because they liked the Jews, but because they were enemies of the German invaders and were bent upon counteracting the measures decided upon by the occupying power. Their assistance to the Jews was part of the resistance movement.

Secondly, some of those who were hiding the Jews were asking and receiving a high compensation for their services, and some have enriched themselves by such deeds of charity and mercy.

Thirdly, there have been a number of collaborationists who have surrendered the Jews to their torturers and assassins. Jews have been betrayed by Belgians and Frenchmen. I have heard Jews tell me they were no longer able to work eight hours a day in the company of Gentiles. An engineer in France said to me: "My company wants me to come back. I won't do it. I can't do it. It is impossible for me to breathe eight hours a day the same air of non-Jews. We have been hiding from the Germans. We were wrong. We should have been hiding from the Frenchmen. It is they who have betrayed us."

There is no doubt that Frenchmen and Belgians have participated in this most cruel war against the Jews, and they have been rounding up the Jewish children together with the Germans, hunting them for their delivery to certain death. I know of non-Jewish women who were tortured and did not betray Jewish children whom they were hiding.

This too should be said, Jews also have betrayed Jews. We have had some Jewish traitors in both countries. Some of them were killed by the resistance movement. We had in Belgium a scoundrel, a fiend called Jacques Kantowicz, who betrayed hundreds of Jews, hundreds of children. The underground people were unable to catch him.

7. I think I should characterize the relations which I found in liberated Western Europe in the following way.

There is first, unwillingness on the part of the non-Jewish population to recognize the specific aspect of the Jewish situation, the specific difficulties of the Jewish population, and the necessity of applying specific remedies in order to solve these difficulties. The non-Jewish reaction generally is the following: "We, too, suffered." And, sure enough, the non-Jewish population too has suffered, out of my mind there is no comparison between the condition of a group which has been deprived of everything, which has no apartments, no furniture, no clothing, no linen, no savings, which has to start from scratch, and the condition of a group which has suffered because it was deprived of the political freedoms, of which many were deported for forced labor, but which, (Please Turn to Page 94)

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GREETINGS FROM THE NORTH CAROLINA ASSOCIATION OF JEWISH WOMEN

I am very happy indeed, through the courtesy of THE AMERICAN JEWISH TIMES, to greet the members of the North Carolina Association of Jewish Women and all Jewry.

On this New Year, in the year five thousand, seven hundred and six, I



MRS. HARRY JACOBS

extend to you the traditional New Year's greeting, simple and heartfelt, "L'shono tevu tika sevu," a Happy New Year.

The world picture is a happier and brighter one than was presented at this time last year. One enemy, responsible for unimaginable suffering, torture, and wanton killings, has been vanquished. We look forward to the defeat of Japan so that this holocaust of war can come to an end. The horrors of war still encompass us. There is much suffering yet to be borne, much yet that has to be done. Defeating enemy nations is not enough. Unless from this defeat we can build something better, something finer, for all people, then this nightmare of horror and suffering will indeed have been in vain.

Our pathway lies clear. Our efforts must be redoubled and directed into the proper channels that will lead us to a sane and permanent peace. As Emerson has said:

"On bravely through the sunshine and the showers,
Time has his work to do and we have ours."

Our North Carolina Association of Jewish Women has never faltered. We have kept pace with the changing world and its demands. Our efforts in war activities have been most commendable. Our efforts toward a victorious finish will be just as great and inspired. So, with high hopes in our hearts and a high purpose in our hands, we look forward with a true, clear vision to the New Year to come, when Sholem, Peace, shall reign in truth throughout the world.

Semmie H. Jacobs, President,
N. C. Association of Jewish Women.

GREETINGS FROM GASTONIA, N. C. B'NAI B'RITH

On behalf of the community of Gastonia and Lodge No. 1310, B'nai B'rith, we wish to extend our friends and neighbors sincerest wishes for a Happy New Year.

As we recall the activities of the past year, one achievement of North Carolina Jewry seems to be outstanding, in our opinion. The purchase of a Hillel House at the University of North Carolina at Chapel Hill is an accomplishment of which we can be very proud.

Aside from the fact that we have contributed materially to the welfare of our younger generation, we are impressed with this thought: when the Jews of North Carolina are imbued with an ideal, no obstacle can prevent accomplishment of their ultimate goal.

The fine support given to the fundraising committee for the Hillel House demonstrates that the greater Jewish community of North Carolina can work together as a cohesive body, and make itself a vital and dynamic factor in both local and national affairs when the war is over.

We therefore leave this thought with you as our New Year begins: Let the Hillel House be, not the culmination, but the beginning of a statewide Jewish community of interest, in which every town, large and small, will participate with equal vigor. It is the least that we can do to repay the debt we owe to our sons and brothers who have been fighting and dying to give us a chance for a brave new world.

Herbert Girard,
Box 270, Gastonia, N. C.

Greetings From HAROLD L. ICKES Secretary of the U. S. Department Of the Interior

Slowly the ethical forces of the world are taking hold of the gigantic problem of rebuilding Europe. In the year now drawing to a close, the great enemy of the United Nations and of civilization in Europe, was crushed. The physical evidence of its death struggle is found in the rubble of its cities. The physical reconstruction is a relatively easy technical problem, but the moral and ethical reconstruction of the defeated and cowed enemy is a much more complex and difficult one.

The end of the war in Europe has brought an end to the horrible devastation, and it has also brought an end to the sadistic torture of Jews and others. To that extent, the plight of Jewry in Germany and occupied countries has improved. Further damage has been stopped and an opportunity is present for rehabilitation to set in. I hope that the year 5706 will bring great strides of progress in this rebuilding.

To my fellow citizens of the Jewish faith in the United States, I extend greetings on the advent of the New Year. I express the hope that in our own land we will continue with courage and strength on the true path of democratic action, and that overseas victory will come in the Pacific and significant progress will be made in reestablishing the dispersed peoples of Europe.

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A YEAR OF JEWISH HISTORY

(Continued from Page 49)

visits were made by British representatives.

But the removal of the Jews from the camps has been proceeding at a slow pace, complicated by the lack of national status of the Jews. Most Jews refused repatriation and insisted on resettlement in Palestine.

In July the Jews of Buchenwald, still living there, though under more humane conditions, declared a hunger strike. The internees set up a farm to train for future settlement in Palestine.

In June it was reported that 300 Jews in Buchenwald had renounced Judaism out of protest against what they deemed to be the indifference of the Jewish world to their sufferings. From Switzerland many Jews were reported fleeing to France to avoid internment in UNRRA camps.

Palestine

The Jewish population of Palestine was eager and ready to receive a million European Jewish survivors within the shortest possible time, and to fit them into the economic pattern of the nascent Jewish state, but was deprived of the power to do so by an administration which was unsympathetic and, in many instances, oppressive. The result was that David ben Gurion, chairman of the Jewish Agency Executive Committee, warned that Jewish Palestine was prepared to defy the administration and bring Jewish immigrants into Palestine under all circumstances, in violation of the White Paper restrictions, and even in the face of gunpowder violence by the government.

David ben Gurion, incidentally, was considered as one of the major factors which brought about the routing of a small, determined band of Jewish youths, who, crazed by government policies barring their kin from Palestine, perpetrated a series of terrorist acts against the government, resulting in the attempted assassination of former High Commissioner, Sir Harold MacMichael, and culminating in the assassination of Lord Moyne, British Minister to the Middle East, on November 6, 1944. Two Jewish youths, Ephraim ben-Tsouri, 23, and Eliyahu ben-Hakim, 21, confessed to the crime and to membership in the Stern gang, the terrorist group, and were tried

and executed in Cairo, where the assassination took place.

All Jewish Palestine was aroused and profoundly offended by statements by Palestine Government officials implying that the Jews were protecting the terrorists, and reaching its most offensive expression in a warning by Prime Minister Churchill, speaking in Commons after the Moyne assassination, that if Jewish Palestine fails to stamp out the terror he would be forced to revise his views on Zionism. The Jews countercharged that, inter alia, the government hampered their efforts to stop the terrorists. The terror was finally stopped by Jewish efforts, which were not always approved of by the government. But towards the close of the year, there appeared signs of renewed terrorist activity.

A five-year Zionist campaign for the creation of a Jewish army, bore fruit when the British War Office announced on September 19, 1944, the formation of a Jewish Brigade group, based on existing Palestine Jewish units, plus new recruits. The Jewish Brigade, which saw action on the Italian front, consists of Jews from some 53 countries and is commanded by Brigadier Ermit F. Benjamin, a Jew, formerly of Toronto, Canada.

The Yishuv heaved a sigh of relief when, early in 1945, Sir Harold MacMichael, the High Commissioner, who was responsible for the Struma and the Patria tragedies and for the deportation of so-called alleged immigrants to the island of Mauritius, left Palestine to be replaced by Lord Gort. Gort has proven a friendly and sympathetic ruler, although he has not as yet effected any radical changes in policy. Under him, the Jews deported to the Mauritius islands at the beginning of the war, were allowed to return (the announcement of their return was made on February 22, 1945), and in many other respects the tension has eased. But the Colonial Office and many of its officials in Cairo and in Jerusalem continued to pursue a hostile policy. They sponsored in Cairo and in San Francisco, the artificial League of Arab States. They were the authors of a new law of taxation in Palestine which is obviously aimed to tax Jewish industry out of (Please Turn to Page 82)

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The Fourth Package

By MARGARITE ALIGER

Correspondent for Red Air Force Newspaper

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It was at the end of April in 1942 when I flew to besieged Leningrad.

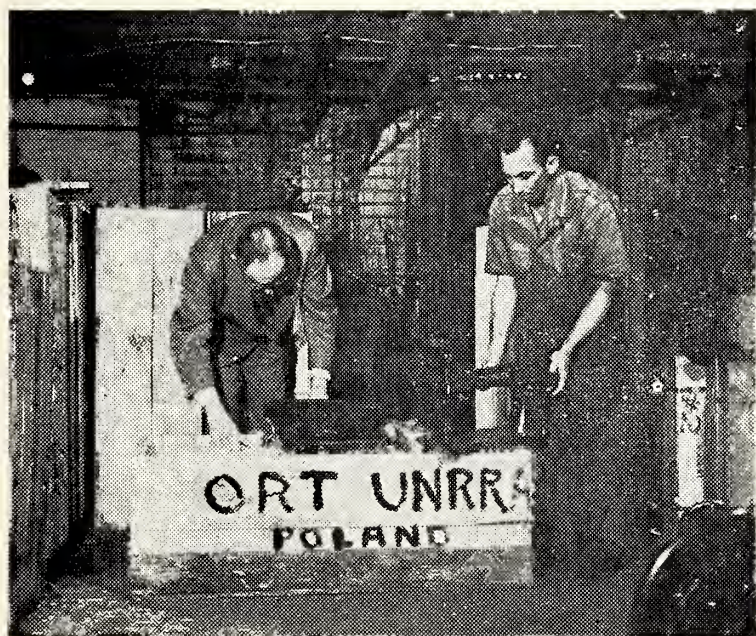
We landed at sundown. The sunset was clear and springlike. In a small framed hut at the edge of the airdrome we awaited an automobile to take us to the city. The pilot of the plane which had just landed before ours was describing how a Messerschmitt had succeeded in squeezing between a defending pursuit plane and his Douglas to machine-gun his passenger plane.

A truck drove up to the airdrome and loaded our considerable baggage.

to track them down. And so, along with the trips to Avio units and to airdromes in connection with my work, I set about tracing their addresses.

The first package was a small neat one and had been given to me by one of the employees of the Union of Soviet Writers. Agitated and stammering, he explained that his only son had been at the front near Leningrad since the war's start, had been wounded six months before and had been in a Leningrad hospital when the blockade ring closed around the town. I recalled the tears in the old man's eyes and how he repeated "my son

Supplies for Polish-Jewish Artisans



ORT, Organization for Rehabilitation through Training, has shipped through UNRRA ten tons of tools and machines to Jewish artisans in Poland, in response to requests from Dr. Emil Sommerstein, chairman of the Central Jewish Committee of Poland. Shown here are two employees of the ORT, preparing cases of tools, manufactured by the ORT school in Montreal.

I and two of my fellow writers were carrying a supply of food as gifts for Leningrad writers. We had crates of packages and valises. When all this was loaded on to the truck I discovered the loss of a satchel containing three small packages. Three persons, almost strangers to me, had asked me to carry these to Leningrad relatives who had lived through the hunger blockade in 1941 and 1942. We never found these packages.

I was flying to Leningrad as a correspondent of the Stalinsky Sokol. Along with my professional duties I felt another obligation as a duty of conscience: to look up those to whom I had failed to bring these gifts from Moscow and share with them some of my own personal supplies.

This task which I set myself was complicated by the fact that the letters with the names and addresses had been in the lost satchel, but nevertheless, as I sat alongside the truck driver enroute into the blacked-out, seemingly unpeopled town, I resolved

Oleg Vasilyevich Korolenko, my son Oleg Korolenko," several times from excitement. How well it was that he repeated the name! That is how I came to remember it. But that was all, for the letter with the field address of the hospital was lost together with the package. I began my wandering among the Leningrad hospitals.

Everywhere, upon learning I was from Moscow—from there beyond the blockade—I was expected to give all the details about Moscow. I was taken to Muscovites wounded in Leningrad battles who gave me errands to fulfill on my return to Moscow. But earnestly as I scanned the hospital lists, I could not find Oleg Korolenko. At one of the hospitals it was suggested that I look at the death lists. I refused. I did not want to. I remembered his father's eyes.

Finally in the tenth hospital I found Korolenko's name among the living. I wrote him a note. The nurse returning with the reply told me how

(Please Turn to Page 66)

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Ghandi's Jewish Disciple

The late Hermann Kallenbach, South African Jewish philanthropist who died in Johannesburg this year, was a friend of Ghandi's since 1903, when the Indian leader was unknown to the world at large. In recent years he became keenly interested in Zionism, and left the larger part of his estate for "the reconstruction of Palestine." This article originally appeared in the Zionist Record, of Johannesburg, South Africa.—THE EDITOR.

MR. Kallenbach was born in Neustadt, Lithuania, 74 years ago. He was a member of a distinguished Jewish family, including the famous lawyer Kalmanowitz, who played a prominent part in Jewish history of the 19th century. When he was a child, his family moved to East Prussia. His father was a Talmudic scholar, and their home was a clearing house for immigrants who fled from Tsarist persecution to German ports in order to go overseas. He was educated in a German High School, and later studied architecture at Stuttgart.

As a young man he began to take very keen interest in sports. He cycled from Switzerland to Germany and back several times, and was known as a master skater. He retained this interest when he arrived in South Africa in 1896. In recent years he was Treasurer of Maccabi and designed the Bal-four Park, to which he contributed £1,000 (\$4,000). He was a voluminous reader, and built up a library of rare and valuable books, including many volumes of philosophy.

Association with Ghandi

In 1903 Mr. Kallenbach first met Mahatma Ghandi, in Johannesburg. Although Mr. Ghandi was then quite unknown, Mr. Kallenbach was struck by his personality, and a close and intimate friendship was established between them, which lasted to the last day of his life. He became absorbed in Indian problems and supported Mr. Ghandi in the Passive Resistance Movement. He placed his farm at the disposal of the Indian community. The farm, which is situated 20 miles from Johannesburg, was named after Tolstoi and was intended to express Mr. Kallenbach's admiration for Leo Tolstoi's ideas. He corresponded with Tolstoi and preserved some of the letters, which are included in the collection of Tolstoi's letters, recently published in the U.S.S.R.

Members of the Passive Resistance Movement settled on this farm, where he personally taught their children and attended to their most humble needs,

such as nursing, cutting their hair, cooking, etc.

Under the influence of Ghandi he became a strict vegetarian, and a devotee of outdoor life and of Spartan habits. Thus, for example, he would walk daily from farm to his office and back, a distance of 18 miles. In his writings, Mr. Ghandi has made various references to the help given by Mr. Kallenbach and described him as "a man of strong feelings and broad-mindedness."

In 1914 he first set out for India together with Ghandi. While in England, the Great War intervened, and Mr. Kallenbach, being a German subject, was interned. Mr. Ghandi waited for him in the hope that he would be released but eventually left by himself for India.

After the war Mr. Kallenbach returned to South Africa where he was engaged in his profession, continuing the same life as before. He maintained a regular correspondence with Ghandi, and later visited and stayed with him several times.

(Please Turn to Page 68)

NEW YORK, N. Y.

**Herman Schulman, Zionist Leader,
Dies at 48**

Funeral services were held at the Free Synagogue here for Herman Schulman, vice-chairman of the American Zionist Emergency Council, who died in Stamford, Conn., after a brief illness. He was 48.

Mr. Schulman had been very active in the Zionist movement in recent years, and was chairman of the emergency council's administrative committee until last week, when he was named one of the four vice-chairmen of the executive committee. He represented the Zionists before the platform committee of the last Democratic Party national convention, which adopted a strong pro-Zionist plank. Leaders of the American Zionist movement, including Dr. Stephen S. Wise, Rabbi Abba Hillel Silver, Judge Louis E. Levinthal, Emanuel Neumann and Daniel Frisch issued statements mourning his passing.

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A Dutch Jew Reports On Purgatory

By DR. EDUARD ZELDENHURST

The following article was cabled from liberated Holland to the Netherlands Information Bureau in New York City. The author is an Amsterdam Jew who survived the horrors of Oswiecim. More than 100,000 Netherlands Jews, out of a total of approximately 160,000 Jews and half-Jews, were murdered in the death camps of Oswiecim and Majdanek.—THE EDITOR.

IN the summer of 1942, I was arrested by the German Security Police. After two months in prison I was transferred to the transit camp at Westerbork and in September, 1944,

I was taken to Theresienstadt. After a few weeks I was put on a so-called labor transport to Germany. Our first suspicions arose during the journey when we were forced to write post-

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Seated from left to right are Rabbis Max Arzt, Elias Solomon, Robert Gordis, chairman, Morris Silverman, editor, and Israel H. Leventhal. Members of the Prayer Book Commission not shown are Rabbis Herman Abramowitz, Simon Greenberg, Jacob Kohn, Louis M. Levitsky, and Abraham A. Neuman.

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cards informing our relatives that we had been put to work in a factory in Germany, that we were well cared for, etc. This makes it clear why people in Holland had been receiving these postcards from deportees as a single—and last—sign of life.

Arrival at Oswiecim

After a terrible journey, we arrived near a camp which was surrounded by electrified barbed wire. This proved to be notorious Oswiecim. We had to leave all our luggage behind, and were marched off the platform. At the end stood a giant SS man who pointed either to the left or to the right, so that we formed two lines. I was put in the left row. We were marched to a large shed where we had to surrender all our valuables, then we had to take a bath. Everybody had to strip completely. We were only allowed to keep our glasses, our belt and our shoes.

After having been robbed of everything we were shaved and registered. We were thrown some rags to put on. Our underpants had been cut from Jewish prayer shawls. Still wet from the showers we were ordered outside where we had to stand for hours in the cold. Around me I saw several chimney stacks emitting flames and black smoke. I was told these were the crematoria where the bodies of those ordered to the right at our arrival, were cremated.

I cannot possibly describe my feelings when I realized that these flames were fed with the bodies of my friends—friends with whom I had shared

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The Young March to The Land

By NORMAN BENTWICH
Former Attorney General of Palestine

THE ghetto, it has been said, was the land of a people without a land. But the yearning for the real land of nature, for the soil, is tremendously strong in the young generation of Jews who have left the ghetto. That is true not only of the young of Eretz Israel, though it is outstanding there. The example of the Yishub is manifestly influencing the Jewish youth in the English-speaking countries, and, before the terrible destruction in the war, was manifestly influencing the Jews of the continent of Europe. Groups of young Chutzim from the continent who found refuge in England have been working on the land during the war as agricultural laborers and doing excellent service.

Yet it is, of course, in Palestine that the "Forward to the Land"—not "Back to the Land"—enthusiasm finds its strongest inspiration. The Jews in the National Home indeed are still primarily an urban people, as one realizes in the teeming streets of Tel Aviv, Greater Jerusalem and Haifa. Roughly one-quarter of the population live in rural villages and settlements, and three-quarters in the towns. But the movement of the young to the soil for nurture grows from year to year.

The Youth Aliyah, bringing the boys and girls from Germany and Central Europe, blazed the trail. It started, thanks to the initiation of Mrs. Reha Freier, in 1933 with a group of a dozen who left Berlin to be trained in the agricultural village called the Junior and Children's Village of Ben Shemen. In 1934, when Henrietta Szold accepted responsibility for the program in Palestine, a group of 50 was received into the collective settlement of En Harod. The movement had grown, by the end of 1944, to over 13,700, of whom 3,000 entered Palestine in that year, and nearly 8,900 during the war.

The wards in training now number over 5,000, a larger figure than in any previous year, and that despite all the barriers against immigration. They are dispersed in 100 training centers, of which 77 are on land of the Jewish National Fund. They have come from all the countries of the world where Jews still dwell; for in the war years the Aliyah has been gathered from Asia and America as well as from Europe. They come from the Yemen and Syria, and Turkey and Persia, and one boy even from Manchukuo. Boys and girls from over 20 countries are gathered in one of the children's villages—Shefaya—meaning the Place of Health—on the spurs of the Carmel.

The soil is not only the kindly mother: it is also the great unifier. Almost every collective village and smallholders' settlement in Eretz Israel is happy to receive the youth groups. The children's villages—Ben Shemen, Shefaya, Magdiel and the religious

"Kfar Hanoar Hadati"—are constantly expanding their homes. What stands out in the record of the 12 years of Youth Aliyah is that the enormous majority of these children who have been brought from the towns for training on the land, have remained faithful to the love of the land.

"Dwell on the land, and cherish faith," said the Psalmist. When their apprenticeship is over, the youth may for a time have to earn their living as a workers' group in industry and live in the town or suburb. That, however, is only a passing necessity and the group, the kernel, to which those who have finished their training have attached themselves, has as its first purpose to acquire a farm which will be the hearth and the focus. There, so to say, they keep their household gods, and gradually more and more of them are enabled to settle as a collective or cooperative unit on their own soil which the Jewish National Fund makes available for them.

It is another aspect of the youth movement to the land that, during the last three years of the war, it has organized groups of the poorer and more needy children of the towns of Palestine, and given them the same opportunity of regeneration on the soil as has been granted to the children salvaged from the Dispersion. That enterprise, "From the Town to the Village," was initiated by Henrietta Szold as an integral part of the children's movement. It has already transplanted about 1,000 boys and girls, with excellent results. Some of the problems of the immigrant children are spared to the native children, such as language and climate; and the two years in a collective or cooperative settlement, under the guidance of the young *madrichim*, the devoted instructors, transform the outlock of those who might have been street urchins. As the Youth Aliyah from Germany began with tens and has grown to thousands, so the Inner

(Please Turn to Page 100)

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Jewish Brigade Diary

By NORMAN LOURIE

With the Jewish Brigade.—In a small military cemetery near this point, six of our boys lie buried—the first six of the Jewish Brigade to give their lives that others might live. A sign along a quiet country road "somewhere in Italy" points the way to this final resting place where Christians, Moslems, Hindus and Jews, all soldiers of the British Commonwealth, lie not far from each other. It was a perfect spring morning five days ago when the first of our boys was laid to rest, with his comrades present to pay their last respects. The peace of that moment was in strange contrast to the tension of the previous night when I saw this same lad rushed to the R.A.P. (Regimental Aid Post) from the heat of battle. But we believe that he and the others have not died in vain. Their passing

has only inspired our men to go forward with greater courage than ever before.

The morale of these men could not be higher. Coming into the front line and being up against the "real thing," even at this late stage, has resulted in a psychological revolution. After years of growing frustration, there is a real sense of coming to grips with the enemy, of being at war. Not that anyone doubts its final outcome, but there are Nazis to be killed and that's a good enough reason to be here. Everyone is keyed up to give a good account of himself, conscious of a new responsibility.

The word has passed around, "The Jews are in the line," and what a line it is from the Tyrrhenian Sea to the Adriatic, including almost every race, color and creed under the sun. Brazilians, Negroes, Poles, Italians, Indians apart from British, American and Dominion troops—and now the Jews. Every man in the Brigade knows what this means and is determined to see this formation welded into a fighting unit that will leave its mark in more ways than one. And although this Italian front is out of the news at the moment, it is far from easy and has Germany's finest divisions lined up as opposition.

The country here is monotonously flat. Everywhere—the devastation of war characteristic of all Italy which, with the outstanding exceptions of Rome and some of the larger cities, is being destroyed town-by-town, village-by-village. Our men are dispersed over a wide area, housed in what were Italian farmhouses, all within range of enemy gunfire. All around are the emplacements of every type of artillery from heavy field guns to light mortars. The weather has been warming up and the roads are very dusty. Those incredible Bailey bridges—essential links to victory—are to be seen everywhere spanning river after river—up one day, down the next.

Many things have happened in these weeks, which deserve to be told. The first clash with a German patrol definitely resulting in fatal casualties to the enemy occurred on the night of the 15th. In the Eighth Army News of Sunday, March 18, the following news item appeared: "Eighth and Fifth Army patrols continued to probe enemy positions and several sharp clashes were reported. On the Eighth Army's sector, an enemy patrol was driven back." It was 2nd Lt. "Bob" Handler of Givat Brenner, who took his fighting patrol in search of the enemy that night. Nor was his the only one. For three weeks, without much rest, these night squads of Jewish fighters have been going out into no-man's land armed to the teeth, with faces and hands blackened to merge themselves with the night. Theirs is the hardest job with all the risks.

This is no matter of fighting at long range—this is fighting in its grimest sense, with the enemy perhaps a few yards away, or a mine hidden

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National Council of Jewish Women To Send Unit of Child Care Workers Overseas



Mrs. Joseph M. Welt, National President of the National Council of Jewish Women.

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Jewry's Best Seller — The Siddur

By RABBI ABRAHAM J. BICK

A distinguished scholar and author reviews the history of the Siddur, oldest prayer book in the world and subject of frequent theological controversies.—THE EDITOR.

THE cherem, or ban, proclaimed by the Orthodox rabbinate against the Reconstructionist movement's siddur, prayer book, and its editor, Dr. M. M. Kaplan, brings to light the first siddur controversy in American-Jewish history, which is by far not the first controversy of this type in Jewry's history. Numerous siddurs, edited by eminent Jewish religious authorities, have aroused controversy in their time.

The siddur is, to use a colloquialism, the "best-selling book" among Jews. Billions of sidurim have been purchased since the first siddur was published some one thousand years ago. The siddur has sold better, and is more popular, than even the Bible and the Talmud. It has enjoyed popular success, and has absorbed the interest of great Jewish theologians, many of whom have edited or authored prayer books.

Compiler of the first siddur, published in 1075, was Rav Amram Gaon, one of the greatest of Babylonian Jewish scholars. He compiled the siddur at the request of Rav Yitzchak, son of Rav Shimon, of Spain who paid him 10 zehuvim (gold pieces) for the labor. Rav Amram accompanied the manuscript with the following note addressed to Rav Yitzchak: "And the siddur of prayers and grace, that you have requested, we have sought to compile according to the tradition of the great scholars before us."

Rabbi Amram's siddur was the model for all subsequent siddurim. It was compiled one hundred and fifty years before the emergence of the greatest Hebrew poet of the Golden Epoch in Spain, Rabbi Yehudah Halevi, two hundred years before the emergence of Rashi, most popular biblical and talmudic commentator, and three hundred years before Maimonides.

Rabbi Amram did not author the siddur, he merely assembled prayers and grace that had already been current among the Jews for some one thousand years, and some, perhaps for two thousand years. There was a procedure of prayer even in the first Temple, and, according to the Talmud, dates back even earlier: Abraham introduced morning prayers (Schachrith), his son Isaac, dusk prayers, (minchah) and his son, Jacob, evening prayers (maariv).

What did the early prayers consist of? The Psalms are among the chief sources of the siddur. The siddur, we now use, opens with a poem by a non-Jewish poet, Bilam who came to curse the Jews and blessed them. "Mah Tovu," he said, "How good and beautiful thy tents, Jacob, thy residences Israel."

The siddur is one of the richest anthologies, including the most beautiful passages from the Bible and the prophets, passages from Talmud and from the rich garnery of Hebrew poetry over a period of three thousand years, including poems by Rabbi Yehudah Hale-

vi and Rabbi Solomon ibn Gaboril. The siddur also includes citations from the Shulcan Aruch, the Jewish religious Code.

The Talmud is the source of the siddur. The daily prayers include passages sung by the Leviyim in the Temple. One of the finest prayers, Shmoneh Esra (eighteen) was created and approved by the Anshei Knesseth Hagedolah, the ancient Jewish Parliament, and includes prayers for wisdom, redemption, peace.

The second prayer book to appear was compiled by Rabbi Saadyah Gaon, one of Jewry's major theologians and philosophers, born in Egypt 18 years after the death of Rabbi Amram. His was a "modern" siddur, including Arabic passages and prayers he himself composed. Rabbi Amram was thoroughly the Jewish scholar and wrote only in Hebrew. The Jewish people, and its leading authorities, accepted Rabbi Amram's siddur as the standard prayer-book.

Although Rabbi Amram's siddur was amended in later generations, nothing was deducted, but additions were made. Eventually two standard siddurim appeared.

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Profile of Germany's Children

THE children of Rothenburg met their first Jew they had ever seen—your correspondent, an American G. I. This followed the adjournment of a special meeting called under the auspices of the AMG. There were some 400 boys present, aged 8 to 16, with a sprinkling of girls and some teachers.

The children were addressed by a teacher, who was a Social Democrat in the old days, and who claims that he never mentioned the name of Hitler in his classes. The children marched in at the appointed hour, and sat quietly through it all. Perhaps some of the speech was over the heads of the younger ones. At the conclusion they filed out silently.

The teacher's speech was delivered eloquently and from the heart—containing not a single reference to the racial persecution under Hitler, although consistently disparaging the Nazis. Toward the end the teacher told them: "Firstly, this arrogant and unworthy greeting 'Heil Hitler' shall never again be used. We say again as we always used to, 'Gruse Gott' or 'Guten Tag' or 'Guten Morgen.' Say to yourself: 'Does that not sound much warmer and like a greeting from the heart?'"

In the street I questioned a few boys, 11 or 12 years old. I asked them what they thought of the speech, and they immediately began to make fun of the Nazis. "They used to parade around like heroes, but where are they now?" they jeered. This, incidentally, was a repetition of the mockery of the Nazis contained in the teacher's speech.

The re-education of Germany will depend on the success we have in re-educating its children. What are their rehabilitation potentialities? An answer to this may be found in the following compilation of dispatches from Germany by Gregor Ziemer, author of "Education for Death," and Cpl. Nahum Guttman, American Zionist youth leader, and interviews with returning G.I.'s.—THE EDITOR.

"What didn't you like about the Nazis?" I asked.

"Too much marching and parading," they replied.

Launching on a topic totally absent from the speech, I asked what they thought of the Jews. One said that his mother when a girl in Holland, had worked for a Jewish family and spoke very highly of them.

"Have you ever seen a Jew?" I asked the group. Not one had. "I am a Jew," I said, awaiting the reaction. They opened their eyes to look in a good look. "Almost normal, am I not?" I kidded them. After the revelation they continued to chat, and I had a hard time getting away from them to attend to my other duties.

The boys are politically alert, and there is some evidence that an anti-Nazi tone did exist in their home and school environment. The nastiness of the Hitler youth movement alone was sufficient to provoke a dislike in this cultural heart of Bavaria.

Some More Testimony

Editor's Note: We believe that the following, from an article in Collier's by Gregor Ziemer, author of Education for Death, now in Germany, fills in the picture drawn by Cpl. Guttman:

"The Hitler youth has not functioned too well for months, or for even a year in some places. The leaders went to

the army. The older boys joined, too. Even boys of fourteen were called out to dig anti-tank traps. The younger children are roaming the streets. They cluster around G. I.s. Shamelessly, they ask for chocolates and bonbons. Many of the small fry, cocky and unafraid, openly scorn Hitler, now that his system has not worked. But if you could look into their brains you would see wheels working fast, and a line of reasoning functioning something like this:

"These Americans are not too smart. Our youth leaders have told us for years that Americans are simple folk. Right now they have guns and we have to turn in ours. We must be good boys. We will fool them. This is fun. We will tell them Hitler is a dope. Perhaps Hitler is a dope. He didn't have brains enough to lick these Americans. For the time being, we must submit. It is better so. We can try out our few words of English. But when they are gone—well, we'll see. Perhaps we'll behave; perhaps we won't."

A subsequent interview in the New York Times (June 3) with vets reads: "A day-long battle in Nuremberg against German children who sniped at soldiers of the American 45th Division and threw grenades until they were killed or driven off, was described

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Refugees Exhibit Arts and Skills at Fort Ontario



Viewing examples of the skills of the residents at the recent Arts and Crafts Exhibit of the Emergency Refugee Shelter at Fort Ontario, Oswego, N. Y. Materials for use in the art classes are supplied by NRS. Other exhibits come from the workshops of the Vocational Training Course whose instructors are provided jointly by the National Refugee Service and ORT. From left to right: Joseph Silverstein, newly elected chairman of the Coordinating Committee for Fort Ontario; Edwin Rosenberg, first vice-president of NRS; and Alexander S. Holstein, vice-chairman of the Coordinating Committee.

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THE FOURTH PACKAGE

(Continued from Page 59)

excited the youth was by the news. She herself almost cried.

I returned the next day with a package which I had made up myself. I had put in it butter, salmon, canned foods, chocolate, vitamins, and onion bulbs which at that time were priceless in Leningrad because of the vitamin content of green onions.

He was so thin and pale, this 19-year-old Oleg, exhausted by wounds and by half a year of being bed-ridden in the hospital, under daily bombing and shelling.

He showed me the souvenirs hidden under his pillow: shrapnel fragment taken from the wound and canvas wrapping from a parcel received six months ago with the address in his mother's handwriting.

It was sunny, clean and gay in the ward. There was a guitar, books and even flowers. We talked long and people gathered round. I left loaded down with letters and good wishes. Thus the first package was delivered.

Delivery of the second package was both harder and easier. Accidentally I recalled the addressee's name, since it was unusual: "Chemadanov," which means valise. I began my search by copying from the phone book all addresses bearing this odd name. I followed up three of these addresses vainly. The fourth trip brought me to a large building with several courtyards and many entrances, typical of pre-revolutionary Leningrad. An apartment door was open and I found myself in what seemed an endless and pitch-dark corridor. I advanced after a while, feeling my way along the wall, not knowing what awaited me. There were no signs of life, no streak of light. Finally from far, far off came the sound of voices.

Soon I reached the door from which the voices came, and knocked. The people directed me to a room where the Chemadanovs lived. There I found two girls with evident signs of dystrophy and malnutrition: drawn, charred-looking skin and feverish, shining eyes. Yes, they had an aunt

in Moscow and she was called Maria Nikolayevna. A package from her? Not really? What happiness!

Fate had smiled upon me and the next day the Chemadanov girls received a package "from Aunt."

The third package had been given me by an actress in the Moscow Drama Theatre to be presented to her sister. But her sister was married, and her husband's name was unknown to me. Nor did I know her address or place of work. It seemed impossible to find her.

May first came. Leningradites received a little extra holiday food rations and a minute portion of wine and chocolate. Leningrad fliers and ack-ack gunners performed extraordinary feats and for two days the sky was empty—which was the weary city's best holiday gift.

I spoke at a large holiday meeting of Leningrad youth. At the close of the meeting its organizers invited me to be their guest. A young woman, with fatigue-marked features, sat next to me. She told me of the difficulties of her life. She had a small girl who had spent the entire winter in a dark and cold room. The child was hardly able to walk. She had little chance to learn to walk—spent so much time in bed trying to keep warm under covers.

"When spring came we took her outdoors. Her eyes hurt from the sunshine," the young mother told me.

"How old is she?" I asked.

"One year and seven months."

"What is her name?"

"Tanya."

Far from Leningrad in a small Tartar village on the Kama River, to which she was evacuated, my own daughter was growing up. She is also called Tanya and she was also one year and seven months old. Involuntarily my mind strayed to her. The woman's question brought me back.

"Are you returning to Moscow very soon?"

(Please Turn to Page 76)

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Jews in Soviet Science

By L. SINGER

The most coveted honor among Soviet scholars and scientists is to become a member of the Academy of Sciences of the U.S.S.R. This is an article about some of the many Jewish men and women who hold this distinction.
—THE EDITOR.

JEW, barred from Russia's universities under the Czar, occupy leading faculty posts with the Academy of Sciences of the U.S.S.R., which, with its numerous institutes, is conducting tireless research, and is closely bound up with the national economy of the country. The country's productive forces and its natural resources are carefully studied by expeditions organized by the Academy. The Academy is an organizing center for the study of economics, technology, jurisprudence, history, ethnography, anthropology, chemistry, physics and mathematics. The Academy played an especially important role during the war in aiding the Red Army by means of research.

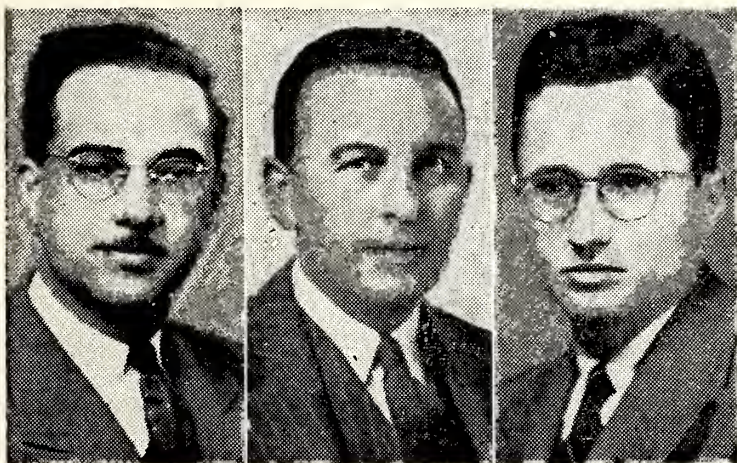
Among the scientists of the Academy now decorated by the Government

we find quite a number of Jews: members and corresponding members, doctors and masters of sciences, professors and docents.

Abraham Joffe, member of the Academy, Secretary of the Physio-mathematical section of the Academy, is Director of the Institute of Applied Sciences; Alexander Frumkin, member of the Academy, is Director of the Colloidal Electrochemical Institute; Gregori Shein is Director of the Crimean Astrophysical Observatory; Professor Israel Razgon, Historian, is Chairman of the Commission for Collecting Data on the Great Patriotic War.

Among those decorated by the Government are: physicist Vladimir, Simon Wolfowitz, corresponding member of the Academy and Assistant Secre-

J.D.C. Sends Three Relief Workers Abroad



These three new members of the J.D.C. overseas staff have just sailed for Europe where they will help to administer the J.D.C.'s widespread program of relief and rehabilitation of the 1,250,000 Jews who look to American Jewry for aid. They are (left to right) Benjamin N. Brook, Maurice Eigen and James P. Rice.

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HICKORY, N. C.

tary of the Department of Chemistry; Gregori Landsberg, physicist; Isaac Mintz, historian; David Tahmud, biochemist; Isaac Bruck, energetics specialist.

Professor Lev Landau is elaborating on the theory of superfluidity at the Physics Institute; Eugene Varga, academician, is Secretary of the Department of Economics at the Academy, and head of the Institute of World Economy and World Politics; Benjamin Weitz, corresponding member of the Academy, head of the Energetics Department of the Academy; Ilya Trainin, member of the Extraordinary State Commission for the Investigation of German Atrocities, and head of the Law Institute of the Academy.

The same (law) institute includes Joseph Levin, authority on constitutional and international law; historian Zorach Greenberg, who for many years has been working on a history of the Jews in the early middle ages, (Please Turn to Page 88)

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GHANDI'S JEWISH DISCIPLE

(Concluded from Page 60)

Distinguished Architect

His business interests developed and he designed a number of outstanding buildings in South Africa, including the Benoni Synagogue, Temple Israel, Kensington Synagogue, Greek Orthodox Church, Riversdale Dutch Reformed Church, Woolworth's, Plaza Theatre and many others. He acquired Linksfield Ridge and designed one of the most outstanding suburbs in the city. There he also built his own house, which became one of the most original homes in the city. He laid out and designed the Kallenbach Drive, which led to his house, but made it very secluded. The house was built on his own principles of simple living. There he devoted his leisure time to reading and physical work, which included gardening, carpentry and masonry.

Mr. Kallenbach planned to go to India in order to spend several years with Ghandi, whom he regarded as his teacher, and there train himself in preparation to serve his own people in Palestine. He believed in the "Religion of Labour," and became an adherent of A. D. Gordon's ideas. In Palestine he hoped to settle down to manual labor and to be able to carry out completely all the ideas of his youth.

Interest in Refugees

In 1933 when the Nazis came to power he was affected by the suffering of German Jewry, and began to take a keen interest in their problems. He became an active member of the various committees helping Jewish refugees. He brought a number of families to South Africa at his own expense, and also supported several famous Jewish personalities who were exiled in Europe.

He became keenly interested in Zionism, was a member of the Executive Committee of the S. A. Zionist Federation, as well as of many other national and communal bodies.

Mr. Kallenbach met a number of people of international fame, including George Bernard Shaw, and corresponded with leading Jewish personalities. He treasured many letters from Dr. Weizman, Mr. Shertok and Prof. Brodetsky.

He was a keen supporter of poor artists and painters, helping them generously and displaying their works in his rooms. He was a lover of He-

brew culture and made preparations to start learning Hebrew in order to make himself fit for Palestine.

OAK RIDGE, TENNESSEE

Announcement by the War Department that Oak Ridge, Tennessee, was the site of the manufacture of the atomic bomb was received with interest at the National Jewish Welfare Board. For the past two years the National Jewish Welfare Board has been conducting a religious program for a congregation of enlisted men and civilian war workers at Oak Ridge, Tennessee, known only as the location of a "secret war plant."

In a statement issued after the revelation of the secret, Mr. Benjamin Rabinowitz, director of the Army and Navy Division, said: "Though unaware of the nature of what was being manufactured there, we recognized that knowledge of services to any plant designated as 'secret' must be carefully guarded."

The congregation very democratically elected Maj. William Bernstein as their head. Major Bernstein undertook to act as religious leader and JWB contact. A full program of religious services was conducted by the JWB for the High Holy Days, Chanukah, Purim and Passover. In addition, the Committee on Army and Navy Religious Activities of the National Jewish Welfare Board for the second year is sending a rabbi to conduct High Holy Day services for the several hundred members of the Oak Ridge "secret" congregation.

SURVIVING FRANKFURT JEWS TO GET TORAH BACK WITH ASSISTANCE FROM J.D.C.

Frankfurt.—Their own Sefer Torah, which had been taken to the United States for safekeeping at the height of German persecution, will soon be returned to the 150 surviving Jews of Frankfurt-on-Main by Rabbi Alexander S. Rosenberg, whom the Joint Distribution Committee is sending abroad as a member of its overseas staff. It is hoped that the Scroll, which has been kept in a Manhattan synagogue founded by Frankfurt refugees for the past several years, will reach its destination in time to be used in the Rosh Hashonah services.

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GREENSBORO, N. C.

A Hebrew Theatre

Part of the American Jewish Scene

By HADASSAH RIBALOW

NEW YORK CITY has, in the past few years, been the scene of something new and different in the theatre. Removed from the seething center of entertainment in Times Square, a theatre group, performing in the Masters Institute, has presented a satirical comedy in Hebrew called "Solomon the King and Shalmal the Cobbler." This play, produced by Pargod, the Hebrew Theatre Studio of the Hebrew Arts Committee, which is sponsored and financed by the Zionist Organization of America and functions through the Histadruth Ivrit, represents a great stride forward in the cultural life of American Jewry. This is by no means the first attempt to create a Hebrew theatre in America. Groups have come and gone; experiments were born, but never reached maturity. But the struggle was never abandoned. Some day, somewhere, it was felt that a Hebrew theatre would emerge and succeed. Those who have seen this production bear witness to the fact that the Hebrew theatre has found its day.

Time for Hebrew Art

One is led to believe that this is so because the time has now become propitious for Hebrew art in all its varied aspects to cast its reflection upon Jewish life in this country. The Jewish spirit has always found expression through a literature of splendor, which abounds in poetry and narrative in modern as well as ancient times. Yet, it is the eye and ear which grasp that which is most sublime and uplifting, more, perhaps, than any other human faculty. Music needs no interpreter and the drama no commentary. It was this element of artistic expression that had to find its fulfillment and take its rightful place along with all other facets of Hebraic expression.

The Hebrew Arts Committee has already made an invaluable contribu-

tion in this direction. Through its music and dance performances, it has demonstrated that Hebrew music and the Hebrew dance are as much a part of Jewish life as literature. With this theatrical presentation, it now goes a step farther.

The success of this theatrical enterprise is due in large measure to the high quality of the play. "Solomon the King and Shalmal the Cobbler," written by S. Groenerman and N. Alterman, deals with one of the greatest figures in Jewish history.

Highly Competent Portrayal

Benjamin Zemach of "Habima" fame imbues the leading character with all the majesty and wisdom attributed by tradition to the wisest of all kings, (Please Turn to Page 90)



DR. ROBERT GORDIS
Rabbi of Congregation Beth El, Belle Harbor, Long Island, newly re-elected president of the Rabbinical Assembly of America.

GREETINGS

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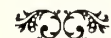
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Jewish Ethics and Modern Business

By ABEL BERLAND

In this first of a series of three articles, the director of the Community Service Department of the Anti-Defamation League of B'nai B'rith gives a factual report of a far-reaching program of action that has been developed. Development of this program proves that the 5,000-year-old code of ethics given to the world by the Jews can and does work in the modern business world.—THE EDITOR.

SOUTH STATE STREET. A strip six blocks long. A street filled with adventure and sordid glamour. A street of cheap hotels and burlesque houses, play arcades and "eateries," pawn brokers and second-hand stores, jewelry shops and taverns. A street flavored with the blunt tactics of the early settlers. In the heart of modern Chicago, a remnant of former days. Chicago's claim to a Barbary Coast.

But when war came to the United States, it came also to South State Street. The characteristics that had made the street world-famous had to be eliminated. The proximity of hotels housing 12,000 Army Air Corps trainees to the "street" made it imperative that there be substituted for the 50-year-old tradition, a program affording servicemen and other shoppers the maximum benefits in quality and merchandise sold at the highest ethical plane and at OPA ceiling prices.

Through its Community Service Department, the Anti-Defamation League of B'nai B'rith called together a group of representative business men and women from South State Street to discuss ways and means of changing the complexion and habits of the "street." Soon thereafter, a larger meeting was called of all the business men. Jewelry store owners, pawn-brokers, shooting range owners, hotel

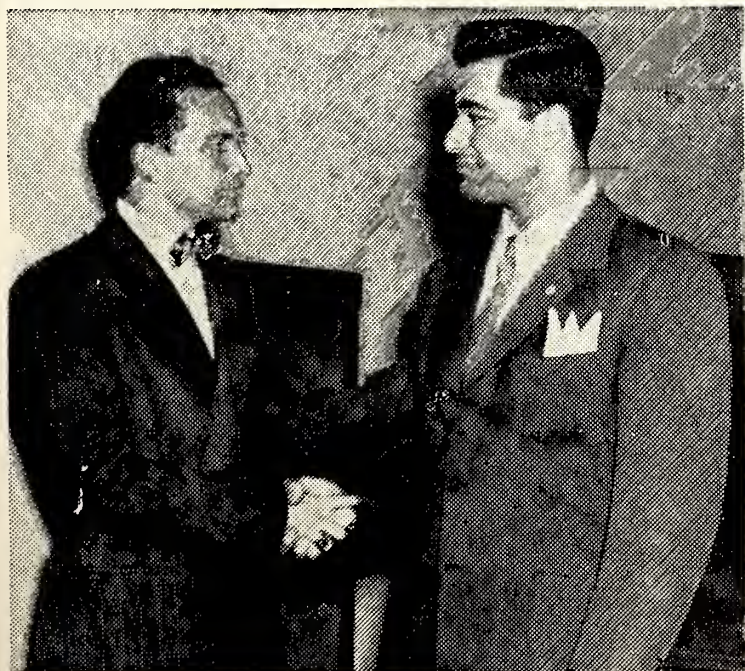
managers, restaurant men, druggists, second-hand clothing dealers, tavern owners, book stores and other representative merchants met in the offices of the ADL in January, 1943.

A program of self-discipline was presented and quickly the deluge of doubters followed. "For fifty years we've been doing business the way we wanted"; "it's impossible to change the practices of the street"; "pulling window-shoppers into a store will never be done away with"; "there could never be one organization for all of us"; "my place of business has been next to 'his' for thirty years and we've never said two words to each other." It went on and on. It seemed an almost impossible task. But before the evening was over, it was agreed unanimously by all those present that "business would not be done as usual." What some had thought impossible at the beginning began to see the light of actual realization.

The new organization took form. A committee was selected by this larger group; authorized to analyze the problem; to establish the mechanics for a permanent form of organization; to draft a code of ethics and to arrange for its implementation; and to do whatever else was necessary to establish South State Street as a desirable shopping and entertainment

(Please Turn to Page 72)

Rabbinical Student Head of Aleph Zadik Aleph



Arthur Gilbert (left), 19-year-old rabbinical student at the Jewish Theological Seminary of America, who was elected grand aleph godol or national president of Aleph Zadik Aleph, B'nai B'rith's organization for boys of high school age. His home is in Philadelphia. He is shown being congratulated by Harold Rhein, of Chicago, retiring grand aleph godol, who was elected a junior member of the B'nai B'rith Youth Commission, governing body of the B'nai B'rith Youth Organization.

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JEWISH ETHICS and MODERN BUSINESS

(Continued from Page 71)

district for all of Chicago. Gus Rosenthal, a pawn-broker, was chosen to head the committee and has guided it to this day as president. Day after day, for weeks, Gus canvassed the "street," getting the boys into line, presenting the program to them, and after several months he proudly submitted the fact that of all the men he had contacted to become members, none had refused. But the best was yet to come.

The new organization took the name of the South State Street Merchants Association. At the first general meeting, Rosenthal said: "The old days are over. Today the merchant who expects to stay in business must give the public full value for its money. One price, honest labels, refunds upon request are the rules of modern trade." In these few sentences, Gus abbreviated the Association's 14-point Code of Ethics. Some of the declarations follow:

"It is considered unethical practice to entice or persuade people to enter store who have only stopped to look at the window displays. Retailers who do so will be considered as violators of this code.

"All articles advertised shall be made available upon inquiry without accompanying remarks of disparagement."

The other items in the code guarantee honest newspaper, radio and window display advertising and the elimination of carrying and interest charges.

Decals for the members of the Association were issued reading "Value, Integrity, Service." For all of those who ascribed to the ideals of self-discipline and high business practice, here was visual evidence of his goodwill so that all shoppers would know that here, too, was where he could obtain the most fair and equitable purchase possible.

With fervor, the members of the Association took on the work of community welfare. To them was given the job of raising money for the Community Fund instead of having a member of the Community Fund go through the district as had been the custom. With modest pride, Gus Rosenthal and his committee went over the top. They had obtained 200 per cent more money than their quota had called for.

The Red Cross and the War Bond drives have also received the benefit of the zeal with which these men undertook their new work. During the Fifth War Loan Drive, for example, members of the Association pledged over \$100,000 at the table of one of their meetings. Actual sales far exceeded this amount. Letters of appreciation have come from the Red Cross thanking members for the \$10,000 they turned in to that organization during the previous fund-raising campaign, an amount a good deal above what was expected. And this sum is less than half of what the Association has given to the Red Cross since its inception.

From one project into another, the members raced with zeal and energy. Last November, they instituted a program of entertainment at the Servicemen's Center in Chicago called "Canteen Capers." Specialty acts were presented and as a climax, prizes were awarded in drawings held for the servicemen. Into veterans' hospitals the South State Street Merchants Association made its way, providing recreation and entertainment for the wounded men.

At this particular time, they are planning an extensive program for the benefit of servicemen and women. At least a ten per cent reduction on the price of articles bought for personal use, personal gifts, and for their immediate families. Free wrapping and mailing of articles purchased. Prompt adjustment where merchandise proves unsatisfactory and is returned within a reasonable length of time, and a host of special advantages to be given by each individual store owner.

The famous South State Street has become the haven of respectability and good works. The doubters that had appeared among its own ranks have been silenced in their criticism and have been turned into enthusiastic workers. The doubters among the ranks of the State Street Council, whose members include Chicago's biggest and best department stores, have been prompted to give unstinting praise and commendation. Shopping services have been unable to detect any malpractice, violations of government regulations, or misrepresentations of merchandise. The codes of ethics that the

organization laid down for itself have been adhered to conscientiously.

Men and women in the Army and Navy have written to several merchants asking for merchandise, sight unseen, on the basis of an article about the Association in *Time Magazine's* austere business and finance section. *Life Magazine* has requested eagerly permission to do a spread on the Association, giving a "before and after" picture. Vaugh and Gardiner General Hospitals have given awards to the Association for services rendered. Mrs. Edward J. Kelly, wife of the Mayor of Chicago, has given high praise to the group for its work at the Servicemen's Centers. James B. Forgan, prominent Chicago banker and chairman of the American Red Cross, Chicago Division, spoke personally to the South State Street group, voicing his appreciation for their work in raising funds for that worthy organization. An improvement association for South State Street, composed of real estate owners, paid a poetic tribute in a letter soon after the Association was formed. The executive secretary wrote: "Aaron smote the rock and the waters rushed forth, but if he ever came back to see what is happening on South State Street he would ask for some lessons in miracle making."

Perhaps it was a miracle, but we are inclined to disagree. The South State Street Merchants Association is only one example of the success of the wide-spread program of business and professional ethics which the Anti-

(Please Turn to Page 98)

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Tattered Clothing American Jewry's Gift to Brethren

By ARTHUR RAYMOND DAVIES

The release of this article, by a Soviet Jewish correspondent, does not necessarily imply endorsement of the allegations it contains. Jewish relief organizations referred to in the article have been asked for statements. These statements accompany the article.—THE EDITOR.

SOMETHING is seriously and definitely wrong. Dr. Emil Sommerstein of the Central Committee of Polish Jews in discussing shipments of clothing from America was bitter about the quantity and quality of things sent them. He charged that they were useless. I didn't have the opportunity to see them in Warsaw. But in Cracow Dr. Kupferberg, expressing the same bitterness, took me down to their warehouse. Your correspondent has seen much, but what was before him shocked him.

Imagine a low basement room piled with junk. There are old and dusty remains of coats, torn pants and vests, suits with gaping holes, spots, dirt. Imagine a pile of youngster's blue denim coats—new, it is true—but with brass buttons, and looking as though they had just come from prison. But my dear friends, for whom did you send these coats? Do you not know that these poor tortured humans cannot stand another thought of ordnung, of regimentation?

Dissappointment Hard Blow

Consider the terrible thing that happened in Cracow. The poor Jewish people, unable to believe that their American brethren send such things, com-

plained to the Polish security police that the leaders of the Jewish committee are taking away good things and substituting locally-collected junk. For some days the police officers stood at the unpacking of cases and bales and they saw and were convinced that American Jews aren't sending good things to their suffering brethren. This did not, and does not, help the Jewish reputation.

I don't profess to know what happened. But I do know that I carefully examined the bales and their covering. They were lettered in New York and were sent, via Teheran, by the Joint



DR. ABRAHAM HESCHEL
Appointed as Associate Professor of
Jewish Ethics and Mysticism of the
Jewish Theological Seminary

Distribution Committee. If I were the J.D.C., I should investigate the situation without further ado.

More than that, a year ago the Canadian Jewish Congress voted a large sum of money for Polish aid. Nothing has come to Poland and Dr. Sommerstein is also bitter about that. I explained the problem of distance, of rationing difficulties. But can one explain the difficulty of rescuing to a drowning man?

The war is over now. Gdnask and Gdnysia are open, or soon will be. Sweden is near. Help can and should come, better help and more quickly.

After the liberation of the eastern parts of Poland by the Red Army, the small number of Jews that were left alive found new freedom. Polish Jewish leaders told me. In July of last year, the Polish committee of National Lib-

Please Turn to Page 88)

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HICKORY, N. C.

THE MONTH IN PALESTINE

(Continued from Page 52)

they were set to music and sung for many years in the English liturgy. Byron, however, thought very little of the music. Songs about Sion in Byron's day, "Sion" and "Salem" were used for our present "Zion" and "Jerusalem"—are not the main theme of the "Hebrew Melodies." They also include gentle love lyrics—"She Walks in Beauty as the Night"—and melancholy pieces such as later reached their full expression in "Childe Harold's Pilgrimage." "The Destruction of Sennacherib" is the best known of the songs on Biblical themes, but it is in "The Wild Gazelle" quoted above, and in "Oh! Weep for These" with its memorable:

The wild-dove hath her nest, the fox
his cave,
Mankind their country—Israel but the
grave.

that Byron expresses Israel's fate with a bitterness and a truth that might have sprung from a Hebrew pen. There are few comparable lines in English Literature where a long tradition of sympathy for Israel does exist.

As far back as 1860, Meir Halevi Lateris made the first attempt in what proved to be a series of efforts to clad the "Hebrew Melodies" in Hebrew raiment. This first complete translation was published in Vienna and was followed by the translation of Rabbiner (Czernowitz, 1864), Mandelkorn (Leipzig, 1890), Nathan Horowitz (London, 1930). The list of partial translation, is no less imposing and includes work by Yehuda Leb Gordon, the greatest Haskalah poet (1831-1892). The present translation, "Manginot Ivriot" (Ahiasaf Publ. Co., Jerusalem) by Yaakov Orland is therefore, the fifth complete translation, and what should have been the culmination of all the previous attempts. Yaakov Orland is one of our youngest Palestinian poets (born 1914, arrived in Palestine, 1921), and he brings with him a fine sense of rhythm and a richness of language. However, a certain laxity and over-freedom with the text could have been avoided were Orland a bit more meticulous. But the correct balance between the language of the original and the spirit of the language into which the translation is done, is a quality only the greatest of translators attain. The present volume is above all timely, Palestinian in idiom, and very pleasant in ap-

pearance. As in the Mandelkorn translation, the original English faces the Hebrew on every page, making a comparison possible. Anglo-Jewish readers, on this occasion, would do well to become familiar with all of the "Hebrew Melodies."

The First "Palestinian" Opera

The announcement that the premiere of the first original Palestinian opera would take place this month, has created a pleasant atmosphere of anticipation. Although we will not expect the meteoric appearance of a great world operatic masterpiece, still we are ready to support this first attempt to "conquer" a new field of cultural expression.

Amateur Opera groups have performed on and off for the past twenty years, and in this field as in so many others of accomplishment, much pioneering effort was expended. It was four years ago that the "Palestinian Folk Opera Co." was organized by M. Lavri and G. Singer with the co-operation of Gertrud Kraus and her Ballet. Many of the singers are refugees, others, schooled in Palestinian Music Conservatories. The text is in Hebrew. The present repertoire consists of Carmen, The Beautiful Helen, Cavallera Rusticana (called here "Ben Hakfar," "The Country Yokel") and a medley with ballet by Lavri, "Melodies From Schubert."

"Dan Hashomer" is the name of the first native opera. The libretto is by Max Brod, the internationally famous Czech-Jewish author who, since coming to Palestine, has been very active in theatrical circles. He took his story from a tale by the Palestinian poet and novelist Sh. Shalom, "Gunfire on the Kibbutz"—describing a collective settlement during the late disturbances. Within this heroic background of self-defense, far outposts and new colonization under fire, the watchman, Dan, is in the words of M. Brod: "like a Jewish Peer Gynt, but his journeys are within his own soul. The subject is typically Palestinian and I hope that the Palestinian Opera will prove to the world that we earned the right of cultural independence."

Music for the Opera is by Lavri, who has spent 18 years in the theatrical field and has been waiting for the opportunity. Lavri has composed the Symphonic Poem, "Emek," (the reference (Please Turn to Page 86))

We pause respectfully on the threshold of a New Year to express our sincere hope that all will enjoy a full measure
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South America Becomes Bar Mitzvah

By GERTRUDE PINSKY

Gertrude D. Pinsky has visited Colombia, Ecuador, Peru, Chile, Argentina, Bolivia and Brazil during the past 16 months as one of the South American representatives of the Joint Distribution Committee. She is a graduate of the University of Cincinnati Law School and the Columbia School of Social Work. She did legal aid and social work before becoming associated with the Joint Distribution Committee. Miss Pinsky will leave for Europe shortly to join the overseas staff of the Joint Distribution Committee.—THE EDITOR.

SIXTEEN months in South America is a comparatively short time but it gave me the opportunity to become acquainted with Jewish life in nine South American countries. It is with a real feeling of satisfaction that I can speak of the achievements of the Jewish communities there and of the help afforded them by the American Jewish Joint Distribution Committee.

In order to avail ourselves of rescue possibilities in the middle 1930's, the J. D. C. was called upon to assume great responsibilities in South America. About 125,000 refugee immigrants have been admitted since the rise of Hitler. Many of these settled in communities where there had been fewer than 100

Jews before 1933. Today the J. D. C. is helping in only three South American countries, where our help is being gradually diminished.

South American Jewish communities, with the help of the J. D. C., are building a strong cultural, religious and social life. Of the many thrilling experiences I had, let me cite just a few.

In La Paz, Bolivia, the Jewish community has built an ideal children's home with the help of the J. D. C. This home, which could be transplanted anywhere in the United States, not only gives full-time care to 60 orphans and other children requiring institutional care but also provides day care for about 70 youngsters. In addition, the (Please Turn to Page 89)

Vaad Hatzala Sends Representatives to Visit Jews in War-Torn Europe

The French authorities have extended a special invitation to Mr. Charles Ullman, one of the directors of the Vaad Hatzala, to visit French-occupied territories for the purpose of bringing relief to the liberated Jews. It is expected that Belgium and Holland will extend him the same courtesy.

At a farewell reception tendered to Mr. Ullman by the Vaad Hatzala, at the Biltmore Hotel, which was attended by many prominent Rabbis, newspapermen and merchants, Mr. Ullman was specifically instructed not to permit any obstacles to break the free channeling of relief, rescue and rehabilitation.

The Vaad Hatzala is the organization which helped rescue thousands of unfortunate Jews from concentration camps and brought them to safety in neutral countries. The Vaad Hatzala is now engaged in the gigantic task of helping these people with food, clothing and medicaments. It is also in the process of establishing orphan homes for the thousands of little children who have been left homeless throughout Europe.



CHARLES ULLMAN

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THE FOURTH PACKAGE

(Concluded from Page 66)

"Soon. In five days."

Something twitched in her face as if she wanted to say something but stopped herself. I came to her aid:

"Is there something I can do for you? Don't be bashful. I am undertaking many errands and one more won't present any problem."

"No, no," she hesitated distractedly, and then suddenly making up her mind, she agitatedly explained everything. In Moscow she had relatives. She had heard from them only a month before. They wanted to take her daughter to Moscow. She knew her daughter would be well off there, they expected her and they would be so glad. If only I could take her with me by plane, just take her to Moscow. Her voice shook and tears stood in her eyes. Why? Because she feared I would refuse or because she feared parting with the child?

I flew off in mid-day. Little Tanya was taken with me to the airdrome. "Here are her papers," said her mother, holding forth a large envelope in her shaking hand. "And there is the address and telephone number of my sister in Moscow."

I took the envelope and glanced at the address. Written in large letters on an envelope was the name and address of the Moscow actress who had sent the third lost package. My fourth—Leningrad—package was safely delivered in Moscow and turned over to the overjoyed aunt. Now little Tanya is growing healthy and gay. She will soon be four. My girl is four, too, and now has returned from evacuation to Moscow. The two are fast friends.

J.D.C. SUPPORTS EX-INTERNEES IN HACHSHARAHS IN ITALY

Rome.—Five hundred Jewish youths between the ages of 14 and 17, all former internees in German concentration camps, are now preparing for life in Palestine as chalutzim in Hachsharahs in Italy, where they have been placed by the Joint Distribution Committee. J.D.C. is providing financial assistance and material aid in the vocational training and educational programs which will prepare them for life in Palestine, where all hope to emigrate.

GREENSBORO, N. C.

Soldiers' Picnic

An outing and picnic at Blumenthal's lake, Greensboro, N. C., was held on Sunday, August 5, for service men and women and their families. Swimming and boating were enjoyed at the lovely Blumenthal lake, following which a picnic supper was served, consisting of hamburgers with all the necessary trimmings. The committee in charge of this affair consisted of Walter Bernstein, Chester A. Brown, Dave Cooper, and Phil Segal. They were assisted by Harry Abrams and a number of other B'nai B'rith members.

DR. SILVER HEADS CENTRAL CONFERENCE OF AMERICAN RABBIS



Dr. Abba Hillel Silver has been elected President of the Central Conference of American Rabbis, reform group, holding its 56th convention at Atlantic City, New Jersey.

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Previewing the Post-War Campus

By RABBI HARRY KAPLAN

With partial demobilization under way, thousands of veterans are resuming their college and university education. The impact of these returning veterans is giving shape to the post-war campus. In this timely analysis of the problems confronting Jewish veterans who have gone back to college, Rabbi Kaplan, head of the B'nai B'rith Hillel Foundation at Ohio State University and director of Hillel's war service department, pre-views the post-war campus, with special reference to Jewish students and to the role which the 118 Hillel units will play in meeting their problems.—THE EDITOR.

IN the optimistic days of the 1920's, a student movement was born at a typical mid-western state university, which has now developed into the national and international program of the B'nai B'rith Hillel Foundations. The ravages of the first World War were not completely erased by 1923, when the first Hillel unit was launched at Illinois.

America, however, had already settled into its period of prosperity, to be interrupted only by the tragic collapse of 1929. A less worthy and significant organization might well have disintegrated during the trying days of the great depression. Even greater might have been its trials and tribulations, as the clouds of another world war appeared over the international horizon and as America itself entered in the second world conflict and conflagration.

But the youthful vigor of Hillel was not weakened by depression nor crippled by war. Between the early thirties and the war-torn years of the forties, Hillel expanded from a

small chain of 13 student centers to a nationwide movement of 118 foundations and counselorships. Through depression, crisis and finally international conflict itself, Hillel continued and broadened its program of service to the American college student. Far from being weakened by the decline of male enrollment at the colleges, Hillel began a striking period of war service to over 12,000 army and navy trainees in the camps. At the same time its normal civilian student program continued unabated, serving unceasingly the growing registration of girl students, whose numbers increased rather than decreased during the war years.

Before us lie what we hope and pray may truly be the post-war years. V-E day has already set in motion the processes of partial demobilization, re-deployment and reconversion. V-J day—and may it come speedily—will hasten and stimulate this transition from war time to peace time.

The effect on the college campus is (Please Turn to Page 108)

New York Congregation Gives Torah to J. D. C.



Congregation Anshei Mieletez of New York City presented a Sefer Torah (Scroll of the Law) to the Joint Distribution Committee at ceremonies held at the Synagogue. Congregation Anshei Mieletez is one of more than 100 synagogues throughout the United States which have contributed Torahs to the J.D.C., major American agency for aid to distressed Jews overseas, for shipment to the surviving Jewish communities of Europe. Rabbi Samuel Wiesner (right) accepted the Torah in behalf of the J.D.C. from Joseph Tenzer, President of the congregation.

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ASHEBORO, NORTH CAROLINA

JEWISH BRIGADE DIARY

(Concluded from Page 63)

underfoot. Handler's men had reached their objective at the side of a canal and taken up their positions for the night. Detaching itself from the main party, a smaller group under Lance Corporal Chanoch Appel of Beth Zera in the Emek Hayarden was sent to a point 50 yards further up the canal bank. At this very moment a Nazi patrol of eight men was passing along the other bank. On approaching Handler's party there was an exchange of fire and the Germans withdrew, only to be fired at by Appel and his boys who were waiting for them. Result—three dead Nazis and several wounded.

The following morning, led by one of their wounded heavily bandaged, carrying a Red Cross flag as protection, the Germans came to pick up their dead. Small compensation for "Bob," who told me that his sister had been deported to Poland, but something at least. Chanoch Appel, young, fair-haired and unassuming, came to Palestine from Germany as a member of Youth Aliyah (Immigration). In these days, when life is being lost on so vast a scale, this incident might seem trivial. But for the Jewish people, these first three dead Nazis seem to have a special significance.

Tomorrow Our Youth

(Concluded from Page 48)

ish youth during the next decade. Zionist youth organizations are gradually winning wider support. But even non-Zionist youth organizations like BBYO draw motivation for the Jewish content of its program from the reality and creativity of Jewish life in Palestine.

During the war years the role of youth in the community has assumed greater proportions. Boys and girls have done an outstanding job, whenever called upon, whether it be recruiting blood donors, collecting salvage, selling bonds or working on a Jewish war appeal. As a result of the recognition they have received and the sense of community attachment that has developed, youth will continue to look to the community for responsibilities.

As rapidly as the release from war will permit, Jewish communities should restore to youth those facilities and services that were denied them during the war years. Synagogue space being used by the Red Cross and for similar work, should be converted into attractive club rooms. J.W.B.-U.S.O. facilities in Jewish centers and Y's should be given over for use as teenage canteens. Most important of all, the hundreds of junior rabbis who

were drawn into the chaplaincy and social group workers who were taken over by J.W.B.-U.S.O., will return to the responsibilities of working with adolescent youth.

All of these resources and more will undoubtedly be required to treat with the great unknown factors about which we can only speculate; namely, the impact of service in the armed forces upon Jewish youth. The boy who has run into anti-Semitism and can't reconcile it with the things he has been fighting for; the boy who was brought up on Flatbush Avenue, and became a pal to a non-Jewish kid from Boise, Idaho; the Jewish boy from Blaire, Nebraska, who got to know a Jewish chaplain and a host of other Jewish boys, some of whom said they were Orthodox, others Reform, and still others Conservative; the Jewish boy who broke with home traditions for the first time, ate non-kosher food, rode on the Sabbath, attended services in a Reform temple; the tens of thousands of our boys who came face to face with Jewish life in North Africa, Palestine, the Far East and throughout Europe.

What these boys will be ten years from now is anybody's guess. We only know that they are certainly not the same complacent youngsters who left home a few years ago. These are the challenges which face the new B'nai B'rith Young Men's organization which has been set up to treat with the problems and interests of this segment of youth in the post-war period.

The last, and perhaps the greatest problem that faces youth is education for democracy. The war has taught them that the air of freedom isn't something you breathe in. You've got to breathe it out. Democracy isn't something that you're endowed with. It's something you've got to work at 24 hours a day.

The tomorrow of Jewry will almost certainly be spelled out in terms of its youth. If that youth is alert to its responsibilities, attuned to playing its part in the Jewish community and able and willing to accept those responsibilities and its destined role, then Jewry may look confidently to the future. For that will mean it has succeeded in developing a generation of upstanding and understanding young people who will reflect the highest traditions of American democracy and Jewish life.

The First Jewish Vocational Service

By MAX F. BAER

OCTOBER 11, 1945, will be marked as the 40th anniversary of the establishment of the B'nai B'rith Free Employment Bureau of Chicago. One of the first non-fee charging employment offices in the United States and probably the first Jewish vocational service in the country, the early history of the agency is recalled by B'nai B'rith, which today is engaged in an active program of occupational research and sponsorship of group vocational guidance activities in ten regions.

The B'nai B'rith Free Employment Bureau of Chicago, founded in 1905, was not the first of such agencies to be organized under Jewish auspices. B'nai B'rith Lodges in Germany, Austria, and Poland sponsored "free labor bureaus" before the turn of the last century. Beginning in 1881 several B'nai B'rith District Grand lodges in

Today, when American Jewry is swinging into a broad program of occupational guidance and counseling for war veterans, young people just leaving school and civilian war workers, this timely article reviews the beginnings of America's first Jewish vocational service agency, which was founded in Chicago just 40 years ago by B'nai B'rith.—THE EDITOR.

the United States set up "labor bureaus" for the purpose of "securing employment to brethren who are out of it, in the best and most speedy manner." In 1904, B'nai B'rith District Grand Lodge No. 1 conducted a "free labor bureau" in New York, which had been discontinued by the local Hebrew Charities. However, the Chicago bureau was probably the first such agency in the United States to achieve permanence.

The B'nai B'rith Free Employment Bureau of Chicago was established upon the recommendation of Adolf Kraus, then president of B'nai B'rith

District Grand Lodge No. 6 and later president of the entire order. At the 1905 convention of the Grand Lodge, the proposal was approved by the committee on charitable institutions, the chairman of which was Sigmund Livingston, founder and chairman of the B'nai B'rith Anti-Defamation League. A special committee with Adolf Kraus serving as chairman, was appointed with full power to establish and maintain the bureau.

In his first report to the District Grand Lodge, J. D. Isaacs, manager of the B'nai B'rith Free Employment Bureau, reported that in the five

months that the bureau had been in existence it had registered 1,119 applicants and found jobs for 539. The total cost of procuring employment for each applicant was \$1.48. Mr. Isaacs was in his office daily from 8:30 A. M. to 1 P. M., during which he interviewed applicants; from 1 P. M. to 4 P. M. he contacted employers.

About 87 per cent of the applicants were recent immigrants. The largest number registered were Russian Jews (768); the next largest were Roumanian (127); then Austrian (54); with smaller numbers from other parts of the world. The largest group of applicants was classified as laborers (471), since they did not appear to have special skills; then painters (54), tanners (39), operators (38), carpenters (30), blacksmiths (27), clerks (24), salesmen (24), porters (24), etc.

"My first step," reported Mr. Isaacs, "was to ask the Christian and Jewish world for positions for my applicants, and the Christian world looked upon the Russian Jew as a peddler and knew him not as a mechanic or as an educated man. This had to be taught, explained, and still further proved. It is only now that they are beginning to believe that he can make a good citizen and that he is a man of many parts and has only become a peddler through duress."

The bureau was soon put to the test in the financial panic of 1907. Its offices were removed from 130 Dearborn Street to the West Side in order to accommodate the great number of applicants in that part of Chicago. A. Eliasoff, then superintendent of the agency, reported to the District Grand Lodge in 1908 that the bureau was one of the first to feel the effects of the panic. "Conditions became abnormal, hundreds of applicants appeared at the bureau daily, the labor market was completely upset, thousands of men were discharged from the factories and stores and it became almost an impossibility to find work. The unemployed became desperate, they rushed into our bureau like raging floods, they stormed and demanded work and heaped foul abuse upon your superintendent when he explained to them the existing conditions; some threatened violence, my life was often in danger and once I was actually attacked and suffered bodily injury . . . From all indications it seems now that no improvement can be hoped for in the labor market before the presidential elections."

Commenting in a lighter vein, Mr. Eliasoff stated: "Because the bureau became so popular and so active, our landlord, the West Side Trust and Savings Bank, placed our bureau in the class of undesirable tenants and we received notice to move. But even this aspersion rebounded to the benefit of the bureau, for it is now located in larger, finer and more commodious quarters, in the same neighborhood and at the same rental. We have three

(Please Turn to Page 104)



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A DUTCH JEW REPORTS

(Concluded from Page 61)

years of suffering. From then on I saw those flames and smoke clouds every day and every night—Never again can I see children lighting a fire, never again can I sit in front of a fire at home without being assailed by that memory.

Later I heard details about those crematoria. The process was as follows: Those condemned to death were shaved to save their hair. When the Russians reached Oswiecim, they found 15,400 pounds of female hair. The condemned were then sent to a building ostensibly to take showers, but these showers did not emit water, but gas. It must have taken four or five minutes before they were dead, but it must be surmised that they did not expect gas and that they became unconscious right away.

After gold teeth had been knocked out, the bodies were cremated. The SS men collected about 22 lb. of gold a month this way. There were five crematoria with a capacity of 20,000 bodies a day; this was necessary to cope with the great number of bodies which were cremated in the course of two to three years.

I and the others who had been sent to the left on our arrival, were marched to one of the barracks. These were no more than stables. What room there was to lie down depended on the sort of barracks and the number of people it held. Sometimes the barracks had three floors of bunks. Ten men slept in one bunk. There was about one blanket for three men. Sometimes we slept on boards on the floor, sometimes there were not even boards. There was not a single straw mattress. Sometimes the barracks were so full that we could not lie down but sat propped up against each other, until we fell asleep from utter weariness.

Food was insufficient, and moreover, the German guards stole most of it. What we got was one or two slices of bread per day, sometimes with a little margarine or jelly on it, and one quart of soup. We had no spoons or knives. There were no mess kits, so that four or five men had to share one can or other receptacle. We fed like animals.

A Life of No

Just try and imagine our life—no soap, no toothbrush, no handkerchiefs, no toilet paper, never without our clothing because of the cold, a lavatory where one could only get dirtier than

before, the latrines in an indescribable state of filth.

We lived on the lowest level imaginable and had nothing human left. We were afraid, we lived in a permanent state of deadly fear, we knew that nothing could save us, that we were doomed. The end for us was always death, direct or indirect. Direct when we were sent to the right—to the crematoria—upon arrival in the camp. Indirect when we were condemned to live in the camp because nobody could stay alive under the conditions in that camp.

Either one fell ill, or one became a living wreck. In either case one could not escape "selection," as it is called. This meant that an SS officer walked through the camp and "selected" people who looked as if they were no longer fit for anything. When this officer walked through the hospital, he "selected" the sick who did not look as if they would recover soon enough. This compelled us to give up something from or already insufficient rations to try and save these unfortunates from destruction.

In this way these SS officers condemned thousands of people to death each week, between their morning cup of coffee and their lunch. Contrary to the newcomers sent to death upon arrival in the camp, we knew what it meant to be "selected." Even children were not spared. Next to our barracks was a shed of Hungarian children, who were terribly maltreated and exhausted by far too heavy labor, only to be "selected," in the end. I can still hear their cries, "No, no, no, please, please." But this was not all.

The Germans had something special. That was the so-called sterilization barracks. There, German doctors experimented on men and women—sterilization and castration by operation or with X-rays, study of the effect of gas and chemicals on the human body, experiments with the provocation of cancer and other diseases.

I hope I have made it clear that there was no escape from death—and what kind of death. There are many kinds of deaths. I have seen that in this war. But death in Oswiecim was the most appalling, the most disgusting, the most difficult to accept. It meant butchery, destruction, annihilation such as is done with useless, valueless, nameless vermin.

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When Saints Wage War

By MORTIMER J. COHEN

FOR THE SAKE OF HEAVEN. By Martin Buber. Translated by Ludwig Lewisohn. viii + 316 pages. Philadelphia: The Jewish Publication Society of America. \$3.00.

SO FEW novels dealing with Jewish life have been published recently that this hasidic tale by Martin Buber, "For the Sake of Heaven," should be received with appreciative acclaim. All the more so, because Buber has captured within the pages of his book the vitality of real persons and the spirit of a community that faced problems similar to those that beset us. Beauty and poetry live in this novel. Rare insight and rich wisdom enchant the mind and allure the heart.

Here lives the story of Jewish communities in 18th-19th century Poland, when Hasidism, the mystical, religious faith of millions of Jews of that period, was producing its unspoiled, saintly leaders called Zaddikim. Around and over these Jewish communities swirled the floods of war, destruction, and death let loose by the French Revolution and the wars of Napoleon. These communities, set by fate between France and Russia, had to face crucial issues that involved their survival, and that of their religion. Were these the "birth-pangs of the Messiah," the wars of Gog and Magog of ancient prophecy?

What attitude should they take towards them and Napoleon, the world conqueror, sweeping on from victory to victory? Spiritual issues also emerged over the use of force and evil to achieve spiritual and good ends; what relationship did these events bear to the passionate dream of an oppressed people—the messianic age; what course should wise and understanding leaders pursue in such troubled times?

Buber crowds these pages with living men and women possessed in varying degrees of consciousness of the times in which they lived, and their meaning. Three characters especially stand out. Rabbi Jaacob Yitzhak of Lublin, called the Seer, and Rabbi Jaacob Yitzhak of Pshysa, his namesake and disciple, called the Yehudi, represent the two extreme points of view from which men have always looked upon the burning issues of reality. The Seer would participate in the affairs of the world and, so far as he was able, he would intensify "the birth-pangs" of the age, and help to direct the course of human events.

(Please Turn to Page 83)



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A YEAR OF JEWISH HISTORY

(Continued from Page 58)

existence. Colonial Secretary Oliver Stanley has been consistently biased in commenting in Parliament on the Jewish case in Palestine, and consistently ungenerous in granting immigration visas. In June, 1945, Stanley refused the plea of a non-Zionist women's organization in England for additional certificates for Jewish children in the Buchenwald concentration camp.

For the first time in thirteen years the Jews of Palestine held elections to the Jewish Representative Assembly (Assefat Hanivcharim) on August 1, 1944. Balloting was heavy, with some 200,000 or 70 per cent of those eligible to vote taking part, despite an officially declared boycott by the five right wing groups: the Revisionists, General Zionists Group B, the Sephardim, the Jewish Farmers' Associations and the Jewish Landlords Associations. Over 40 per cent of the votes went to the Mapai (Labor Party), giving it 64 seats, more than three times the number of any other single party.

As this review is being prepared, the crisis arising from the death of Mayor Mustapha Khalidi of Jerusalem, has not yet been resolved. For a time, the Jewish acting mayor occupied the position. Later the government proposed a rotation system by which Jerusalem would have a Moslem, a Christian and a Jewish mayor in succession. The Arabs opposed the plan, while the Jews, although constituting a majority of the city's population, accepted it, proposing some amendments. The government then declared that it was impossible to solve the problem, and proposed to govern Jerusalem by an appointed commission, which the Jews rejected.

At the initiative of the Palestine rabbinate, the day of March 14 was observed by the Jews throughout the world as a day of mourning and fasting for the Jews of Europe slaughtered by the Nazis.

Stirrings in American Jewry

There are vague stirrings within American Jewry of a desire to enrich the content of Jewish life and to take over the cultural heritage of European Jewry. This was evident in the accelerated pace of cultural and academic organizations, and increased interest in them. But the major events in American Jewish life during the past year were those connected with endeavors in behalf of the Jews overseas.

The American Jewish Conference which early in December held its second session, rejected the plan for including within the scope of its activities matters pertaining to the American scene and decided to confine itself to European reconstruction and to Palestine. While most of the communally active Jews in America are probably represented in the conference, and it is without doubt the most representative body of American Jewry, it failed to achieve the creation of a united front of American Jewry with the result that the Conference of the UNCIO in San Francisco, Jew-

ish claims were presented not only by the conference but also by the American Jewish Committee, the Jewish Labor Committee which seceded from the conference in December, when the latter decided to admit the leftist Jewish Fraternal Order; by the ultra-orthodox Agudas Israel, Peter H. Bergson's National Committee of Hebrew Liberation and the American Council for Judaism. The Jews of the world and of America were mortified by the admission of five Arab states, some of whom had collaborated with the Nazis, and none of whom had rendered any assistance to the Allied cause.

Zionist Scene

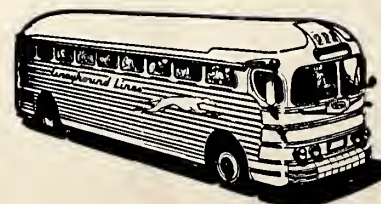
On October 15, 1944, at a luncheon for the delegates of the ZOA in Atlantic City, Senator Robert Wagner read a message from President Roosevelt pledging his aid in initiating "appropriate ways and means of effectuating . . . the establishment of Palestine as a free and democratic Jewish commonwealth." It was expected then that as soon as Roosevelt was re-elected the Palestine resolution then before the United States Congress and postponed for military considera-

(Please Turn to Page 116)



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WHEN SAINTS WAGE WAR

(Continued from Page 81)

The Yehudi, on the other hand, would withdraw from the world into the inner realm of the spirit, thus renouncing all human efforts. He would rely upon such inner change of heart by prayer and repentance as would enable God to bring redemption to a purified world and His purified people. Only out of human failure and despair, he believed, would divine help arise. In our own times these points of view still contend with each other, as one can readily learn from Arthur Koestler's "The Yogi and the Commissar."

Growing out of their conflicting viewpoints, differences of opinion necessarily arose over numerous matters, both small and great, between the Seer and the Yehudi. The disciple had finally to separate from his teacher, and became the leader of his own hasidic community. Lublin and Pshysha! Disciples gathered about them, each drawn by his own purpose. These disciples spread gossip, increased tensions, and sharpened the edges of the growing controversy between these leaders. But, throughout all that took place the Seer and the Yehudi, themselves moved only by the highest motives, remained spiritually bound each to the other, and would not permit themselves to fall to the low level of personal ambition, glory, or power. They showed the deep roots of their spiritual integrity; they were warriors of the spirit, pathetically human and weak, but inspiringly selfless and noble.

Undoubtedly, the third character in this story, the saintly Rabbi Israel, the Maggid of Kosnitz, is the conveyor of Buber's own philosophy of "Unifi-

cation." Buber, who now teaches social philosophy at the Hebrew University in Palestine, believes that the uniqueness of Judaism lies in its strong drive towards oneness, a oneness that decries extremism, that seeks unity within each person's spirit, and moves out to fulfillment in a unified nation and a united world. It is a oneness that finds its highest expression in the Jewish conception of One God.

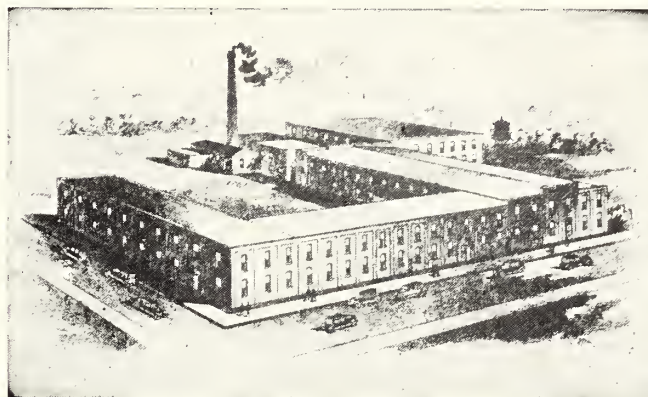
The Maggid befriended both the Seer and the Yehudi. Time and again he sought to alleviate their aggrieved feelings caused by gossip and misunderstanding. He defended both against their detractors; he urged both to visit him for counsel; he criticized both for their extreme viewpoints; he appealed, he persuaded, he urged them to transcend their extreme positions and find the way to truth, justice, and peace in an embracing unity of inner repentance and outer action. The Maggid, whose dying teacher blessed his heart by the laying of his hand, is vividly drawn, and his gentle, great spirit dominates the latter half of the story.

It cannot be by fortuitous accident that Buber chose as his heroes men who had the same name, and whose mothers' names were identical; nor can it be mere coincidence that the Maggid's name is "Israel." It may be inferred from this that Buber wanted to tell us that within the Jewish people today as yesterday there are extremist tendencies that would destroy us. Consequently, Israel is divided. He seems to want to warn us that only as the two ways of facing life's reality (Please Turn to Page 118)

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Through the nationwide campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine, American Jews are snatching from despair and want many thousands of the Jewish children in Europe who are without parents, and providing them with the opportunities for a new future. With funds raised by the United Jewish Appeal, the Joint Distribution Committee is furnishing food, clothing, medicine and shelter for the children who were found in the concentration camps after the defeat of the Nazis and providing transportation to Palestine for many of the homeless youngsters. The United Palestine Appeal is making it possible for the Jewish National Home in Palestine to receive the orphaned and parentless children and to give them a new home in an environment of freedom and friendliness. Photo shows a group of youngsters at Bergen Belsen a short time following the arrival of outside relief and clothing. The survival and reconstruction of the lives of the Jewish children is a prime objective of the 1945 combined U.J.A. drive on behalf of the Joint Distribution Committee, United Palestine Appeal and National Refugee Service.

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(Concluded from Page 64)

durim emerged, with Rabbi Amram's as the basis. One was the Sephardic siddur, the prayerbook of the Oriental communities, and of the Jews of Spain and Portugal. The other siddur, Ashkenazic version, was used in Germany, France and Poland. The Chassidic movement in Eastern Europe adopted the Sephardic prayerbook.

Toward the end of the medieval epoch, and at the beginning of the Renaissance, new prayerbooks appeared. Rabbi Isaac Lurie, father of the Kabbalah, compiled a siddur jointly with Rabbi Chayim Vital, his pupil. Another great Kabbalist, Rabbi Isayah Halevi Hurwitz, also compiled a siddur. None of these omitted or subtracted from Rabbi Amram's book. But they did add.

The Eighteenth century saw the emergence of several new prayerbooks. Rabbi Jacob Emdin, of Hamburg, trenchant opponent of the Sabbatai Zvi movement, the Gaon of Vilna and Rabbi Schneur Zalman of Liadi, father of the Lubavich dynasty, each compiled a siddur. Rabbi Jacob Emdin's is the most popular of these.

Rabbi Emdin's siddur included an admonition to the moneylenders of Hamburg. He described their professions as "shameful." The moneylenders raged and requested that he omit the admonition. A commission of rabbis, appointed to investigate the siddur, declared that they found nothing in Rabbi Emdin's prayer book that might be construed as contradictory to Jewish religious doctrine. The moneylenders, however, unreconciled, boycotted Rabbi Emdin's prayerbook.

Rabbi Schneur Zalman's siddur met a similar fate. He omitted certain prayers, and this aroused the wrath of Rabbi Barush of Mezhibizh, grandson of the founder of Chassidism, Rabbi Yisroel Baal Shen Tov.

There was quite a controversy over the first Reform prayerbooks which were published in Germany and Hungary in the first half of the nineteenth century. These prayerbooks, authored by the Reform leaders Jacobson and

Friedlander, omitted the prayers mentioning Zion and Jerusalem. When asked to pass judgment on these early Reform prayerbooks, the famous Rabbi of Presburg (Bratislava), Rabbi Moshe Sofer, declared: "It is preferable to use the Catholic prayerbook, than the Reform prayerbook."

There are various Reform prayerbooks, including those compiled by David Friedlander of Berlin, Abraham Geiger, Isaac Meyer Wise, founder of the Reform movement in America, and Rabbi Benjamin Szold, father of the late Henrietta Szold. Translations of the Siddur first appeared after the French Revolution. The Karaite sect has its own prayerbook, and so have the Falashas (Black Jews), and both of these prayerbooks are unlike our own, our heritage from Rabbi Amram of Babylon.

The Power of Rosh Hashonah

(Concluded from Page 43)

assurance radiated by his religious faith. He is sustained by the promise of the future. He is restored to hope again, to try again, to believe again. This sense of renewal, its reawakening of spiritual rebirth is essential to a people that has been run down by hostile forces, wasted by ruthless persecution. Jewish life is recharged annually by the hope, the power and the idealism generated by the message of Rosh Hashonah. Here is a power accessible and unlimited. Here is an opportunity for every Jew to revitalize the spirit and reinforce not only the will to live, but the will to live in accordance with the ways of God and the teaching of his religious faith.

As the dawn of victory casts its glow upon an awakening and rededicated world, we look to the year 5706 as a New Year of the spirit of brotherhood, justice and peace. We prepare for the holydays with humility and reverence. We approach the "yomism no ro im" resolved to realize a new and better life.

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What Have We Jews To Offer?

By RABBI S. R. SHILLMAN
Sumter, S. C.

ON Rosh Hashonah, the Jewish New Year, it is most natural for men to look forward and upward. Such is our attitude of mind each year as we enter the Synagogue "for a new start." The New Year for the Jew is not one of unrestrained abandon and revelry. It is a time for serious contemplation, prayer, soul-searching and a look at the times to come.

Such a frame of mind is healthy for the soul and for the intellect; yes, even for the body. Such a spirit, as comes annually to the Jewish community, gives each of us a new assurance; a new courage for our future tasks; a new strength to meet the problems of the coming year.

In that future we are about to enter, well may every member of the Household of Israel ask, "What have we Jews to offer?" What have we that can be of service to man, to God, and to our co-religionists? In that answer, we can find the reply also to the query of some, "Just why should we Jews continue the struggle against the devastating storms of oppression, discrimination, and difficult days?" If we have something to offer, we have something to struggle for. And out of that struggle we are bound to emerge a strengthened people.

Before answering the question in the title, may I ask the reader to recall that we hear much about what we have offered and given in the past; of our contributions to the world. The contributions of the Jew to humanity are many and varied. Science, art, business, politics, philosophy have all been recipients of Israel's beneficent gifts. The Nobel prize winners of recent years are men of supreme achievements for humanity at large. We recall that a large proportion of all the Nobel prize winners have been Jews. Einstein and Ehrlich are but typical giants. Yes, our contributions have been many and varied. This is true not only of the present but also of the distant past.

Our Noblest Gift

Our greatest contribution to the welfare of civilization is also our greatest offer to the future. This contri-

bution of the past and this offer to the centuries to come is found in the word, "Religion."

There is nothing greater than Religion, be it in the life of man or of nation. There can be no civilized world without Religion. There can be no freedom, no justice, no security, no peace without Religion. If one needs proof, let him observe what happened in Germany and to Germany because she burned Synagogues, confiscated churches, shot Christian priests, put to death consecrated Rabbis, burned books, pilaged art objects, and destroyed human liberties and rights. A nation without Religion becomes a savage of destruction. A man without Religion becomes a beast. It is Re-



RABBI S. R. SHILLMAN

ligion that raises man to the realms, "a little lower than the angels," and elevates nations to the highest planes of civilization. Man has always known Religion. But it was Israel who gave to man the noblest ethics and the purest spiritual concepts of God and man and soul. Judaism, Christianity and Mohammedanism claim the loyalty of the major portion of living men. And

(Please Turn to Page 93)

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Season's Greetings and Best Wishes



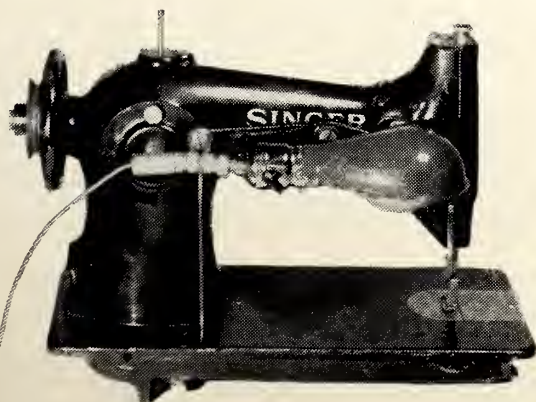
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Services Under Fire

THE MONTH IN PALESTINE

(Concluded from Page 74)

being to the valley of Jezreel). Choreography is by Gertrud Kraus. Yochanan Simon, the artist member of the Gan Shmuel Collective Settlement was called in to take charge of the decorations and costumes. The artist's success in the local theatrical performances of his settlement where he has also painted some fine murals in the "Children's Quarters," brought him to the attention of those engaged in the new enterprise. What they were looking for was an artist who, having lived through disturbances in a settlement, could also paint the real atmosphere of the collective. So, a "Kibbutz" artist was preferred to all other candidates.

That a memorial to the Diaspora will be erected on Mt. Scopus within the grounds of the Hebrew University, was disclosed by Prof. Martin Buber. The institution, which will cost £100,000 (\$400,000), will not be connected with the University and will have its own directorate and fund. The project will include a Diaspora Museum for surviving art objects and an archive for documents. Thus, Palestine will house the surviving physical remnants. Of interest in the L. Schevvin Exhibition at the Katz Gallery, Tel Aviv, are his portraits of some of the Yishuv's outstanding artistic personalities: Chana Rovina ("Habinah" star), Gertrud Kraus

(mentioned above), Penina Saltzman (pianist), and Hjalmar Lerski (photographer of international repute). The artist comes from Germany where he was a well known book illustrator. One of his most important works was the illustration of Selma Lagerlof's books for which purpose he visited her home. The warm description of that visit has been recently published in Hebrew, "Sunny Days in Warmland"—The death of Elsa Lasker-Schueler at the age of 68 in Jerusalem was the occasion for re-appreciation of the "greatest German Jewish poet since Heine, and the greatest woman poet since Annette v. Droste Huelshoff." All papers carried translations from her poetry, especially from "My Blue Piano" (1943, Jerusalem), her last volume of verse dedicated to: "My unforgettable friends in the cities of Germany—and to those like myself, expelled and dispersed over the world!" Her "Hebrew Ballads" were published over thirty years ago. In 1937, she wrote and illustrated "The Land of the Hebrews." Her last years were spent in sensitive aloofness and she was often seen sitting in the loneliness in Jerusalem "writers' cafes." The "Ohel" Theater has put on no new show since its failure with Priestly's "Road in the Desert."



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Europe's Jewish Children Our Hope for Tomorrow

By DR. JOSEPH J. SCHWARTZ

Dr. Joseph Schwartz, European Director of the Joint Distribution Committee, accompanied Earl G. Harrison, American Representative on the Intergovernmental Committee on Refugees, on a special mission in Europe for President Truman to study the conditions of displaced persons still in Germany, including Jews. Dr. Schwartz prepared this article just after returning to the United States after eight months abroad.—THE EDITOR.

To the Jews of Europe the year 1945 brought the priceless gift of liberation from the ever-present terror and death at the hands of the Nazis. This new year must, however, bring something equally important—liberation in the fuller sense of the word. The Jews of Europe must have the opportunity to take up normal lives again—to build homes in Europe or abroad, to earn their bread and be assured of a future. Above all, that future must be assured for the 150,000 or more Jewish children of Europe. In them rests the destiny of our people.

On my brief furlough to the United States to report on the condition of Europe's Jews and the work of the Joint Distribution Committee, I found that the interest of American Jews is focused on the problem of Europe's Jewish children. Over and over I was asked—what is being done for them? Let me say in brief that the J.D.C. considers the problem of saving the children so important that nearly half of its 1945 appropriations are being used to give direct aid to children.

Before I go into the story of what is being done, let me tell you about a few of the children I saw in Europe—

Suzanne Goldberger, for example. I saw her in Rome, a thin, tired-looking 15-year-old who stood quietly in line at our Office of Personal Inquiry and Tracing, although her little sister was impatient and bored. When it came her turn, Suzanne spoke slowly in stilted English: "My name is Suzanne Goldberger. My parents were taken to prison in Piacenza 18 months ago and I have not heard from them since. My little sister and I," her eyes softened as she looked at the lovely little child who was tugging at her hand—"my sister and I need our parents. People said the 'Joint' could help us."

Finding English difficult, she broke into French and continued her story. Suzanne's family had fled from France to Italy when the Germans came. Their father was a skilled watchmaker, so it was not difficult for him to earn a living in the small Italian village. "One day," Suzanne said in a low voice, "Mrs. Rossei, our neighbor, met me and my sister as we were coming from school and told us to run to a little farm on the outskirts of town and stay until she told us to come home. She was very upset." Two days later Suzanne found

(Please Turn to Page 93)

J.D.C. Sends Relief Supplies from Palestine



The wheels are humming in Palestinian factories today—preparing foods and other essentials for starving, destitute Jews in Europe. The Joint Distribution Committee is greatly stimulating this industry by its extensive purchases in Palestine, amounting to hundreds of thousands of dollars for foods, medicines and shoes. During the past five months the J.D.C. has bought in Palestine \$480,000 worth of supplies which have been shipped to needy Jews in Europe, and is now arranging for other large shipments in the near future. The nationwide J.D.C. campaign for \$46,570,000 now underway makes this life-saving program possible.

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STATESVILLE, N. C.

PALESTINE—DEMOCRACY'S TEST

(Concluded from Page 34)

capable of keeping all the groups they don't like in their proper place.

Having seen the strength of this movement, its lavish use of newspaper advertising, the great hold it has on its adherents, the large sums it collects from them, I feel we can no longer assume that there cannot be a strong anti-Jewish movement in this country. It could be ignited very easily among these twelve to fifteen million so-called Christians. It is therefore for our own sakes as Americans that we must help to solve the Jewish problem.

Sixth, a Jewish National Home will not only bring dignity to Jews but remove from non-Jews the stigma of anti-Semitism. Unless we are rid of that stigma, it seems to me we can become neither Christian nor democratic.

Seventh, I am in favor of a Jewish Palestine because I believe that only with its aid can the Near East be developed and enabled to support a huge population. Dr. Lowdermilk's *Palestine, Land of Promise* furnishes most convincing proof of this thesis. Considering the waste lands of Mesopotamia, Dr. Lowdermilk points out that five million people now live on a starvation standard where in antiquity 30 to 50 millions were maintained on a high standard, with a flourishing culture.

The energy, skill and devotion with which young Jews have brought to the building of Palestine demonstrate how the whole Middle East area can be expanded.

Eighth, Palestine is already a going concern. Why should we turn our backs on something which has been so successful that within the years of turmoil, when great capitalistic societies like England and the United States were almost having their death trial and suffering an unprecedented depression, Jews were building a new economic society upon new cooperative principles? Palestine is a pragmatic success, with an investment of a half billion dollars, a growing population,

increased health, increased welfare even for the Arabs, rising standards of education, culture, art. I do not think it is too much to say that there is no other example in modern history of a state building itself, lifting itself by its own bootstraps and building itself out of its own human energy. There is no epic in modern history so magnificent as this Palestine experiment.

Finally, the Palestine question is the acid test of democracy. It is the acid test of the peace. A peace which leaves the Jewish question unresolved will leave us who believe in democracy vulnerable to all the future Hitlers, all the malcontents, who will use this historic scapegoat to build up their nefarious movements. If we should enter into such a peace as leaves no room for the solution of the problem of which Palestine is the symbol, then there will be no peace.

Jews in Soviet Science

(Concluded from Page 67)

and is a senior scientific worker at the Gorki Institute of World Literature; Abraham Deborin is a department head at the Institute of History; Esther Genkina, historian, is a member of the Commission for Collecting Data on the Great Patriotic War; Rachel Dozortseva, biologist, is scientific secretary of the Biological Department of the Academy.

These are only a few of the many Jewish scientists connected with the Academy, its institutes, libraries, laboratories and experimental stations. Then, too, there are special academies with scientific functions. There is the Academy of Agriculture and the Academy of Medicine. In the field of Medicine we find Lena Stern, one of the most prominent members of the Academy, who won the Stalin Prize for her new discoveries in the treatment of tetanus.

Tattered Clothing

(Continued from Page 73)

eration declared effective the equality of all citizens, without difference as to religion or nationality. Jews appeared from thousands of hiding places, in forests and cellars, and despite their difficult moral and material situation began to work in order to rebuild and renew the ruined country.

The Polish Government welcomed these Jews. Knowing their hard material situation it extended truly outstanding aid, despite its own difficulties. Polish Jewish leaders concluded that to properly utilize and distribute this aid, a Central Jewish Committee was necessary. This Committee was created in November, 1944. Its duties were outlined and remain as follows: to help in obtaining and distributing food, housing and products. Secondly, analyze the political and economical situation of the country so as to direct Jews toward self help by employment in factories and workshops, cooperatives, etc. Thirdly, to form committees to care for children that were almost miraculously saved, in most cases by Polish non-Jewish families.

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South America Becomes Bar Mitzvah

(Concluded from Page 75)

institution conducts a school which is attended by about 250 children, many of them Bolivians.

The welfare organizations which were subsidized by the J. D. C. are no longer refugee committees—in South America, too, people are answering the question, "How long is a refugee a refugee?"

These committees have broadened their base and now represent the whole community. They are assuming responsibilities for all Jews, while maintaining the high standard that the J. D. C. subsidy made possible.

In Cochabamba, Bolivia, the little synagogue inspires a feeling of reverence unsurpassed by any that I have visited in Latin America. Through the influx of younger people in South America, Jewish schools, religious training centers and youth groups have been developed and strengthened. The children of the older residents as well as those of the newcomers are getting together to strengthen their religions and social life.

In every city I visited, various groups approached me about the possibility of helping to rebuild Jewish life in Europe and aid the surviving 1,250,000 Jews. Frequently, small local groups held campaigns in behalf of their suffering brethren in Europe. Substantial sums of money have been turned over to the Joint Distribution Committee for the benefit of the Jews in Europe.

If you are wondering about the title of this article, let me explain: The Jewish community of the United States was "Bar Mitzvahed" after the first World War. Now that the fighting in Europe has ceased, the 600,000 Jews in Latin America feel that they too have attained the distinction of being Bar Mitzvah.



GERTRUDE D. PINSKY

Tattered Clothing

(Concluded from Page 88)

The clothing received from the Polish Government, and the few transports from Palestine and the J.D.C. were distributed among the barefoot and naked victims.

In Warsaw, Dr. Sommerstein commented gravely: "But all this is insufficient." Dr. Adolph Berman, member of the Jewish Central Committee, said: "It ought to be understood that the funds of the Central Committee of Polish Jews have been given by the Polish Government. No money has been received from abroad. Only one carload of clothing, footwear and shirting has come from Palestine, two carloads of food and medicaments from Teheran which, after lying there for some years, has been ruined and is unfit for use."

"Is it possible," Dr. Sommerstein and Dr. Berman asked me, "that the American Jews who have suffered so little in this war, have forgotten us?"

First All-Girl Veterans Post Organized in Boston



Archie H. Greenberg, National Commander of the Jewish War Veterans, congratulates Miss Sylvia Andelman, former WAVE, on her election as Commander of the first all-girls post of veterans organized in the United States by any veterans' organization. Looking on are (left) William Gilman, recently retired Massachusetts State Commander, and (right) Jacob Polak, newly elected State Commander. Named in honor of Lt. Frances Y. Schlanger, first American nurse to be killed in action in the European war theatre, the new post is composed of honorably discharged members of the WAVES, WACs, SPARS, Marines, Nurses, and other women's service units.

Season's Greetings and Best Wishes to All Our Many Jewish Patrons and Friends for a Happy and Prosperous New Year



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JEWRY AND INTERNATIONAL LAW

(Concluded from Page 33)

in addition to the 400,000 dunams now under irrigation. Through modern agricultural methods and machinery, additional large areas of about 15 million dunams on the plains and in the hills can be brought under cultivation. Thus, Palestinian agriculture will be able to feed more than one million new farmers. According to Jewish experience in Palestine, four times the number of people settled on the land can be settled in towns and villages and employed in industry, commerce, trades and professions. In other words, four million immigrants can be absorbed by urban colonization in Palestine, in addition to one million farm immigrants.

Urban colonization in the future, just as in the past, will make full use of the mineral resources in the soil and waters of Palestine, particularly of the minerals of the Dead Sea, which not only will provide cheap fertilizers and further increase farm production for domestic and foreign markets, but will also furnish the basic materials for a modern chemical industry of a most promising nature. Furthermore, due to the favorable geographic position of the country, imports of raw materials, at prices compatible with those of the large industrial centers of the world, will make it possible to develop new, and expand existing industries for the manufacture of imported materials. One-tenth of the Jewish population of Palestine was employed in industry by the end of 1942, a very impressive figure in relation to the economic systems of the Western world. The geographical position of the country will also make Palestine a great trading avenue between the East and West and develop Palestinian commerce far beyond its present initial stage.

The facts and figures presented in this article tell us in clear and sober language what the final solution of the Jewish refugee problem has to be. It cannot be solved without realizing that refugee needs are, in effect, Jewish needs. These needs have not been created by the war, but have been precipitated by the war. Anti-Judaism has been the result of the national anonymity of the Jews, of their existence as a group without definable status and without power of defense through self-representation. Therefore, there is only one possible conclusion: Security for the Jews in and outside of Europe is identical with the establishment of the Jewish state in Palestine.

It is the responsibility, primarily, of the American Jews to provide the financial means for the upbuilding of the Jewish state in Palestine as the center of national Jewish security. The budgets of the Palestine agencies for 1945 amount to about \$35,300,000, to cover, among other items, the costs of the immigration, relief and adjustment for newcomers, to establish new agricultural settlements, to expand urban and rural colonization, to develop the educational, cultural and professional institutions of the country. Through the United Palestine Appeal, the central fund-raising agency in America for the upbuilding of the

national home in Palestine, every American Jew is called upon to do his share. We cannot erase the unfortunate Jewish past, but we can work and give to make the Jewish future bright and secure.

A Hebrew Theatre

(Concluded from Page 67)

Solomon. His portrayal epitomizes that which is characteristically Jewish; the search for content and meaning in all of life's events—a tendency which is in sharp contrast to the Epicurean philosophy which prevailed in those days. R. Ben-Ari, also of the "Habima" and associate director of "Pargod," takes the part of Shalmi. He brings to the part the laughter it demands, but we are filled with pity for this man who is the unhappy victim of circumstances. Shifrah Baraks of the "Habima" plays Solomon's mother with great dignity.

Actors Possess Hebrew Spirit

The role of Shalmi's wife as conceived by Rahel Ginsburg is an excellent portrayal. The part of Nofrit, the Egyptian princess, played by Shulamith Shulman, is well handled. The supporting roles were admirably filled by David Alster, Sara Feinstein, Miriam Sales, etc. Most of these actors are young people who have been educated in this country and are the products of American culture and environment. They have, however, also received a Hebrew education, and with this Hebrew has become an integral part of their lives. Their participation in this play is the most eloquent and convincing argument for a wholesome and creative Hebrew life outside of Eretz Israel. It is also a cue for the Zionist Organization of America and the Histadruth Irvith to continue in this union which has had such a splendid beginning.

The play has been expertly directed by Erwin Piscator.

With this presentation, the seed has been sown for a plant that should be ever growing and ultimately become deeply rooted in American Jewish life.



RABBI MORRIS H. FINER
Appointed Director of Community
Service of Yeshiva College

G.I.'s in the Battle for Jewish Revival

By STANLEY GRABER

ON a barren coral strip in the Pacific, Jewish servicemen who have done their part to make stirring headlines from Buna to Okinawa and from Saipan to the Philippines are assembling in an overcrowded, makeshift chapel for the High Holidays. The congregation which consists of pilots, bombardiers, navigators, gunners and ground crew as well as G.I.'s and officers, who were only recently dodging Jap snipers or fighting their way through malaria-infested swamp lands will recite the traditional prayers with a new note of understanding—with a deeper and more vibrant fervor.

This scene will be repeated in China, Burma, in atolls of the Pacific and in those European countries where Americans are exerting their efforts to reverse the tide of history and undo the evil Hitler wrought. In the hearts of these fighting men are thoughts of home, coupled with fervent thanks that their dear ones have been spared the ravages of war and the brutality of a ruthless foe.

They have seen first-hand evidence of atrocities inflicted upon helpless people and are determined that this Rosh Hashonah shall mark the end of Jewish tragedy and the beginning of a new era of peace, security and recon-

struction for the stricken Jewish people of the world. Perhaps the sight of battle and the presence of death have sharpened their sympathies. Perhaps doing a job as members of a fighting unit has heightened their sense of belonging. Perhaps the High Holidays spent in strange lands among stranger conditions have strengthened the bonds that bind them to their people and made them acutely aware of the need of restoring them to freedom, of giving tens of thousands of them the opportunities of rebuilding their lives in the Jewish homeland in Palestine.

From every branch of the armed services, letters are sent to the United Jewish Appeal for Refugees, Overseas Needs and Palestine affirming the fact that men who are rendering distinguished service in the cause of democracy are more mindful than ever of the plight of the Jewish people. The G.I.'s plead for rehabilitation in Europe. They speak in eloquent terms of the revival of the Jewish people in the Jewish homeland in Palestine. From Europe they write, "We have seen the tortured and the sick. We have watched the light leap into their tired eyes as they speak of America in terms of their hope for immediate relief from suffer-

(Please Turn to Page 92)



With the Speed of the Wind

A HAPPY NEW YEAR

Standing at the threshold of the New Year, we recall the many courtesies that have been extended to us, and we pause in the midst of this Holiday Season to express our appreciation and wish you most heartily

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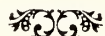
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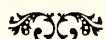


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THE MAN OF PASSIONATE STATISTICS

(Concluded from Page 53)

investigating unemployment, and later worked with a committee investigating economic planning.

When Mme. Perkins became Secretary of Labor in 1933, she appointed Lubin as U. S. Commissioner of Labor Statistics. He set a high standard for factually sound and unprejudiced reports, and both industry and labor accepted his statistics and findings on employment, payroll, labor turnover, etc., with utmost confidence.

"The Uninvited"

For three years Lubin served the American representative at the International Labor Office, getting his first experience in international affairs, and returning in 1927, at a time when the country was getting out of a minor boom and into a "recession." Washington was frankly upset. The story is told that President Roosevelt called an emergency meeting of his closest advisers to discuss the economic situation. Someone "brought along" Lubin. The session lasted five hours, most of it taken up by Lubin's presentation of information on every major industry, and analyses of trends and conditions. On the basis of this interpretation, the President and his advisers formulated policies for recovery.

President Roosevelt was deeply impressed with Lubin's work and thereafter Lubin worked quietly behind the scenes as adviser to the Chief Executive on economic matters and performed many important functions, such as member of the President's Economic Security Committee, the Industrial Resources Committee, the Temporary National Economic Committee and others. By 1940 he was immersed in America's defense program as assistant director of the Labor Division, Office of Production Management. In 1941, Lubin was assigned the important task of keeping track of the nation's armament program for Harry Hopkins, who was chairman of the Munitions Assignment Board; for the Combined Chiefs of Staff, to keep them informed on the extent of our war production and aid in determining where war materials should go first, and for the President. Lubin was asked to move his office into the White House and was given the title Special Statistical Assistant to the President.

Missions for Roosevelt

Lubin is not a doctrinarian. He is progressive and pro-labor, factors which he attributes to observations, during his youth, of living conditions of the mill workers near Worcester. Figures are his first enthusiasm, particularly where they pertain to the welfare of the poorer classes. Behind his columns of figures he sees the people, the industries, and the economic forces that they symbolize. He is an economist with a penchant for analyzing figures, dragging the essence out of them and interpreting them in concise and simple terms understandable to the average person.

Late in 1944 Lubin was attending a meeting of the International Labor Organization in London. Reports were reaching the White House of starvation conditions in the newly-liberated

areas of Western Europe. The President needed immediate information and called on Lubin for a quick tour of those areas. The trip undermined Lubin's health—he lost 35 pounds. Aware of Lubin's poor health at the time he appointed him on the Reparations Commission, President Roosevelt admonished him: "Now, Lube, you do as I tell you; you be sure to take your rubbers to Moscow."

Lubin's first marriage, to Alice Berliner in 1923, ended in divorce five years later. His second wife, Ann Shumaker, whom he married in 1932, died in childbirth three years later. He has an 18-year-old daughter from his first marriage and a 10-year-old daughter from his second. His closest friend is Leon Henderson, former OPA administrator. They have adjoining farms on Chesapeake Bay, where Lubin spends his week-ends fishing.

The Battle for Jewish Survival

(Continued from Page 91)

ing and the chance to rebuild their lives in Palestine." With each one of these messages comes a contribution to the U. J. A. as the unsolicited expression of the individual fighting man or of a group of servicemen who are more conscious than ever of their obligations to the Jewish people throughout the world and their responsibilities as members of the Jewish community back home.

These generous gifts from servicemen are sent to the U. J. A. to swell the funds which the American Jewish Community is collecting throughout the nation for a vast three-pronged program of relief and rehabilitation overseas, of the building of a new life in the Jewish homeland in Palestine and of aid to refugees in the United States. These contributions will aid the Joint Distribution Committee in its expanded program of providing food, clothing, shelter, medical supplies and cash relief for Jewish sufferers overseas; they will further the program of the United Palestine Appeal for the settlement of thousands of immigrants in Palestine and for preparing the Jewish National Home to receive them. They will also help the National Refugee Service in its work of adjusting newcomers who find a haven in the United States.

The tragedy of Jews in Europe has left its mark on the minds of the Jewish GI's. They have seen the broken remains of the survivors of the concentration camps and they are passionately determined to arouse their fellow-Jews at home to act in the heroic and sacrificial manner which this hour demands.

An impassioned plea for emergency relief in Europe was written by Jerry Himmelfarb, a soldier from Buffalo. This Jewish serviceman witnessed at first hand the relief work carried on by the JDC in the former concentration camps of Germany. He described how convoys of trucks brought tons of clothes, food and medicine provided by the JDC. He called on the Cantor of his Temple in Buffalo to jolt members of the community and move them to save the living—to heal the wounds of those who

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WHAT HAVE WE JEWS TO OFFER?

(Concluded from Page 85)

these religions all stem from the Bible and its prophets.

We Jews gave to the world that Bible which is the common possession and common inspiration of civilized man. Israel produced and contributed the Biblical prophets and their teachings of righteousness, goodness, liberty and peace. This is our greatest gift and our greatest offer.

This offer of Religion is of greater value to the future than an offer of more Nobel prize winners, renowned artists, successful business giants, and high calibre public officials.

We must not forget we are a priest people, a people whose function it is to teach Religion. "And ye shall be unto Me a kingdom of priests and a holy people."

The solution of all the Jewish problems lies in the adoption by and in the application of the fundamental teachings of Religion by man. The salvation of the Jew depends upon his living by his treasured Judaism. And this is his only salvation.

falsehood and a snare for the weak and sometimes the innocent who want something material to save their necks. These live in a fool's paradise. When they awake from their rosy dreams, their disillusion will be hard to bear. Then they will learn again to rely upon the Lord and not upon land. The Lord and not land is Israel's salvation.

We must get back to fundamentals. We Jews are a priest people, teachers of Religion. We gave the Ten Commandments. We gave the Golden Rule. We gave the visions of Moses, of Micah, of Isaiah, and of Malachi. And now since these men and visions and ideals have either been forgotten or not yet learned, we must offer them again to Jews and to non-Jews alike. This we Jews have to offer.

Our greatest offer to humanity is a pure, noble, ethical, spiritual, and soul-satisfying Religion. Anything less than that is unworthy of Israel.

May the New Year bring this realization to our hearts and minds.



Communal Dinner Scene

Some Jews there are who seek a solution to Israel's age-old problems in the acquisition of a land. They labor for the establishment of a Jewish commonwealth. This dream has become their solution, their "new Messiah" to save them. As if owning land or "becoming another little Luxemburg" can bring them salvation. Have they forgotten that nations as powerful politically and militarily as was France can fall overnight? We have had many false Messiahs and Saviors in the past. Zionism is the latest false Messiah. There have been always the weak among us who lost their faith in God and Religion. Sometimes they put their trust in men, sometimes in political powers, and sometimes in land. We remember how they followed Sabbatai-Zvi across Europe who left them in the end to drown in the Mediterranean Sea. He is but symbolic of all false Messiahs of which we have had scores. Even if millions of Jews and many non-Jews subscribe to modern, political Zionism, it is still a

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PROBLEMS FACING FRANCE

(Continued from Page 56)

after all, has rooms to reside in, furniture, some clothing, some linen, some savings, which was able to earn its living during the occupation.

There is unwillingness to recognize these differences, an unwillingness to resort to specific and speedy measures to remedy the specific Jewish needs. There is no widespread feeling that special reparation is due for the terrible wrongs which have been inflicted upon the Jewish group. This attitude of inertness is due to one factor of which I just spoke, that "After all, we too suffered." It is also due to an assertion which the Nazi propaganda succeeded in implanting in the minds and which I would word as follows: "Well, the Jews did not provoke the war, but the Jews wanted it. They were interested in the war." There are other consequences of this premise. For instance, because "the Jews were interested in the war," there is no real recognition of Jewish heroism, which has been of a very high quality in France and Belgium. I am speaking not only of the very large Jewish participation in all the resistance movements, but also of the gallantry, of the unbelievable courage of the little Jew, the Jew in the street. There is no special admiration for the Jewish fortitude and valor because, after all, "the Jews had no choice left but to defend their hides."

8. Now there is a second factor, equally painful. You will come up against it when dealing with our friends. They are the champions of equality and believers in the therapeutic virtue of principles and texts. In their opinion, the abolition of anti-Jewish legislation has solved all problems. When I discussed with certain officials certain specific difficulties with which the surviving Jews were confronted, their answer was: "After all, you do not want us to make a difference between Jewish and non-Jewish Belgians, between Jewish and non-Jewish Frenchmen, between Jewish and non-Jewish Germans!" One of the consequences of such an abstract conception of equality has been—and we will come to it later—that German Jews in France, Belgium, Holland are treated in many respects as enemy aliens.

I assume it to be known that the World Jewish Congress endeavored, at the two sessions of the Council of UNRRA (the United National Relief and Rehabilitation Administration), to have certain principles adopted by this body which should take cognizance of the problems arising from the special position assigned to the Jews by the German persecutions. Two of the most important decisions reached were: one, that relief should be dispensed on the basis of the relative needs of the population, and that in determining these relative needs, the conditions caused by discriminatory treatment during Axis occupation should be taken into account; secondly, that people who had to leave their homes for reasons of race, religion or political belief would be treated in the same way as United Nations nationals.

The officials in Western Europe with whom I discussed Jewish problems were generally uninformed of these decisions and unaware of the spirit which had

inspired them. Even UNRRA officials were ignorant of these fundamental principles. They retorted with the slogan "equality", so that I had to observe that, after all, to give special attention to those whose need is greater is an axiom of welfare work which does not have to be argued nor to be sanctioned by official statements.

9. There is a third factor of great consequence which should be taken into account especially when judging the situation in France: not only because the Jewish population was larger in France, but also because the political conditions are unsettled. There is great reluctance on the part of our Gentile friends in official circles and of a number of high standing Jews to do anything which could agitate the minds and disturb the atmosphere should not be stirred up because of the restoration to the Jews of their homes, their assets, their businesses.

Of course, they agree that injustices should not be perpetuated, that debts should be paid and accounts settled, but this should be done without making victims and martyrs of the citizens who have acted in good faith, and in a way which entails as little risk as possible for the tranquillity of society. The difficulties which are a result of the war should be done away with as soon as possible and without provoking a movement of dissatisfaction among those who committed no direct outrages upon average standards of honesty and decency.

(Please Turn to Page 106)

*Season's Greetings and Best Wishes
For the High Holy Days*



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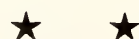


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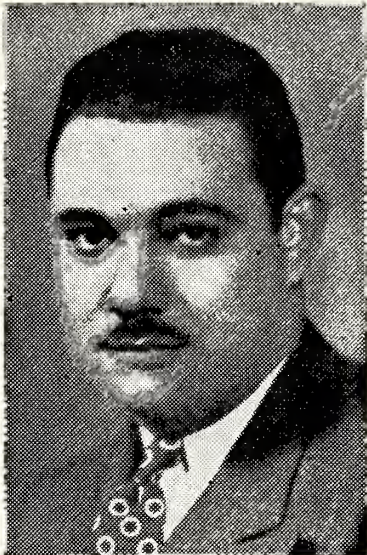


HIGH POINT, N. C.

J.D.C. Envoys in Europe



H. D. BIELE



SAUL S. ELGART

THE BATTLE FOR JEWISH REVIVAL

(Continued from Page 92)

survived the Nazi holocaust. Young Himmelfarb called for less talk and more concrete action to meet the urgent needs of the Jews of Europe.

S/Sgt. Melvin Sommerfield of the European Division, Air Transportation Command, was deeply stirred by the hopes of the liberated Jews of Europe for a new life in Palestine. After meeting many of the survivors he wrote: "A few of them look forward to a new home in America but the majority feel that the establishment of a national homeland in Palestine would not only afford them the opportunity to live with the blessings of peace and the Four Freedoms, but would provide a Shangri-La for their children and the generations yet unborn.

"How I wish it were possible for you to observe the tremendous amount of hope and faith they placed in the hands of the Jews in America. They are depending upon you for the sorely needed funds which make possible a greater immigration into Palestine and the building of a new life for them in their ancient homeland."

A stirring description of the spirit of these fighting men comes from Chaplain Dudley Weinberg who sent \$3,000 to the U. J. A. from Jewish men on New Guinea.

"Who are the men who gave? They are the Jewish boys from Brooklyn, Kalamazoo and Los Angeles, from Boston, Chicago and Denver. They come from every corner of the United States. Some of them are refugees from the very countries in which their gifts will be used to bring help to the less fortunate. They belong to every branch of the armed services, the Ground Forces, the Air Corps, the Navy, the Marines and the Sea Bees. Some of the contributors are Australians. They are fighting men and Jews.

"Their contributions were made out of a genuine spirit of generosity and an intimate sense of unity with the Household of Israel. They do not feel that they have done anything extraordinary. They want neither praise nor commendation for doing what they themselves want to do. I hope that the action of (Please Turn to Page 99)

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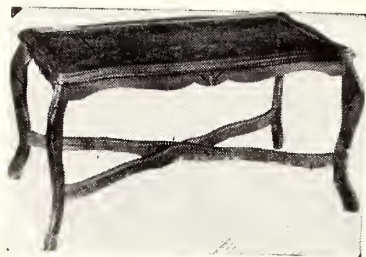


STATESVILLE, N. C.

*Kindest Thoughts and Heartiest Good Wishes
For the New Year*

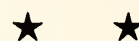
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MORRISTOWN, TENNESSEE

Maintaining the Spirit of Israel

By ALFRED WERNER

Alfred Werner was born in Vienna, Austria, and is a graduate of the University of Vienna. He was editor of "Gerechtigkeit" and "Die Stimme," and director of the literary department of the Vienna Jewish Cultural Association (Wiener Juedische Kulturstelle). After the Nazis invaded Austria, he was kept in the Dachau concentration camp for six months. In 1940 he came to the United States, and has since been writing for the general as well as Jewish press here.—THE EDITOR.

IN the year 1913 Europe's great powers were busily forging their weapons of destruction for the day of Armageddon. On February 22 of the same year, a group of important people met in this country to discuss the ways and means of the coming showdown battle. But when Professor Solomon Schechter, president of the Jewish Theological Seminary of America rallied his forces in the old Seminary building on West 123rd Street, New York, he did not think in terms of rifles and guns; he convoked the representatives of congregations and institutions of higher learning solely for the purpose of combating deterioration and dissolution of Judaism in this country!

It was not difficult for him to convince these people of the necessity for adapting the forms of our religious life to the requirements of 20th century American environment, without discarding any of the essential features of our ancestral faith. The great old scholar insisted on the traditional observance of the Sabbath, the dietary laws and the Hebrew language, but he realized at the same time that he had to meet certain American conditions in order to provide an up-to-date broad-minded general concept of Judaism for the new, American-bred generation of Jews who, otherwise, would no longer feel at home in the synagogue. On the other hand, he refused to go as far as some reformers who diluted Judaism to such an extent that it lost all of its flavor and vigor. On that day, the United Synagogue of America was born, a union to promote traditional Judaism. "This will be the greatest bequest that I shall leave to American Israel," Professor Schechter, the first president, wrote to Dr. Cyrus Adler who was to succeed him in the

presidency of the United Synagogue: "Otherwise everything will be lost. I feel that it is time for action."

Only four years after the founding of the United Synagogue this country became engulfed in a terrific struggle for the preservation of democracy. Like other Jewish bodies in America, the United Synagogue patriotically contributed to the nation's war effort. Today, in the midst of what President Roosevelt called "The Tyrants' War," it is again devoting all its strength to the winning of the war and the spiritual as well as physical preservation of Jewry. In these critical times, the leadership of an organization should be entrusted to a person who combines vigor and moral integrity with a firm belief and a strong hand.

The 500-odd delegates to the 30th Anniversary Convention of the United Synagogue who last May flocked to Atlantic City from all parts of the United States and Canada, must have had this in mind when they chose Mr. Samuel Rothstein to head the venerable institution in these days of turmoil and travail. They selected a man who combines a genuine American background with a profound loyalty to the heritage of Israel. He was born 40 years ago in a small town in Russian Poland, but was brought to this country as a young child. The new president of the United Synagogue stems from a family of noted orthodox rabbis. But when the older Roth-

stein, though an ordained rabbi, escaped from the vast prison called Tsarist Russia, shortly after the pogroms of Kishineff, he had to break the chain of tradition and make a living as a working-man. Although his parents were not wealthy, he enjoyed all the privileges of a sheltered childhood and was permitted to go to college. After graduating from New York University Law School in 1924, he was admitted to the bar two years later, and he has ever since practiced law in New York City.

From his very childhood he has been active in Jewish affairs, starting as a disciple of an East Side Talmud Thora and a member of an orthodox Junior congregation. The center of his activities is the borough of Brooklyn where he has lived with his family for over 35 years. He is president of the East Midwood Jewish Center of Brooklyn, one of the largest Centers in this country, and secretary of the Brooklyn Jewish Community Council which endeavored to unite all Brooklyn Jews in the fight against anti-Semitism, in the heyday of the Christian front. He represented Brooklyn and the United Synagogue at the American Jewish Conference last year, and is a member of its Administrative Committee and its Commission on Post-War Reconstruction.

Like most of the people affiliated with the United Synagogue, Mr. Rothstein is an ardent Zionist who spends

much time in aiding our brethren in Eretz Yisroel. Affiliated with and highly active in behalf of the American Emergency Zionist Council, the Jewish National Fund, the Palestine Foundation Fund, and the National Administrative Committee of the Zionist Organization of America, he is also active in such fund-raising agencies as the United Palestine Appeal and the United Jewish Appeal.

Before his election to the post of president, Mr. Rothstein served the organization as recording secretary, at the same time heading the Brooklyn Council of the United Synagogue. After the attack on Pearl Harbor, he was among those who urged that the resources of the congregations that constitute the United Synagogue should be mobilized in behalf of the American war effort. As chairman of "United Synagogue Mobilization for Victory," he stressed the importance of understanding the manifold problems involved and to act accordingly. The problem of children and adolescents under the stress of the war, the questions puzzling adults, such as the effects of rationing on people observing dietary laws, the possible increase of anti-Semitism, and the cooperation with the various Jewish and nationwide civilian defense organizations required the full strength of a man who united in his person patience with fervor—and Mr. Rothstein proved to be that man.

I met him at his office on Chambers Street, a medium-sized youngish-looking man with a pleasant way of talking. On my request he told me some details of the tremendous growth of the organization. The United Synagogue, which started with 16 congregations, now numbers over a thousand affiliated and associated congregations, sisterhoods, men's clubs and young people's groups. I learned from him of the many achievements of the United Synagogue during the three decades of its existence. It organized religious opportunities in farming communities, established Jewish cultural centers in universities and Jewish religious radio programs, and provided Boy Scout camps with religious and Jewish educational activities long before other religious bodies did so. It contributed \$100,000 to the Jewish Theological Seminary of America to create the Solomon Schechter Chair in Theology, and it established a dormitory for out-of-town Seminary students which was maintained until the completion of the new buildings. But its activities extend far beyond the borders of this country. In Palestine, for instance, it established a Synagogue Center at Jerusalem, the only modern tradition synagogue in the city which conducts an inclusive program of Jewish education, cultural and social activities for young people as well as adults. A branch of the Hebrew University Library in these buildings enables the inhabitants of Jerusalem to make use of its facilities.

(Please Turn to Page 114)

Chaplains Aid Colleague in First Seder



Chaplains of other faiths are shown participating in first Seder at Camp White, Oregon. (Left to right): Chaplain and Mrs. John W. Porter, Mrs. Amos Thomas, Brigadier General Amos Thomas, Post Commander of Camp White; Chaplain Jacob E. Segal, Private Harry Altman, Major Bernard Ehrenpreis, Chaplain Roger D. Russell, Mrs. W. Richard Meyers, and W. Richard Meyers, local Jewish Welfare Board Representative.

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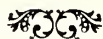
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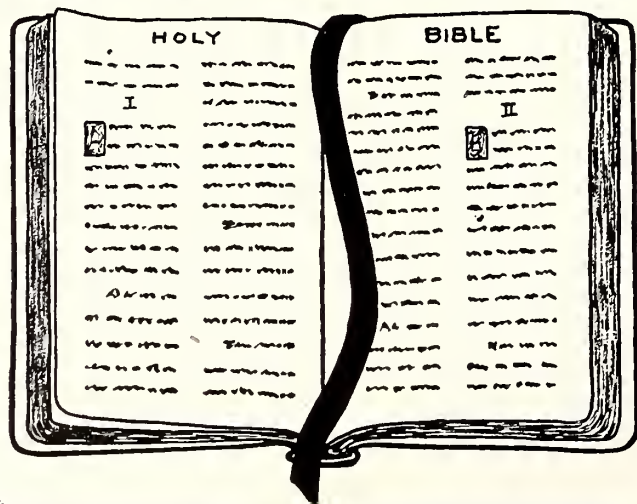


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Jewish Ethics and Modern Business

(Concluded from Page 72)

Defamation League of B'nai B'rith instituted four years ago. It has worked as successfully in other groups in other cities as well. Suggestions for similar programs have been made and acted upon in more than 100 communities all over the United States. In Chicago alone, 35 different trade groups numbering 5,000 members have been organized in programs of self-discipline and high standards of commercial ethics. In Boston, New York, Pittsburgh, Miami, Cincinnati, Denver, Seattle and San Francisco, to name only a few, intensive work has been done in more than a score of trade groups and street associations, of which the South State Street Merchants Association is an example.

In all communities where Jewish business men have heard of this program, and where it has been instituted, it has won encouraging success and interest. But why? To decrease Anti-Semitism? To show the world that Jews are being libelled falsely? Decidedly not. Objective research has proved the Jewish people to be no greater violators of proper business procedure than non-Jews in the same businesses and under the same circumstances. There was no need to prove it. The record stands for itself.

There proved to be, however, a need at this particular time, to reaffirm the moral and ethical heritage of the Jewish people, to re-state those principles which the Jews gave to the world five thousand years ago, which today are being undermined by forces of injustice and immorality. A tradition which has guided and is guiding mankind's hesitating footsteps to its hoped-for goal of decency, morality and justice for all time.

Europe's Jewish Children

(Continued from Page 87)

out the reason. In a sudden raid in the town, all the Jews had been sent off to Piacenza. Suzanne and her little sister then tried to reach southern Italy where they had an uncle. Walking at night, begging for food, hiding every time anyone in uniform approached, they reached their destination only to find that the uncle had disappeared. Undaunted, Suzanne obtained work as a dishwasher and was able to support herself and her little sister. She was a child with the poise and responsibilities of an adult. The J.D.C. fortunately was able to reunite Suzanne with her parents—they had escaped to Switzerland.

I think you would also be interested in knowing David, one of the few boys to escape a German concentration camp and tell the story. David's parents were Belgian Jews. When the Nazis took over, the whole family except the mother, who was in Sweden, was loaded into a sealed car and taken to the Westerbork concentration camp. Here the 11-year-old child was forced to do the work of an adult. In Westerbork, David saw his father beaten for a minor infraction of the rules. His little brother died

of starvation and the lung disease he developed in camp, and his older brother was executed for trying to get extra food for the baby brother. When his father died, David determined to escape. He never told us exactly how he did it, but once out, David eventually reached the nearest J.D.C. station. We found that David had incipient tuberculosis, and, pending the location of his mother, placed him in a sanitarium in Switzerland.

I'll speak of just one more child—little Bettina, beautiful and blonde. When I admired her long golden curls, she whispered that they were really very dark. "Mama fixes my curls every week," she said, and the Nazis who sometimes came into the little Dutch streets where the Van Netts lived, believed that Bettina was Frau Van Nett's daughter. At first Bettina couldn't understand why she had to call her mother's dressmaker and friend "mother." But she is an obedient child and, since the memory of a five-year-old is short, she has nearly forgotten the dark-haired woman who cried so sadly when she kissed her and said, "Be a good girl. I will come back for you some day." The J.D.C. has since arranged for Bettina to live in a Jewish home again, and her golden curls have once more given way to her natural black tresses.

Here are three children—Suzanne, David and Bettina. They typify their whole generation. They are children who have lost trace of their parents, who have seen the horrors of the concentration camps, who have been hidden in non-Jewish homes and institutions to escape the camps and death. Today the problems of these little ones have a first call on the attention of those who seek to aid them and on the generosity and sympathy of the American Jewish community. The children must be helped to rejoin parents or relatives or find safe homes. Those still in the newly liberated concentration camps must be helped to leave them, even before the adults. Those children who may still be in non-Jewish homes or institutions need to

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THE BATTLE FOR JEWISH REVIVAL

(Continued from Page 95)

these men, who have already given so much that cannot be reckoned in dollars and cents, will stimulate our people back home to give with redoubled generosity to this campaign of redemption and reconstruction."

Chaplain Judah Nadich of the European Theatre of Operations states that our American fighting men are eager to associate themselves with fellow Jews at home "in the great work of relieving suffering, rebuilding Palestine, redeeming Jewish life and revitalizing Israel." To prove his point he sent a substantial contribution from the men of the Ninth Air Force Troop Carrier Command who ferried commandos, paratroops and airborne infantry to France prior to, during and after D-day.

There is a young man from Brooklyn who is serving somewhere in the Pacific with the 54th Surface Warning Battery. To his buddies in the Pacific he is known as Corporal Joseph Catton. To the U. J. A. he is affectionately called, "The one-man campaign to save the Jews of World." During the last few months he sent \$3,000

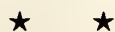
collected from Jewish servicemen as they paused in the grim task of ousting Japs from rocky strongholds. Speaking for the men who responded so generously, he wrote:

"All of us believe that this is a war to end forever the senseless and brutal annihilation of innocent people. Some of us have seen the Japanese version of atrocities perpetrated upon helpless civilians and we can imagine what the people of Europe—particularly the Jews—have suffered. We feel that our responsibility for the lives of these people is not diminished by the fact that we are actively engaged in a struggle that resulted in their rescue. Their need is immediate and pressing, and we've decided to do what we can do to bring them assistance by supporting the relief and rescue work of the United Jewish Appeal."

Not long ago a group of Jewish men attached to the headquarters of the Special Service Troops on the island of Kauai, Hawaii, read an article in the Honolulu newspapers announcing the greatly increased needs of the U. J. A. They waited until payday rolled around—then they acted. Their spontaneous outburst of generosity is just another indication that they have retained their finer sensibilities and are more mindful than ever of the needs of others.

Air men who are daily releasing their bombloads to bring death and destruction to the Japanese homeland sent \$1,137 to the U. J. A. through Chaplain Jacob Halevi. From a storm-tossed troop transport, Chaplain Lorge forwarded substantial contributions from Army men. A group of GI's in the Pacific collected \$2,500, which they called "A Fund for Freedom." It was sent to the U. J. A. because they felt the agencies comprising this nationwide campaign represent the basic freedoms for the Jews of the world—the Joint Distribution Committee, whose aim is freedom from fear and freedom from want; the United Palestine Appeal, which provides physical and spiritual freedom in the Jewish National Home and the National Refugee Service which helps the newcomers (Please Turn to Page 119)

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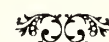
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THE YOUNG MARCH

(Concluded from Page 62)

Aliyah, as it is called, is likely to grow.

A third aspect of the march of the young to the land is the spontaneous organization of the Palestinian young people themselves. The Jewish Scouts, the Young Maccabees, and the Working Youth—Noar Oved—and other unions have now adopted as a principle that, from the age of 16 to 18, their boy and girl members shall equally do one year's work on the land. They do it not with comfort and ease, or in any dilettante spirit, but resolved to rough it and taste, if they can, the thrill of hardy pioneering. Many insist on going to the frontier outposts, to the arid spaces in the Negev which can be reclaimed from utter waste only by the hardest labor, or to the mountain stations in the North, or to the stations below the level of the sea in the pit of the Jordan on the eastern frontier.

Happily, these are no longer posts of physical danger from Arab attack, but the conditions of life in barracks and tents, with hard physical labor, separated from their family—these are the permanent features of the youth training. And when this year is over, it is customary for a match to be made—without a *shadchan*. A group of Palestinian youth will combine with a group of the *Noar Olch*, the immigrant children, who have finished their training. They no longer feel separated, but have a common purpose, a common language, a common ideal. The metaphorical marriage of the group often leads to the actual marriage of the individual members of the two stocks. The young families settled on the land bear children that carry on the tradition of the Kibbutz, and the young children are the greatest pride of the Yishub.

It is one of the blessings of Palestine that in that little land, town and country are merged together. From the tenderest age the children of the towns make their excursions, the *tigulim*, from their school in the town to neighboring villages. They plant their trees on the rocky hills to celebrate the New Year of the Trees: they know the joys of the Feast of the First Fruits and the Tabernacles; the feeling for the land is a part of the life of the whole young community.

Some words of Milton about Palestine in his noble Areopagitica come to mind when one sees the young generation reclaiming the land: "What wants there to such a towardly and fragrant soil but faithful laborers to make a knowing people a nation of prophets and sages and worthies." It is one of the supreme services of the Jewish National Fund to the Jewish people that it is rooting the young people in that soil.

Germany's Children

(Concluded from Page 65)

yesterday by a New Jersey sergeant, one of hundreds of Americans who returned home yesterday.

"Sgt. Willard Bergman, 25 years old, of 106 Washington Street, Morristown, a communications man with the 180th Infantry Regiment, said the Germans fought furiously toward the end of the division's campaign. In Nuremberg, fanatical children as young as eight fought the division all of one day, sniping continuously and pitching grenades at the advancing troops.

"Some of these kids were boys and girls of 8 to 14," he said. "And they were everywhere, throwing grenades out of windows and shooting with rifles. We had to shoot them or else."

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Commandos in Action

A Contribution to American Jewish History

By E. J. LONDOW
Regional Supervisor, U.S.O.-N.J.W.B

IN compiling Jewish War Records, Mrs. N. A. Edwards of Goldsboro has made a far-reaching and significant contribution to the expanding story of the participation of American Jews in the war effort. Mrs. Edwards, in her work as North Carolina Chairman for War Records, appreciates the heavy and important responsibility assigned to the National Jewish Welfare Board of collecting and making appropriate use of all data bearing upon the number, rank and services of Jews wearing Uncle Sam's uniform. The general public is not aware of the extent and variety of questions, both properly and improperly motivated, as to what Jews are doing in the war. Are Jews represented in the Army, Navy and Marine Corps in the proportion that they constitute in the total population? What are the numbers and proportions in the various military branches, especially the so-called dangerous? How many have been killed or wounded? How many have received distinctions and for what reasons? What of Rabbis, Jewish physicians, dentists, etc.? Do we know how Jewish refugees are measuring up? How many Jewish women have enlisted? What is the story in states and individual communities?

What assistance are Jews giving to state and local historical societies and war record commissions which are concerned with every shred of evidence so that their final reports may be truly definitive? What documents, letters, medals, etc., can be added to collections of permanent historical materials of interest to future generations as well as our own?

For such questions, American Jewry must find the answers. We are under obligation to our country, the history of which is a growing national heritage. We owe it to ourselves, our self-respect and self-understanding and

protection to discover and record all possible facts.

Fortunately, the American Jewish community in its leadership and organizations are aware of the implications of this subject—the folly and even danger of doing an incomplete job, the wisdom of doing a complete and therefore scientific job. In setting up the National Jewish Welfare Board, they have recognized the importance of having one authoritative agency represent the entire Jewish population in relation to the Government and now the USO in matters affecting the spiritual and cultural needs of service personnel of Jewish faith. In vesting the J.W.B. with the function of war records, they have again seen the merit of unified study, planning and action in a cause upon which there are no doctrinal differences.

Happily they are making it possible for the Board to pursue their objectives in a scientific manner. The policies of the war records division of the Board are determined by a committee representing all national organizations concerned with public relations and in its methodology is advised by a board of technical experts.

Only those who have engaged in the process of securing full and accurate information on any subject can appreciate the difficulties involved. Only those who have accepted responsibility in the field of Jewish war records understand its peculiar problems. How can relations be persuaded to report to the local war records committee? What procedure is to be followed to ascertain whether a given name is that of a Jew? What shall be done with the information?

From many points of view the interest which Mrs. Edwards is taking in the Jewish war records of North

(Please Turn to Page 103)

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Palestine's Land Problem Calls for a Radical Solution

By DR. ABRAHAM GRANOVSKY

The author of this article, who is a member of the Presidium and Managing Director of the Keren Kayemeth Le Israel in Jerusalem, is a renowned authority on the Palestine land question, having studied it for several decades and grappled with it on the scene in connection with the purchase of extensive land tracts as the property of the Jewish people. In this article he outlines the problem as it appears in the light of post-war conditions and describes briefly the progress attained by the JNF during the war years.—THE EDITOR.

PALESTINE has not suffered directly from war operations. As by a miracle, the Jewish National Home remained an island of peace in a storm-tossed sea, untouched by the flaming destruction of the world conflict. Nonetheless, we in Palestine are confronted by the problems similar to those that arise elsewhere. In some respects, perhaps, they present themselves to us in less urgent and acute form, though in others they may be even more difficult of solution, and call for greater efforts of thought and action.

The extent of the difficulties and the measure of the efforts required depend to a considerable degree on the stabilization of the political conditions in Palestine. If the present political situation continues, those in authority here may perhaps be able to permit themselves to sit back quietly, without having to embark on the search for a solution to these baffling problems. But if that happens, the responsibilities resting on the Jews will become much more heavy, for on no account will they be able to agree to discontinue their work and not to speed up its pace. As in the past, so in the future, we will, in such circumstances, have to engage in a hard struggle for every step forward.

We hope, however, that there will be a radical change in the political status of Palestine, and that as a result of it, Jews will be given the opportunity of continuing to build up the country as a National Home for the Jewish people. If our confidence is justified by events, the Government of Palestine will have to carry out large-scale plans, and in the course of so doing, it will be confronted by three main problems: (a) The improvement of the position and the satisfaction of the needs of the existing Arab pop-

ulation; (b) the development of the existing Jewish population; (c) the creation of opportunities for the absorption of Jewish immigration on a large scale—the most vital of these three tasks.

From the point of view of the existing population, a fundamental distinction must be drawn between the respective needs of its Jewish and Arab sections. The Jewish community will be confronted after the war with the same type of problem as will arise in other countries. For example, there is the need for re-absorbing demobilized soldiers, a question which scarcely exists as far as the Arab population is concerned.

The solution of these three main problems is dependent on a number of factors which have already been referred to; the mobilization of the capital required; the preparation of instruments of production, and the technical training of workers, etc. We shall concentrate here on the land question alone. Its solution in Palestine will require, as elsewhere, the adoption of radical measures and the elaboration of decisive and far-reaching plans. Thus, in order to assure the future of the growing Arab population, it will be necessary to solve a number of agrarian problems, which are particularly complicated in the Arab economy.

For among the Arabs there is a system of the ownership of large estates—large, that is to say, by the Palestinian standards. There are many wealthy Arabs who own large areas of land, and the situation in this respect is common in other parts of the world. During the course of their sixty years' work in Palestine in creating a Jewish agriculture, the Jews have, indeed, purchased some of these lands, there-

(Please Turn to Page 112)

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A Contribution to American Jewish History

(Concluded from Page 101)

Carolina is highly important. Mrs. Edwards is deservedly known not only for her patriotic, religious and cultural interests, but also for her competence in historical and literary endeavors. She is a force for good in her own beloved community of Goldsboro and throughout the state. As one of the founders of the North Carolina Association for Jewish Women, she has made her influence felt in many ways and has served it as its historian. She is prominently identified with the Synagogue Woman's Club and USO. Among her recent enterprises are studies made in behalf of Parent-Teachers Associations and Daughters of the Confederacy.

Mrs. Edwards, in accepting chairmanship for War Records at the hands of Lionel Weil, State JWB Chairman, has the ambition of doing full justice to North Carolina Jews serving our country, at least to the extent of seeing that they are properly recorded in state and national annals.

Mrs. Edwards, as the examination of her latest report on Goldsboro will show, is not limiting herself to a listing of Goldsboro Jewish citizens in a roll of honor. The invaluable data on each of these are entered properly. She has seen fit to write also a story of the activities of Goldsboro Jews on the home front. The brochure gives the background of the war effort, the part played by Jewish citizens in war chests, provides a description of the activities prior to the establishment of Seymour Johnson Field, of the field itself, the services rendered by the Service Men's Center established in the Temple, the work of the chaplains, including the sainted Chaplain Alexander Goode, local rabbis and of Herman Levin, USO-JWB representative; the "mammoth Seder Supper," army weddings, the special programs of the Sisterhood and Hadassah, and the State JWB Laymen's Conference held in Raleigh in November, 1943.

Mrs. Edwards has rendered high service in bringing Goldsboro's story up to date. The conclusion of the European phase of the war is a logical time to review and record all that has transpired thus far—memories are fresh and interest is strong. She has



HON. SAUL S. STREIT
Toastmaster at Annual Dinner of the Jewish Theological Seminary

pointed the way to other communities to so organize their efforts as to insure a complete account of local contributions to the cause of the war.

Should her example be followed, North Carolina will have, in due course, the material which will constitute an accurate section of the national record, an invaluable contribution to state history, and the basis for a possible publication of a volume on the Jews of North Carolina.

It is to be hoped that every community will organize its committee on war records so that it may bring the local scenes into the state and national pictures.

It would be well if these communities would each maintain contact with men and women in service by correspondence and gifts and by securing from them letters and reports that should be fittingly publicized. In due course, it is hoped that objects of historical interest will be fittingly displayed in museums and libraries, thus adding to the imperishable glory of Americans of Jewish faith who served God and country.

ASHEVILLE, N. C.

B'nai B'rith Hears Dr. Walter McFall.

Dr. Walter McFall, prominent speaker of Asheville, addressed the B'nai B'rith meeting on Monday, August 13.

Sisterhood Has Box Supper

At the Community Center on the night of August 28, the Sisterhood held a box supper.

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FIRST JEWISH VOCATIONAL SERVICE

(Continued from Page 79)

large rooms with plenty of light and all modern improvements."

The bureau weathered the crisis. Notwithstanding economic conditions, it registered 1,855 applicants and placed 1,543 from May 1, 1907 to April 1, 1908.

It should be noted that in 1909, the Associated Jewish Charities of Chicago, which maintained a small employment office for clients of the Jewish Aid Society, proposed that this activity be merged with the work of the B'nai B'rith Free Employment Bureau. This was done, although the bureau continued to operate under the same name. The increasing costs were shared by B'nai B'rith and the Associated Jewish Charities. A board of seven members was constituted, three appointed by the Chicago B'nai B'rith Council, three by the Jewish Aid Society, and the six selected the seventh member. All were members of B'nai B'rith. It is interesting to observe that in five regions today group vocational guidance programs are sponsored jointly by B'nai B'rith and local Jewish vocational services, the boards in each case consisting of an equal number of representatives from each group.

That the bureau still had to deal with disturbing elements was indicated in the 1910 report of O. G. Finkelstein, the new superintendent, who advised that a police officer was stationed in the office. "It frequently occurs that among such a large number of applicants we have some undesirable characters, so," he explained, "it is necessary for the bureau to have police protection."

An intimation that the bureau was also engaged in a form of vocational guidance is obtained by this interesting abstract from Mr. Eliasoff's report in

1908: "By earnest and systematic endeavor the bureau has been raised in the estimation of the community and has become a friend of the people in a wider sense. The poor, inexperienced refugees do not come to the bureau only to apply for work; but here they also seek and find information, advice and consolation." The significance of this statement lies in the fact that in the very same year Frank Parsons established a Vocation Bureau in the Boston Civic House, thereby initiating a series of activities that won for him the recognition as the founder of the vocational guidance movement.

A more pointed reference to vocational guidance was made in the report of Mr. Finkelstein in 1913: "Vocational guidance is not advocated by advanced educators merely as a means of diffusing culture, but because of the necessity of securing suitable employment for the thousands of growing boys and girls. In our highly organized industrial conditions, there is no room for the mediocre. The misfits must be eliminated from the business world."

Mr. Finkelstein stated further in the same report: "It is undoubtedly needless therefore to enlarge upon the absolute necessity of assistance and guidance for his less fortunate brother, the immigrant Jew, in this country. To the hardships of being a stranger to our language, ways and methods of being untrained vocationally, he has the added handicap of finding many avenues closed to him by prejudices."

Economic discrimination, one of the principal reasons for the existence of Jewish vocational services today, was also a serious problem yesterday. In his report of 1916 Mr. Finkelstein deplored "the ever increasing amount of prejudice against hiring Jews." "The (Please Turn to Page 110)

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Oswego Refugees Hold Crafts Exhibit Showing Special Gifts and Talents



More than 200 of the 982 refugees being temporarily sheltered by the government at the Emergency Refugee Shelter at Oswego participate in Arts and Crafts Exhibit "dedicated to the authorities and private agencies as an expression of gratitude for the care and constant interest they have shown to us and to a favorable development of spiritual and material activities at Fort Ontario." The exhibit, the refugees hope, "will also demonstrate the talents and achievements of our residents who will be happy to be permitted to contribute through their special gifts and talents to the benefit of the greater community." (Lower photo) Mrs. Rubin Lavine of Syracuse and Mrs. Robert Hellbrunn of Rochester, the two representatives of the National Council of Jewish Women on the executive committee for Fort Ontario, are shown observing the needle work exhibited by some of the women refugees. (Top photo) Joseph Smart, Director of the Emergency Refugee Shelter, stands alongside of a head of himself done in wood by Mrs. Marian Sommerberg, sculptor formerly of Hamburg, who is in this country with her three children, all of whom were among the exhibitors at the show. Mrs. Sommerberg, who was a student of Professor Luksch, is represented at the Tel Aviv Museum with a series of 24 wood cuts entitled "The Other Way." The National Council of Jewish Women is one of a group of private welfare agencies supporting the supplementary program for the refugees at the Emergency Shelter.

A JEWISH UNIVERSITY IN THE U. S.

(Concluded from Page 47)

with its activities? How shall it provide for Jews who think they are not religious? All these questions are to be settled not simply by reference to a past, which does not offer adequate guidance (for the problems are quite new), but by reference to the past plus the present. Jewish history must be seen in the light of today, and the Jewish present in the light of yesterday. This cannot be done by our usual hit-or-miss method, by reliance on hunches for decisions of utmost importance to the community.

A man desperately beset with a number of complicated diseases needs to call in several specialists whose joint thinking is indispensable to his cure; just so the Jewish people, strug-

gling for life, need joint thinking among several types of experts in order to survive and be effective.

We believe that the proposed University of Judaism will bring these scholars together in one institution, and that one of its values to Judaism and America will be the stimulus it will offer them to think for the purpose of preserving and advancing Judaism.

Professor Mordecai M. Kaplan deserves the thanks of the American Jewish community for the zeal with which he has approached the problem, for the lucidity with which he has analyzed it, and for the clear-mindedness and energy with which he is pressing his proposed solution.

NEW YEAR GREETINGS

To our friends and patrons we extend our best wishes for the New Year. May it usher in months of supreme happiness. May its joy and prosperity be unending.



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PROBLEMS FACING FRANCE

(Continued from Page 94)

These our Gentile friends have some Jewish allies—Jewish officials who have regained their former positions, Jewish teachers who have been indemnified for years of forced inactivity, Jewish journalists who have found influence and comradeship. They exhort the faithful to patience, forbearance and the spirit of sacrifice.

To sum up, it would be unfair to call this attitude of the Gentile population anti-Semitism. We can only state with regret that there is no real understanding of the Jewish sufferings and of the extraordinary difficulties which the Jews face in starting their lives from the beginning.

10. What do the Jews think of their present, of their future? There are many varieties of Jews, and they react differently to the events of the last years.

There is a small group of people who want the Jewish question, as far as they are concerned, to finish with them. The lesson they have learned is one of escape. Some of them will keep the false papers which saved them from deportation and death. Their answer to the catastrophe which has befallen their people is: "My son is now Marcel Dupont. My daughter is now Yvonne Dubois." It will remain that way. For the Jewish problem has ceased to exist. I have been asked whether there is a large trend toward baptism among these people. There is no such large trend and there is no necessity for it. In Western European countries the first generation can leave the Jewish community

without having to formally join a church.

There is a second rather small group, composed of those who will never forget nor forgive, who grieve and suffer because they feel they were betrayed by their neighbors, their co-workers. Their attitude is illustrated by the example of the engineer who refused to return to his employers. They have lost every faith in the country which they expected to shield and protect them.

There is a third small group, of those who are satisfied and reconciled. I mentioned it: some officials, journalists, business people, who have succeeded in saving their assets and connections.

And there is the bulk of the surviving Jews, the masses who know but one thing: they have to start their lives again. Among them I think 25 or 30 per cent would be ready to leave for Palestine if the doors of Palestine were open now. The question I was asked most frequently was worded thus: "Shall we get Palestine?" The facts are that the quota of Palestine certificates is 200 for Belgium and 1,000 for France. So those people have to begin anew on the spot and under the most difficult circumstances.

They are not discouraged. In spite of all the sad things which came over them and the obstacles which are in their way, they are not disheartened. I have spoken before numerous audiences, once before an audience of some 2,000 people, and I was moved and

comforted by the cheerful songs that the youth sang before the meeting started. They are ready to work, they are engaged in planning the rebuilding of their communities. They are undefeated in mind and in soul.

Legal Situation

11. Let us now consider some legal aspects of the situation. Have there been any attempts made in France and in Belgium to solve by legal measures certain difficulties which are of concern to the Jews?

To begin with, how is the situation in the field of relief? It has always been our contention and it is one of the principles which were reaffirmed at the War Emergency Conference in Atlantic City, that it is materially unrealistic and morally unjustifiable to thrust upon the Jewish organizations the entire burden of the relief and rehabilitation of the Jewish population in Europe. The governments and the international agencies should put their shoulder to the wheel.

In France there is an ordinance (of October 25, 1944) which entitles the needy family of a deported individual who was their main support to receive a certain allowance from the government, whatever the nationality of the deportee may be. This means that alien families in France enjoy the right of being assisted by the French State if the man or the woman who was their main support has been forcibly removed from the country.

In Belgium the legislation is less liberal. Only the families of deportees of Belgian citizenship may

benefit from governmental help. If the deportee is an alien, no allocation is due unless he has been displaced because of his patriotic activity. In France it suffices that the exile was ordered either by the Vichy government or by the Germans. In Belgium the racial deportee, if he is an alien, is not entitled to governmental assistance.

12. On the other hand, there exists a provision in Belgium assimilating all those whose property has been confiscated by the Germans, to sinistres, victims of disaster, which means people who have been deprived of their possessions as a consequence of bombing. Such accidentees are entitled to receive from a special Fund some furniture—a furnished kitchen and a bedroom—some clothing, and the disposition of part of their blocked money. However, they must have been plundered by the occupying power. Those Jews whose belongings—furniture, silver, clothes and other effects—were taken away not by the Germans but by the civilian population, have no other recourse of redress for the time being than the usual, normal recourse to the courts of justice.

13. In France a number of recent ordinances are of interest to us. First comes the ordinance of August 9, 1944, which reestablished what the Frenchmen call the "legalite republicaine," the republican legality. It nullified all provisions which were not based on the laws of the Third Republic, and made specifically void all acts discriminating against Jews. At the time of

(Please Turn to Page 122)

The New Year is a fitting time for all of us to renew our faith in the better things of life, and to pledge ourselves anew to the fight for freedom in which we are all engaged. Let us count our many blessings and privileges and discount the few sacrifices we at home must make.

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*Man-Made Birds of the Sky***EUROPE'S JEWISH CHILDREN**

(Continued from Page 98)

be restored to a Jewish environment. Good, clothing, medical attention and educational opportunities must be supplied.

In Europe today, J.D.C. workers in a score of countries are in the thick of the good fight to find solutions for these problems and save the children.

Few children were as fortunate as David in escaping the Nazi concentration camps, and several thousand Jewish children discovered in them with Allied victory present a most pressing problem. The J. D. C. is determined that all should be removed. In the camps there is just the minimum amount of food, living arrangements are wretched, there is no opportunity for education or vocational training. There is no future for the children at all. If they are ever to recover, they must be removed from the camps and Germany as well.

First steps have already been taken. J.D.C., in contact with various Allied and neutral governments, has negotiated for the admission of more than

5,000 of these children to temporary havens supported by the J.D.C. These countries are opening their doors to the children, despite acute shortages which have kept their own nationals on short rations. As this goes to press, 2,000 children are on their way to Switzerland. One thousand will find homes in England. A thousand are already in France. Sweden offered to take all the children, Jewish and non-Jewish, from Bergen Belsen who were orphans, sick, or whose parents were sick. We hope to make further arrangements for other children both in these countries and elsewhere. But the generosity of these countries is not the final solution. The children have been admitted for temporary stays only. Their new homes are not permanent. Those who have relatives must be helped to rejoin them. A permanent homeland must be found for those who have none—in Europe, in Palestine or elsewhere. For the great majority of these children, Pal-

(Please Turn to Page 113)

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PREVIEWING THE POST-WAR CAMPUS

(Continued from Page 77)

already noticeable. The returning veterans already constitute a sizeable section of the student body. The G.I. bill of rights will further encourage the return of thousands of young men from the camp and battlefield to the campus. Hillel directors are already preparing themselves to meet the needs of the returning veterans and to usher in one phase and undoubtedly the most important department of Hillel's post-war program.

The Hillel War Service Department, in its bulletins, literature and conferences, has already laid an effective ground-work for meeting the needs of the soldier turned student. The discerning Hillel director will not, as some do, regard the returning veteran as a problem. He will recognize, in his realism and understanding of youth, that most young veterans will adjust successfully and without too much strain to the duties and responsibilities of peace, whether it be on the farm, in the shop and office or on the campus.

But it would be folly to assume that the war-searing experiences would leave our youth untouched. Many will return more mature, more seasoned and less tolerant of some of the frivolities and superficialities of college life. Still others will be impatient of the standardized and formalized patterns of both religion and education. A not inconsiderable number will bear not only the physical wounds of war, but will show the effects of the psychological inroads of years of conflict, privation and struggle. It is estimated by some reliable authorities that almost half of the war disabilities will lie in that much misunderstood field classified by the expert as psycho-neurotic and by official parlance as "battle fatigue." Many, perhaps most of these young men will return quickly to good health under the ministrations of patient parents and relatives and the friendship of understanding counselors.

It is already apparent that one of the most challenging fields in Hillel's post-war program will be the development and expansion of an effective counseling program, both for the returning veteran and the continuing civilian student bodies. These counseling needs will increase rather than diminish in the post-war world. Veterans and younger students alike will want intelligent guidance in job-placement, vocational problems and proper choice of careers. Hillel can thus continue as the effective bridge between the vocational guidance resources of the American Jewish community, including the facilities of the B'nai B'rith Vocational Service Bureau, and the individual student. But equally important will be the Hillel director's role as a personal and psychological counselor. The returning veteran will not be completely unaffected by the tensions through which he has passed; all students cannot help but be bruised by the inevitable problems and tensions which will arise in the greatest period of national and international reconstruction which America has ever faced.

The post-war challenge which faces Hillel in religious leadership and Jewish group work is equally thrilling and compelling. The B'nai B'rith Hillel Foundations are uniquely qualified to provide the returning veteran with the type of religious and Jewish activity to which he has become accustomed in the army and navy. Both the regular Hillel program as well as the Foundation's varied war service experience with the trainees on the campus have provided the movement with a rich, funded experience in this field. Thousands of young Jews will return to the campus and to civilian life with a broadened and more vital acquaintance with Judaism, thanks to the magnificent contributions now being made all over the world by the Jewish army and navy chaplains, a number of whom served as Hillel directors. The Judaism of the returning veterans, as a result of their service experiences, will be less formalized, their religion more personalized. The rabbi, thanks to the contact with chaplains, will symbolize for them less the preacher and more the counselor, guide and personal friend. The Hillel technique for almost a quarter of a century has been definitely in this direction. It is no exaggeration to point out that the returning veteran will find at the Foundation and in the Hillel rabbi, a counterpart of the community-wide emphasis which he enjoyed in the service.

Hillel's post-war role will not be exhausted, however, with its contribution to personal counseling and realistic Jewish religious and group work leadership. There is another phase of the Foundation's work which warrants attention. Mention was made previously of the inevitable tensions which will face us in the period of reconversion and reconstruction. It is perfectly obvious that this devastating world war has shaken our earth to its very foundations. One need be no alarmist to point out that even in America, racial and religious tensions will test our democratic heritage in the post-war years. War, to be sure, strengthens the spirit of sacrifice, group loyalty and civic enterprise. But long years of conflict also create the unsettled economic, social and political conditions, from which dissensions arise and in whose wake the demagogues disturb the public peace.

Naziism and Fascism have already revealed to us the tragedies which result from the political acts of confused and insecure youth and the betrayal by the intellectuals. We already know by sad experience how the European university was too often a hot-bed of racial hate, and how professors and students both prostituted their sacred heritage of truth and learning.

The 118 Hillel units at American and Canadian universities are not only vital fortresses of Judaism but true and dedicated guardians of democratic and human values. Hillel's quarter of a century experience in campus inter-faith and inter-cultural

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President Truman Host to National Commander Of Jewish War Veterans



President Harry S. Truman greets Archie H. Greenberg, National Commander of the Jewish War Veterans of the United States, in his White House office. Commander Greenberg, accompanied by his aids, extended the greetings and pledged the support to the new President of the surviving 250,000 veterans of World War I and the 600,000 Americans of Jewish faith now serving in the armed forces.

We Ask Your Indulgence

Much of the material appearing in this issue was prepared before V-J Day. As a result, some of the opinions expressed and the greetings of our friends and advertisers may appear obsolete in view of the new developments. We therefore ask your indulgence and trust that you will read with this understanding, and make due allowances.

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PREVIEWING THE POST-WAR CAMPUS

(Concluded from Page 108)

relationships has forged a strong bond of understanding in American intellectual circles. The various inter-faith courses and seminars, the day by day contacts between Jewish and Christian groups, the inter-faith awards and scholarships, and the dynamic inter-cultural leadership of the Hillel directors are but facets of the valued contributions made by the Foundations to campus democratic values. The post-war years will bring forth a strengthening and enlargement of Hillel's role in affirming and confirming the debt owed by all Americans to our common Hebraic-Christian heritage.

There is still another post-war task and challenge which Hillel faces in common with all Americans, and particularly with all youth-serving agencies. Inspired by the example of the great Rabbi, whose name they so proudly bear, the Foundations may truly aspire, as did the great Hillel, to love peace and pursue it. Foremost in the program of every religious and American organization must be the conviction that this must truly be the last of wars, and that the United Nations can now and must become the framework of world stability and organization.

Here, too, Hillel's experience in both peace and war will prove enriching and invaluable. Hillel may well pride itself on the contribution it has already made to university life for almost a quarter of a century in the

field of international cooperation and world understanding. On many a campus the Hillel Forums, with outstanding speakers in the field of both Jewish and world problems, have been an enviable source of intellectual enlightenment and inspiration for the entire campus and community. At innumerable universities, seminars, conferences and lecture courses in international affairs have been organized or sponsored by Hillel Foundations or Counselorships. Both Hillel students and directors have often taken the lead in bringing to the campus as a whole great educational projects such as mock security conferences and model United Nations conclaves. Hillel's successful experiences with student refugee projects and united welfare campaigns have in numerous instances encouraged similar undertakings in the non-Jewish campus community.

That these projects of international education will be strengthened in the post-war world is already apparent in Hillel's thinking and planning for the campus life of tomorrow. It is obvious that the returning veteran will have a real and personal contribution to make in this field.

As the post-war period unfolds, Hillel will develop internationally not only in its thinking and planning, but in its factual contacts with Jewish student bodies in other lands. The present Hillel family already includes healthy units in the universities of

Canada. Before long, a Hillel branch is planned for the University of Havana, Cuba, and other Latin-American units will undoubtedly be projected.

The B'nai B'rith Hillel Foundations on the eve of their second quarter century of service, are facing a period of greater opportunity and more significant leadership. Tried by the acid test of a generation of college youth and their older contemporaries, Hillel will continue in the post-war world as a loyal servant of "k'lal yisroel" and as a true guardian of the hopes and dreams of American Judaism.

THOUSANDS IN PO VALLEY NEED HELP, J.D.C. DISCOVERS

New York.—Some eight thousand stateless Jews now in Allied control camps and Italian camps in the Po Valley are living under "inadequate" conditions, Benjamin Brook, one of the Joint Distribution Committee's representatives in Rome, reported to Dr. Joseph C. Hyman, Executive Vice-Chairman of the J.D.C., on the basis of a ten-day tour of the Po Valley. Most of the group were formerly interned in concentration camps in southern Germany and Austria. At present, their food and sleeping quarters are "inadequate," and there is not even essential clothing available. Hundreds are orphans between the ages of 12 and 16, Mr. Brook added. J.D.C. has, therefore, expanded its program of aid to Jews in Italy to include assistance for the purchase of clothing, for institutional care and vocational training for the young people, and other forms of immediate assistance.

The First Jewish Vocational Service

(Concluded from Page 104)

greatest danger," he warned, "lies in an insidious creeping in of an unconscious prejudice among our own people against hiring their fellow brethren. We must guard ourselves against absorbing the same unwarranted pretexts and excuses that are frequently adduced by prejudiced non-Jews. Many firms will employ only Protestants, other firms will employ only Catholics . . ."

In an article which he wrote for the "B'nai B'rith News" in 1918, Mr. Finkelstein called further attention to the problem of discrimination: "Anyone who has tried to find employment for a boy or girl of Jewish persuasion, who stands with the first flush of a graduating diploma in their hands, and finds the invisible sign of 'No Admittance,' will readily realize the weight of this condition. Many industries are tacitly barred to Jewish applicants."

In the same article, the superintendent summed up the objectives of the bureau in language that might be accepted as a fair statement of the aims of today's Jewish vocational services. "Fundamentally," he stated, "a Jewish employment office functions along the same lines as a governmental exchange, and its basic causes are involved in the same general economic conditions with the exception, however, that Jews find any problem accentuated by the fact that we are Jews . . ."

To Our Patrons and Friends: Now that VICTORY Is Ours, Let Us All, Regardless of Race, Color, or Creed, Work and Pray Together for a Better World in Which to Live.



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In listing the classes of applicants who called at the bureau, he was almost calling the role of registrants at Jewish vocational services today:

1. Immigrants.
2. Persons skilled in some occupation who are out of work because of a present scarcity in their line, locally or otherwise.
3. Persons out of work on account of a general dearth of opportunities, either locally or nationally.
4. Persons seeking their initial occupation, thus requiring vocational guidance and vocational placement.
5. Those who may be called industrial sub-standards, and are therefore the first ones to be laid off and suffer from irregularity of employment.
6. Handicapped.

In 1921 the name of the bureau was changed from B'nai B'rith Free Employment Bureau to Jewish Free Employment Bureau Under the Auspices of B'nai B'rith. A few years later (probably 1927) B'nai B'rith withdrew its support. During the twenty years of B'nai B'rith participation in the work of the agency, it had registered almost 78,000 applicants and placed about 53,000 in jobs.

In 1936 the Jewish Charities of Chicago arranged a merger of the Jewish Free Employment Bureau and the vocational service departments of the Jewish Social Service Bureau and Jewish Children's Welfare Society. The enlarged agency was designated as the Jewish Vocational Service and Employment Center. Its high-standard placement and counseling activities

have put it in the front ranks of vocational services under private auspices.

Chicago B'nai B'rith, notwithstanding its withdrawal from the Jewish Free Employment Bureau, maintained its interest in Jewish economic adjustment activities. In 1932 B'nai B'rith organized the Chicago Committee on Unjust Discrimination. This agency was renamed the Bureau on Jewish Employment Problems in 1937, when the Chicago B'nai B'rith Council was joined in the sponsorship by the Chicago branches of the American Jewish Committee and the American Jewish Congress.

In January, 1941, there was established the B'nai B'rith Vocational Service Program of Chicago, serving the large B'nai B'rith youth and adult membership in the city. The program consists of group activities as well as individual consultations. Individuals requiring psychological testing and intensive vocational counseling are referred to the Jewish Vocational Service and Employment Center, with which a close working relationship has been established. Similar programs are conducted by B'nai B'rith independently or in conjunction with federation agencies, in nine other areas. All may trace their work back to America's first Jewish vocational service—the B'nai B'rith Free Employment Bureau of Chicago.

GREENSBORO, N. C.

Buddy Freed, son of Mr. and Mrs. Samuel Freed, spent several days at his home in Greensboro, N. C. Buddy is first class hospital apprentice, USN.

17-Year-Old Vet, Overseas for a Year, Is Youngest Jewish War Veteran Member



Benjamin Seidman, who will be 17 this September, receives Jewish War Veteran Certificate of Membership from National Commander Archie H. Greenberg as Louis Obolsky, his post commander, proudly looks on. Believed to be the youngest member of the J. W. V., Seidman enlisted in the Navy on September 4, 1943, just two days after his fifteenth birthday.

As a member of the Gunfire Support Craft attached to the Eleventh Amphibious Forces of the U. S. Navy, young Seidman saw action aboard an English gunboat during the Normandy invasion, and was with the Allied land forces in France during the battles at St. Lo and Cherbourg. While ashore, Ben suffered leg and arm injuries and while at sea, his boat was hit by German mortar fire causing all hands to abandon ship.

He was honorably discharged from the Navy with the rank of Seaman Second Class on November 6, 1944, after more than a year in service, when his sister revealed his true age to his commanding officer. Enlisting under the name of Jerry Bernhardt, the young veteran was trained at the Great Lakes Naval Training Station.

On joining the J. W. V., Seidman said to Commander Greenberg: "I'm proud of my country and I'm glad that I enlisted to fight for this wonderful land and for all for which it stands." Before enlisting, young Seidman was studying aeronautics in the fourth term at New York's Haaren High School; he is now employed as a jewelry polisher.

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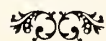
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BALTIMORE is a city of charm and achievement in which the quaintness of colonial days is pleasantly blended with the speed and activity of modern industrial America. It was first settled in 1662 when Charles Gorsuch, a Quaker, obtained title to fifty acres on what was then known as Whetstone Point. In 1729, by authority of the General Assembly, Baltimore Town was laid out on the north side of the Patapsco River. The growth of the town was rapid, and in 1796 it was incorporated as a city.

Baltimore has developed into the seventh largest city in the United States, with an area of more than ninety square miles, a real estate assessment of more than one billion dollars, and a metropolitan population of over a million persons.

In 1904, over 140 acres of the business section of the city were destroyed by fire which caused damage to the extent of more than \$125,000,000. Substantial growth and expansion of the city followed this great catastrophe.

The chief public buildings are grouped in a civic center lying between Lexington and Fayette Streets directly east of Charles Street. At the eastern end of this group are the City Hall, Municipal Office Building, and the War Memorial. In the center is the Post Office, which also houses the Federal courts. At the west end is the Court House which houses the local courts. The Custom House is a few blocks southeast of the Post Office.

In addition to the public buildings, there are many noteworthy structures, including the Johns Hopkins Hospital buildings on north Broadway, east of the business district, the University of Maryland Hospital buildings on Greene Street in the business section, the First Presbyterian Church with a Gothic spire 300 feet high on Madison Street, the Roman Catholic Cathedral with a dome 231 feet in circumference on Cathedral Street, the Walters Art Gallery on Charles Street, just south of the Washington Monument, the Baltimore Museum of Art, Charles and 31st Streets, the Johns Hopkins University, Homewood, and the Scottish Rites Temple at 39th and Charles Streets.

Baltimore has more than 100 parks and park areas, of which Druid Hill in the northwest section of the city is considered one of the most beautiful municipal recreation grounds in the United States. Other large parks are Clifton, Carroll, Gwynn Falls, Herring Run, Hillsdale, Leakin, Mt. Pleasant, Patterson and Wyman.

The first monument in the nation to commemorate the name of Washington was erected in Baltimore in 1815. The monument is a Doric marble column 180 feet high, on the top of which is a statue of Washington. Among the many other monuments for which Baltimore is noted are the Battle Monument and the Francis Scott Key Monument.

The educational institutions in Baltimore are rated among the best in the country. Among them are the Johns Hopkins University, the Univer-

sity of Maryland professional schools, Peabody Conservatory of Music, and Goucher College for Women.

Baltimore ranks among the nation's leading industrial centers, having more than 2,000 industrial plants, of which some are the largest of their kind in the world. Industry and manufacturing are so diversified that Baltimore seldom feels the industrial lulls that so many other cities experience. The leading manufacturing industries include iron and steel products, aircraft, sugar refining, meat packing, metal containers, ship-building, automobile assembly, men's clothing, petroleum refining, radios and parts, wire cable, fertilizers, vegetable canning, bakery products, copper refining, and stamped metal products. The port of Baltimore in 1940, the latest period for which official figures are available, ranked third among American seaports in volume of total water-borne commerce. It was second in total foreign trade tonnage, and second in volume of imports handled.

Palestine's Land Problem

(Continued from Page 102)

by leading to the splitting up of large estates. For the land bought by Jews has been divided into small parcels and transferred to peasant farmers. Yet there are still many areas of land which form part of large estates, with all the drawbacks of this system. These estates are cultivated by landless tenants, who work for their rich landlords throughout their life, without the slightest hope of ever attaining economic independence as farmers on their own account.

The Arab economy is characterized by other difficult problems, such as the primitive methods of cultivation used by the fellaheen, leading to economic backwardness, and the heavy burden of debt which weighs down on the fellaheen and the small farmers. Agrarian relations in the Arab population constitute one of the most serious problems facing us, and in this respect are typical of the backward economy in the oriental countries as a whole. The only way to improve the situation is to take radical measures, else it will be impossible to improve Arab agriculture and return it to a healthy state, thereby introducing some change in the structure of Arab society, which is abnormal in several respects.

It is unnecessary to stress the need for securing a proper solution of the land question in order to ensure the continuation of Jewish development work. Land is the BASIS of our growth in the Homeland, and we cannot guarantee the sound development of the Yishuv without making land available for its economic needs. The problems connected with reconstruction equally arise in the case of a people engaged in constructing its home anew. For example, large areas of land will be required for the settlement and reabsorption in our eco-

(Please Turn to Page 115)

EUROPE'S JEWISH CHILDREN

(Continued from Page 107)

estine offers the best solution. There the children can forget the horrors of their early years, and develop into healthy, normal young men and women. As soon as certificates for these children are available, they will be moved to the Holy Land.

Within the past month 242 orphaned children were emigrated from Bergen Belsen and other notorious camps to Palestine. They sailed on the S.S. Matara, chartered by J.D.C., which brought 1,164 persons to Palestine. Many of these adults were also ex-internees. This marked the first trans-

J.D.C. in a camp in northern Italy and others are arriving daily. These are primarily Polish-born and are now stateless. In all Italy every known Jewish child is living in a Jewish home or institution. A child care program, administered independently by local communities, is subsidized by the J.D.C. The hundreds of children who were once sheltered in convents in southern Italy have been taken to a J.D.C. orphanage in Rome. Other children are now living in an institution in Ostia, and J.D.C. has just opened a summer school and camp on the outskirts of Rome.

In Belgium, two new homes for children have been opened, capable of providing specialized care for 300 youngsters. In Greece, Holland and elsewhere that need exists, orphanages, youth hostels and other child care institutions are being outfitted and placed in use as quickly as possible.

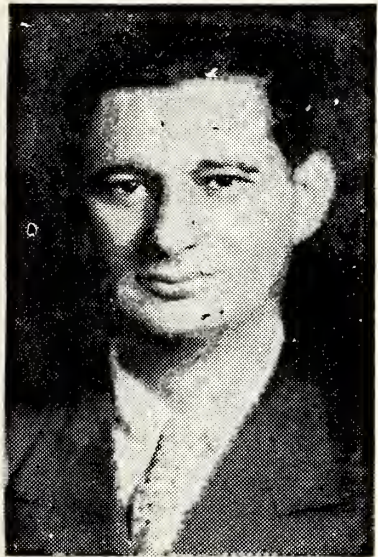
Two other serious problems in connection with the children are receiving the fullest attention of J.D.C. overseas staff. Those children who can, must be reunited with relatives and parents. In the capitals of most of the countries of western Europe, the J.D.C. now maintains tracing departments. These, combined with the efforts of the Central Location Index in the United States, have provided thousands of children, as well as parents, with addresses of their near ones who have been "lost" for years.

The other problem is that of returning to a Jewish environment those Jewish children who were hidden in Christian homes or institutions during the Nazi occupation—boys and girls like Bettina whose Christian foster parents risked their own lives to protect the youngsters entrusted to them.

This problem has proved easier to solve than the recent publicity might lead one to believe. The men and women who often received the children from the hands of parents marked for deportation, have built up attachments that are not easily broken. But once they are assured that the children they must surrender will receive favorable living arrangements and a future, they have given up most of their charges. Every day, the number of Jewish children in non-Jewish homes is growing less in Europe. In Italy, for example, all have been returned to Jewish homes or institutions.

Responsible Jewish community leaders in Europe with whom I spoke all urged that the removal of these Jewish children from non-Jewish environments be undertaken diplomatically. They stressed, "Let us do this thing quietly—without protests, without public manifestations—and we will retrieve the great majority of these children. Very, very few will be lost. But once we begin to have protests in which the good faith and the humanitarian conduct of the populations which helped the children is challenged, the chances of retrieving the children will be reduced rather than increased."

Speaking for myself, I am confident that, given time and the opportunity to do the job the way it must be done, (Please Turn to Page 120)



DR. JOSEPH J. SCHWARTZ

port of Jews from a liberated concentration camp into Palestine and was arranged by the J.D.C. in cooperation with SHIAEF and the Jewish Agency. Other transports are being arranged.

In the meantime, J.D.C. is still caring for thousands of children who are citizens of the countries in which they reside, or who live in lands from which immediate immigration is not possible or not a prime necessity. Tens of thousands of children are benefiting from the aid that goes directly to their parents. But other tens of thousands are orphans or children yet to be reunited with their parents. J.D.C. is now maintaining, fully or in part, more than 24,000 such children in France, Belgium, Switzerland, Holland, Greece and Turkey. Thousands more are living in Rumania and Hungary and benefit from J.D.C.'s aid program in these countries.

In France, for example, J.D.C. now provides for 2,300 Jewish children in homes and institutions of the OSE, a J.D.C.-supported local child care agency. New homes are under construction which will be capable of sheltering another 700. J.D.C. has also placed 6,800 children in boarding schools and with Jewish families. In addition, J.D.C. has opened 26 dispensaries for social service and child care. Nearly all the 535 Jewish children of Polish and Hungarian origin recently admitted to France from Buchenwald have been placed in OSE homes.

About 300 children from concentration camps in southern Germany and Austria are being cared for by the

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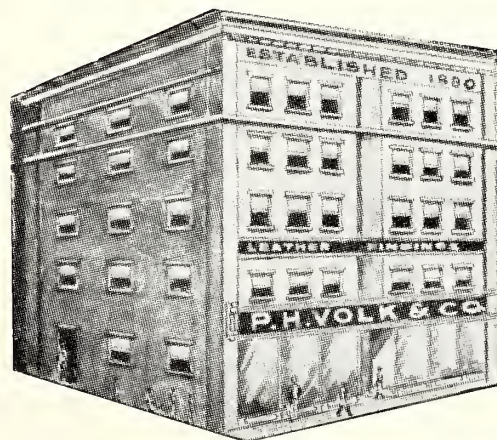
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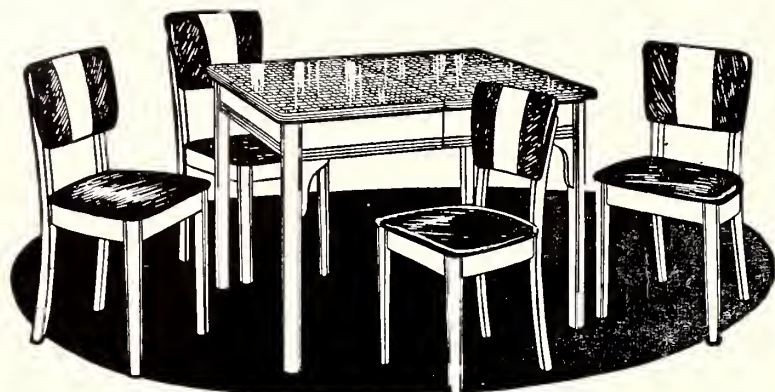


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MAINTAINING THE SPIRIT OF ISRAEL

(Continued from Page 97)

"If time permitted," said Mr. Rothstein, "I could tell you much more of the activities of our organization."

Werner: "What you have told me so far fills me with admiration for the work of your friends. But I should like to know what you do to gain adherents from the ranks of the hitherto unsynagogued Jews. In other words, what do you do to combat atheism and agnosticism which, as you will admit, are making considerable inroads in the ranks of American Jewry?"

Rothstein: "First of all, I don't accept the preposition that agnosticism and atheism are on the increase. On the contrary, judging from the rise and growth of new congregations and synagogue centers, I have a feeling that the American Jew is going back to the synagogue. To my mind, the real reasons for agnosticism and atheism are contained in the insufficient methods that have been used to instill real faith and ideals. The American Jew is instinctively Jewish to the extent that every human being seeks communion with the Divine. In short, he aspires to a higher ideal of life. What the United Synagogue strives to do is to create an environment through the synagogue and through the home which will enable him to understand and respond emotionally to the Jewish ideal. For instance, the United Synagogue, in fostering the synagogue center idea, is providing a program through which our boys and girls, our adolescents and our adults can express themselves in the service of Jewish and humanitarian causes. Through such a program religion is made realistic and a part of life."

W.: "If you had to coin a slogan, how would you express the gist of your idea?"

R.: "We want to make our fellow-Jews feel that God enters into our every-day existence, that we serve Him by contributing to the improvement of His creation."

W.: "I suppose that this includes the fight against anti-Semitism which we all consider contrary to the precepts of religion."

R.: "I think that the phenomenon of anti-Semitism should be of greater concern to the Christian than to the Jew. From one standpoint, however, the United Synagogue is deeply con-

cerned with it, namely, as it affects the personality of the Jews, that is, with the danger of inferiority complexes and maladjustment."

W.: "What does the United Synagogue do in this respect?"

R.: "Through the development of effective educational procedures, it endeavors to give the Jew a realistic sense of his own worthwhileness, to provide him with self-respect based upon a knowledge of past achievements as well as a desire to make further contributions to the improvement of world conditions. Do you see what I mean? Self-respect is a *conditio sine qua non* for inducing respect on the part of others. If you don't respect yourself, you can't demand the respect of others. By fostering this self-respect in the individual Jew, the United Synagogue makes a contribution towards the mitigation of anti-Semitism."

W.: "Does the United Synagogue seek the help of Christians in its efforts to improve this world?"

R.: "Decidedly. The ultimate ideals of Christianity and Judaism, our doctrines of the fatherhood of God and the brotherhood of man are identical. We accordingly believe in full cooperation. The more we cooperate with our fellow-citizens of the Christian faith, the greater the mutual respect, understanding and friendship."

W.: "You told me of the activities of the 'United Synagogue Mobilization for Victory.' I am sure you have already made plans for the post-war period, especially for those of your members now serving in the armed forces who will face many difficulties on their return to their home country, financial and otherwise. Am I right?"

R.: "Indeed, at our convention, in Atlantic City, it was decided that a commission be established to work out means by which the 500,000 Jewish boys and girls who will return from the battle fronts of the world can be re-integrated in the religious life of their communities. Of course, help to these boys and girls in establishing themselves economically is, necessarily, an essential part of the program."

W.: "Judging from the fact that your organization established a synagogue center in Jerusalem, and that

(Please Turn to Page 119)

NEW YEAR GREETINGS from "Ben" Grossman

For myself and my associates who take pride in the fine friendships we have maintained for so many years with merchants throughout the South, I want to express my thanks and sincere good wishes for the coming New Year.



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Out of the Darkness

By DR. ISRAEL GOLDSTEIN
President, Zionist Organization of America

THE year 5705 will go down in the annals of history as marking the decisive defeat of the protagonists of a vile culture and an inhuman philosophy. At Potsdam, representatives of the outstanding democratic nations sat in preliminary judgment, in harmony and accord, and deliberated upon the fate of those who were most responsible for the cataclysm which has inundated the world for these many years and has brought untold hardship and suffering upon the peoples of all countries.

A visit to the concentration camps gives only an inkling of the indescribable horrors, physical torture and moral degradation that were endured by the unfortunate victims of Nazi terror.

memory of mankind, if those who have laid down their lives on the altar of civilization are to be vindicated.

The San Francisco Conference, considered within the framework of the future, is the beginning of what we hope to be the pattern of the world of tomorrow. The Potsdam Agreement brings out the design into bolder focus. The year 5706 ushers in an era of decisiveness and finality.

To the Jews of liberated Europe victory has not yet come. Some have been repatriated; many are stranded, homeless, hungry, bereft of any anchor to life and living. Among them are men and women who can never go back to their original domiciles—the seeds of anti-Semitism have blossomed in too much profusion to make possible, with any degree of safety and dignity, such a return. Rehabilitation and resettlement are the solutions, but these can be accomplished only on a basis of humanity and in line with the aims originally enunciated by the leaders of the democratic nations. The Jewish wanderers in Europe seek a haven in Palestine and the Jewish Community of Eretz-Israel eagerly awaits their arrival. They need Palestine as a physical and spiritual consolation; Palestine needs them as an instrument by which it can be developed so that it can take its proper place among the peoples of the world.

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Palestine's Land Problem

(Continued from Page 112)

economic life of our demobilized soldiers. And if we are talking about a mass immigration, which the Yishuv is so keenly awaiting, then the first need is to prepare huge areas of land for the absorption of the immigrants and the provision of the needs which will arise in connection with their settlement in the country. If we are to be prepared for this task, we must in good time and on carefully planned lines, set about creating the land reserves which will be needed for the purpose.

The most satisfactory solution to the land question is to be found in the accomplishment of a far-reaching agrarian reform, without which action on state lines will be impossible. The object of this reform is to transfer the land from its present owners to the State or to public authorities acting in the name of the state, as a means of dividing the land up in a rational way and placing it at the disposal of its cultivators. The agrarian reform in Palestine is, however, different in type from that required elsewhere. Here the purposes which such a reform must serve are more numerous and varied, and therefore its accomplishment will be more difficult. In other countries the aims of agrarian reform are, in the first place, to requisition land from large owners, which calls for large financial re-

(Please Turn to Page 117)



DR. ISRAEL GOLDSTEIN

To the survivors, broken in body and spirit, a mere token number of the many millions who will never again raise their voices to demand justice, the experiences which they had undergone will leave an indelible mark. But the blot on the conscience of the world can and will be erased from the

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A YEAR OF JEWISH HISTORY

(Concluded from Page 82)

tions, would be adopted. Secretary Stimson had already publicly expressed his view that objections on military grounds no longer existed. Opposition, however, came unexpectedly from the State Department and the President who privately asked that the matter be left in his hands "a little while longer." Dr. Silver was in favor of pressing the resolution, while Dr. Stephen S. Wise and the Administration of the Zionist Organization of America were in favor of waiting for the Yalta conference results. The resolution was tabled, by a small majority, by the Senate Foreign Affairs Committee.

This brought about a crisis in Zionist affairs, allegations and counter-allegations, which resulted in Dr. Abba Hillel Silver resigning from his posts with the American Zionist Emergency Council, and the Council accepting his resignation. A movement, led by Emanuel Naumann, for the recall of Dr. Silver was launched. The battle continued, occupying major attention, for many months, until the recall of Dr. Silver and the reorganization of the council.

Yalta, Palestine and America

The Yalta conference brought no results. Promises made to Jewish leaders that the Palestine question would be settled, did not materialize. Disappointment rose. At the San Francisco conference nothing was accomplished beyond preventing insertion of Paragraph Five in the Trusteeship clause to protect existing Jewish rights under the mandate. In this the Jews received the strong support of Commander Harold E. Stassen and U. S. Senator Vandenberg, among others.

American public opinion has begun to realize the growing danger of anti-Semitism and inter group animosities at home and legislative action was taken to combat it. Among the latter, the passing of the Ives-Quinn Bill in the State of New York which became law on March 13, 1945, and which provides for fine and imprisonment for any employer guilty of racial or religious discrimination is the most important departure in American legislation from the traditional laissez-faire practice in this regard. Legislation for the establishment of a permanent Fair Employment Practice Bill was obstructed by a powerful Southern bloc, some of whose members resorted to race-incitement and anti-Semitism in their speeches on the floor of the Senate.

Virulent anti-Semitic addresses were made during the year by Senator Bilbo and Congressman Rankin from the floor of the U. S. Congress.

In May of 1945 public opinion was agitated by the recommendations contained in the annual report of Dr. Horner, executive secretary of the American Dental Association, that dental colleges place a quota on the number of Jewish and Italian students. Although the executive board disclaimed responsibility for these recommendations, the public is skeptical about the disavowal.

Nine hundred and eighty-seven refugees brought to Oswego, N. Y., from Italy, where they were no longer in pressing need of rescue, early in 1945, were kept in isolation for nearly a year on the understanding that they were to be repatriated at the end of the war but now have a good chance to be permitted to remain here as permanent settlers.

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PALESTINE'S LAND PROBLEM

(Continued from Page 115)

sources; and secondly, to divide the land more equitably, from the economic point of view, in such a way as to ensure the exploitation of this means of production by wider sections of the population. In Palestine, these aims alone are not sufficient.

There are those who argue that Palestine is a "small country," that its agricultural population is already sufficiently large and that the area of land which is absolutely uninhabited is small. But as against these arguments it may be stated that one of the most outstanding features of Palestine is that much of its land is not being properly cultivated. This land could be developed and could, with proper cultivation, support a much larger farming population. This indeed is the problem characteristic of Eretz Israel—the development of agricultural conditions, the intensification of cultivation and the full exploitation of the soil. In this way additional areas could be made available on land which is now not being properly cultivated; the existing agricultural population could support itself on a smaller area of land and thereby make room for an increase in the size of the farming community.

In other words, an agrarian reform in Palestine has to be aimed at three purposes: not merely the confiscation of the property of large land owners, and its redistribution, but in addition to that, a systematic development plan designed to reduce the unit of land required for the support of a farming family. An agrarian reform of this type is far more complicated than that which has been accomplished in Europe or even in overseas countries. Its first two purposes are in practice merely of an agrarian-administrative nature, but the third purpose is colonization in character and calls for the training of men in intensive agricultural production on a far larger scale than has been the practice hitherto, in order that they may be able to utilize all the properties of soil and water and develop their farms on small areas of land.

It may be said that, in essence, what the Jewish National Fund has been doing since its inception has been to accomplish such an agrarian reform, albeit in miniature, on those comparatively small areas of land in its possession. Its activities constitute an important factor in leading to the parcellation of large estates, for its lands were purchased to an overwhelming extent from large land owners and have been distributed on lease, in small areas, to working farmers. The Jewish National Fund carries out plans for the amelioration and development of its lands and creates conditions which make it possible for a larger population to settle on its lands than inhabited them when they were purchased.

During the war period the Jewish National Fund prepared itself for its future tasks. Its program of activities encompassed all spheres of economic life: all branches of agriculture, the needs of industry and housing development in the town and the villages. This policy sprang from our desire that the Jewish National Fund wholly fulfill its historic task of serving as

(Please Turn to Page 120)



RABBI NORMAN SALIT
Director of the Wartime Emergency Commission for Conservative Judaism, presides over Chaplains' Conference at the Jewish Theological Seminary of America.

Best Wishes for a Happy New Year

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WHEN SAINTS WAGE WAR

(Concluded from Page 83)

ties can be synthesized, and only as Jews can renew and redirect their inner spirit and concern themselves with the politics of action—in a word, only as they follow the counsel of the Maggid, the way of unified Israel—can the Jewish people be redeemed from its tragic impasse today, utilize the "birth-pangs" of a nascent new and better world, and share with mankind the adventure of a messianic age of justice and peace.

No doubt the American Jewish reader will not find this novel altogether easy reading. The world of the hasidim will appear strange to him, for it has not been part of his Jewish experience. Their customs and ceremonies, their quaint manner of speech, their conceptions and feelings clothed in religious garb, their queer-nesses and superstitions, and their preoccupation with matters of the spirit strangely intermingled with grossly material concerns, all these elements constitute a strange and new, but also a brave and fascinating world. Buber, moreover, uses a devious technique in developing his story; this does not ease the way for the lazy reader. It is a technique of indirection and implication which require the reader oft-times to dig out the meaning of the parable and dream, the homily and the vision, the folk-tale and the fantasy out of which the whole tapestry of the tale is woven.

The latter part of the novel is drawn from the diary of Rabbi Benjamin, disciple of the Seer, but not an enemy to the Yehudi. Gradually, and with quiet charm and stirring beauty, Buber moulds his men and women into living beings. He reveals subtly and profoundly the thoughts and feelings that agonized their hearts, even as they body forth the agonies that move in our own. Our lives are touched, too, by their intense humanity, their pity and compassion, their devotion, in the midst of their frailties, to what they conceived to be the highest values of life for their people and mankind, and by their spiritual greatness. Inevitably, we must be deeply stirred, and within us new insight, new courage, and new hope must arise.

"For the Sake of Heaven" has been well named, for this ancient Hebrew phrase defines the spirit in which unselfish leaders, saintly shepherds of their flocks, wage the wars of the spirit.

We, in our world, face grave and portentous problems that try our souls to the utmost. In the international realm, in American life, in the effort to rebuild the shattered body of Israel in the Diaspora and in Palestine, if we are to reach humane solutions, we must learn the spirit of makloket leshem shomayim, the controversy waged for the sake of heaven. Our problems are bound to create conflicting opinions, and reveal differing viewpoints. But, as Buber warns us through this novel about leaders of another but similar generation, only as our motives are pure, unstained by blind selfishness, greed, and hate, and our ambitions are not for personal glory and power, only, in a word, as we strive for the redemption of our world from cruelty, injustice, suffering, and death,

will our counsel, our actions, and our achievements be fruitful and endure; for they will have sought to serve Israel and mankind for the sake of heaven.

To an ennobling theme conceived in beauty The Society has brought the fine artistry of Ludwig Lewisohn, its translator from the German, and has given us a distinguished and unforgettable novel.

Martin Buber, founder of neo-mysticism, was born in Vienna in 1878. His early youth was spent in Lemberg, at the home of his grandfather, Salomon Buber, a Hebrew scholar and a leading personality of the Galician Haskalah, or Enlightenment. In this intellectual center of Eastern Jewry, young Buber acquired a thorough knowledge of the Hebrew language, religion, traditions and folkways. In his youth, Buber also came in contact with hasidic groups and was initiated into their joyous mysticism.

His student years at the Universities of Vienna, Berlin, Leipzig, and Zurich gave him a rich background in philosophy, art and literature. During that time he became active as a Zionist political writer and, in 1901, was editor of the Vienna Welt. Later he was one of the founders of the Judischer Verlag. From 1916 to 1924 he edited Der Jude, a periodical which he himself founded and which became the leading organ of German-speaking Jewry.

In collaboration with Franz Rosenzweig, he undertook a translation of the Bible into German, which has been universally acclaimed for its fidelity and beauty. His writings include many works on the subjects of Hasidism and Zionism, and also an autobiography.

From 1923 to 1933, he occupied the only chair for Jewish philosophy of religion and ethics in a German university, in Frankfurt, and was director of the College of Jewish Studies there.

Martin Buber was exiled from Germany after the rise of Hitler in 1933. Since 1938 he has been professor of social philosophy at the Hebrew University in Jerusalem.

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MAINTAINING THE SPIRIT OF ISRAEL

(Concluded from Page 114)

three prominent members of your group, Judge Louis E. Levinthal, Dr. Solomon Goldman and Dr. Israel Goldstein have been outstanding in American Zionism, I think I am correct in assuming that the United Synagogue is favoring the establishment of a National Jewish Home in Palestine. Is that true, Mr. Rothstein?"

R.: "Certainly. The founder of our organization, Professor Schechter, soon after his arrival in the United States, published an essay fully espousing Zionism. You will find that the United Synagogue congregations provide the greatest strength to the Zionist cause, both in money and leadership."

W.: "At your latest convention you must have made numerous plans for the improvement of certain aspects of your organization. What would you consider the most important ones?"

R.: "We plan to have the various activities of the United Synagogue—whether they concern the youth or the adults—departmentalized, with executives at their heads. This will require a much larger budget than the one under which the United Synagogue has been operating. As a beginning, the United Synagogue proposes to raise \$100,000 with the expectation that, as the work develops, the program will require several times that amount annually."

W.: "Does the United Synagogue consider work for the salvation of the remnants of European Jewry as part of its program?"

R.: "Definitely. What, in the interests of simplicity, we call the 3 R's Program of the United Synagogue, includes Rescue, Rehabilitation, and Re-settlement of European Jewry. We do our utmost to help save as many Jewish lives as possible from the claws

of the Gestapo. We demand the rehabilitation of all victims of Hitlerism after the war, as well as the restoration of their property. Finally, we urge the United Nations to permit the homeless Jews either to go back to the countries of their origin and



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there start life anew, or to emigrate to Palestine. Jews should be allowed to establish an autonomous state there, being the one large center of Jewish life, the other being the United States of America. Much of the responsibility of maintaining and developing the spirit of Israel for the sake of our still unredeemed brethren and for the benefit of the world at large rests upon our shoulders."

The Battle for Jewish Revival

(Concluded from Page 99)

share in the blessings of freedom in the United States. Among these soldiers are former refugees from Germany who were helped to escape by the agencies of the United Jewish Appeal and to serve as liberators of their less fortunate fellow Jews.

This Rosh Hashonah Jewish men are about to assemble in improvised chapels in all parts of the world. The scream of artillery fire and the roar of planes may drown out the blasts of the shofar, but they cannot obliterate the solidarity these fighting men feel with the Jews of the world. Bursting shells and the smell of death have intensified their determination to see to it that the year 5706 brings new hope of the stricken survivors who through years of torture and suffering have earned their right to a better life.

ASHEVILLE, N. C.

Temple Club Meets

Hosts at the Temple Club meeting held on August 14, at the Center were Joe Cooper and Fred Cooley, with Marcus Stern presiding. Max Riesen-berg spoke on "What Britain Will Do To The Zionists."

Out of the Darkness

(Concluded from Page 115)

The Zionist Conference held in London was the spokesman for these tragic remnants of the Jewish people; it was the rallying point for all who demand that Palestine become a Jewish Commonwealth and that the iniquities embodied in the pernicious White Paper be swept away into the burning furnaces of the forgotten past.

The year 5706 will find the international forces of evil demolished. The forces of good must now rally around the banner of justice; human values must once again prevail; high moral and ethical standards must once more be the norm.

The Zionist Organization of America will continue to remain in the forefront of all efforts to effectuate the permanent rehabilitation of the Jewish people—upon the land that is rightfully theirs, through the reconstruction of the Jewish Commonwealth of Palestine.

May the New Year mark an end to the bitterness of the past, to the sacrifices and hardships that have been endured by all peace-loving and democratic peoples. May it bring to the Jewish people the realization of their ancient aspirations.

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Europe's Jewish Children

(Concluded from Page 113)

the great majority of the children will be recovered.

That, then, is the story of Europe's Jewish children—the little ones who outlasted the terrible end which Hitler planned for them. Surely America's Jews in the year 5706 can perform no greater humanitarian deed than to support to the full the J.D.C.'s efforts in behalf of the children through the agency of the United Jewish Appeal. A year from now there must be smiles on the sad little faces of Europe. There must be the glow of health on the bodies that reflect the pallor of the concentration camp. There must be happy children again rather than boys and girls with old faces and

broken spirits. Then and then only, will there be meaning in their survival and liberation.

Palestine's Land Problem

(Concluded from Page 117)

one of the decisive factors in the up-building of the homeland.

At the same time, our hopes are turned to the prospect of far greater possibilities whose utilization will necessitate far-reaching changes in the land law of Palestine, for the purpose of accomplishing an agrarian reform. For we know that our main function in the struggle ahead will be to solve the land problem, in order to create all the conditions needed for the absorption of large numbers of Jewish immigrants.

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NEWS SUMMARY OF THE MONTH

Atomic Bomb Based on Einstein's Theory Four Jewish Refugees Discovered It

Washington, D. C.—Four German Jewish physicists, driven into exile by the Nazis, are responsible for the research work which led to the harnessing of atomic energy, the most powerful destructive force on earth, it was disclosed in a report by Secretary of War Henry Stimson, released by the War Department here. The principles of releasing atomic energy, based on Professor Albert Einstein's theory of relativity, were discovered by Dr. Lise Meitner, a German Jewess who worked in the Kaiser Wilhelm Institute in Berlin before she was driven from Germany by Hitler's racial laws. Had it not been for Nazi racial laws, Germany would have possessed the mightiest war weapon in history.

Two other Berlin-born Jews, Dr. Rudolf Peierls, now Professor of applied mathematics at Birmingham University, in England, and Dr. Franz Eugen Simon, lecturer on thermodynamics at Oxford University, were among the British scientists engaged in the development of the atomic bomb. A fourth Jew, Professor Oppenheimer, also mentioned in the Stimson report, was director of the laboratories in Los Alamos, New Mexico, where the atomic bomb was first tested.

Dr. Lise Meitner, whose mathematical calculations played an important part in releasing atomic energy, had nearly completed her work in Germany, when she was forced to flee to Sweden. At the Stockholm Academy of Science, in 1939, she succeeded in splitting the uranium atom nearly in half, resulting in a veritable geyser of unleashed atomic energy. She communicated the results of her work to a former colleague, Dr. Frisch of Copenhagen, who immediately cabled the noted Danish physicist, Dr. Niels Bohr, Nobel prize winner, then in America. On January 24, 1939, the experiment was repeated at the Columbia University laboratories by Dr. Bohr, and another Nobel prize winner, Dr. Enrico Fermi. In March, 1939, Professor Fermi went to Washington to consult with Army and Navy officials on the possibility of utilizing Dr. Meitner's discovery as a war weapon.

Meanwhile, a young Jewish physicist, Dr. Philip H. Abelson, was working, independently, on the same principle, at the University of California. Reportedly, he was two weeks behind Dr. Meitner in discovering the means of unleashing atomic energy.

* * *

Westinghouse Science Honors Winner

New York, N. Y.—Madeline S. Levy, Bronx high school student, is one of the forty finalists in the Westinghouse Electric Corporation fourth annual Science Talent Search competition, among its 15,000 high school seniors all over the country. Miss Levy will receive a \$100 science scholarship.



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PROBLEMS FACING FRANCE

(Concluded from Page 106)

its promulgation, it was felt that its wording was too broad, too general, but later many liberal jurists regretted the detailed provisions which followed. As a matter of fact, that general ordinance of August 9, 1944 had enabled them to redress many wrongs which they were prevented from doing by the more specific ordinances which were enacted in pursuance of the first one.

14. The first law which was decreed by application of the ordinance of August 9th was the ordinance of November 14, 1944, on the reintegration of certain tenants in their apartments. It dealt with a problem which in France, especially in Paris, is of the greatest importance. In Paris some 25,000 apartments belonging to Jews were emptied as a result of the anti-Jewish laws. Four-fifths of these flats were sold on the black market and considerable fortunes rewarded the "Aryans" who engaged in these dealings. The fact that the suites were sold as a result of a number of black market operations makes the situation particularly involved. Many a new tenant may claim that he rented his rooms in good faith, and some really did.

The ordinance of November 14, 1944, allows the former tenants to apply to the tribunals with a view to being reinstated in their former abodes. However, I received many complaints about its stipulations as well as about its application.

The present tenant cannot be expelled if he is in the armed forces or is a refugee or an evacuee or was bombed out, or if he is a close relative of somebody in the army or of somebody who has been deported for forced labor or of a war prisoner. And there is no reciprocity. The Jew who lost his apartment—may he be in the armed forces or a refugee or an evacuee or bombed out or a close relative of somebody in the army, of a deportee or of a war prisoner—cannot claim that because of these circumstances he is entitled to regain his apartment.

The law does not benefit those who left their apartments before June 16, 1940. Now, the majority of the Jews of Paris as well as of North and East France did not wait for the arrival of the Germans. It will be remembered that the Germans entered Paris on June 14, 1940. I heard some bitter comments regarding the choice of the date of applicability.

If the apartment adjoins business premises, the law is not applicable either.

If all these bars have been cleared and the former tenant has won his case, the judge usually grants the present tenant such extension of time, in some cases a full year, that the former tenant has to look for another apartment anyhow. If the former tenant has obtained a writ of execution compelling an unwilling lodger to clear the flat, then starts the difficulty of finding a police officer willing to expel the non-Jewish stubborn usurper and to clear the way for the Jewish legitimate tenant. To sum up this painful chapter, Jews were generally

limiting the usefulness of this ordinance to a means of pressure which could be helpful in bringing about an amicable settlement at the cost of heavy sacrifices on their part.

14. In Belgium a decree-law of March 15, 1945, on exceptional and temporary measures in the matter of leases of houses deals, in one of its sections, with tenants who were compelled to leave their living or business premises during the enemy occupation under a physical or moral coercion originating directly or indirectly with the enemy. Such tenants are entitled to ask for their reinstatement, even in spite of the objections of the tenant or occupant of good faith. The judge is granted a large power of appreciation and is to be guided by equity.

15. There is in France another ordinance of November 14, 1944, which regulates the restitution of property which has been neither liquidated nor sold by homologated auction. This ordinance permits the owner to summon the present manager to return to him, within the month, the property or the business which is in his keeping. The law is not concerned with liquidated or sold property or businesses.

16. A few days ago, on April 21st, the French Government promulgated a new ordinance on the nullification of acts of spoliation committed by the enemy or under his control.

Most important in this ordinance is the establishment of the principle that sales of property made even with the owner's consent are reputed made under duress, in case the owner was subjected to discriminatory legislation. The acquirer or detainer may, however, prove that he paid the rightful price, in which case the dispossessed owner will have to produce the evidence of the coercion.

All acts of dispossession exceeding the provisions of the common law, such as confiscations and forced sales, are void. The bad faith of the acquirer is assumed; the legitimate profits they made are to be refunded to the original owners; their illegitimate profits are to be confiscated by the state; they will have to make good any damage or loss incurred under their control of the property. When the acquirer cannot be found or is insolvent, the owner will have a claim against the state under the normal procedure concerning war damages.

17. When I was in Belgium, no legal measure had as yet been taken regarding "aryanized" property. However, funds belonging to Jews which the Germans had deposited in accounts to the order of the "Bruesseler Treuhandgesellschaft" or of the "Sicherheitsspolizei" were returned in proportion of their availability to their former owners, except if the later were Jews of German origin. It was also decided that the Office of Sequestration would return to the party entitled the cash and jewels found in a number of safes and belonging to the Jews who were removed from Belgium with the latest transports. A draft law on the restitution of Jewish businesses was under consideration at the Ministry of Justice.

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Greetings from

L. B. SCHWELLENBACH
Secretary of the Department of Labor

I am glad to extend New Year's greetings to all people of the Jewish faith.

One of my friends tells me the story of a young man of the Jewish faith who was a conscientious objector. He suffered under the sting of criticism and condemnation, suffered in silence. Recently, my friend told of getting a birth announcement from him. It was a postal card on which the young father had written that "Martha came into this world last night, with malice toward none."

I doubt that a more powerful sermon could be preached in these days than that embodied in this simple birth announcement—"with malice toward none."

A critical year is before us—a year in which all Americans will be called upon to face grave responsibilities. In all the churches and synagogues of America, whatever the denomination may be, there will be a single prayer of thanksgiving for what we have accomplished, for tolerance, and for faith that peace among men and among nations is possible of achievement and that it may also be achieved. Every man of good will must have sympathy for the men and particularly for the women and children who have suffered the persecutions of the war period.

Greetings from

ROBERT E. HANNEGAN
Postmaster General of the U. S.

To the Jewish people, on this Rosh Hashonah day, I extend for myself and the Democratic party our greetings and sincere good wishes for the New Year. The day has a special significance this year, for . . . we have just won a great victory . . . over the most bestial and barbaric forces the modern world has ever known.

The Jewish people can be proud of the heroic and vital role they played in that historic struggle to preserve civilization from the ravages of ignorance, bigotry, and intolerance.

All over the world, after years of terror and dark uncertainty, after the most terrible agonies of flesh and spirit, and at the cost of millions upon millions of lives, the lights are going on again.

And this time, we intend to see that they stay on, thanks to the far-sighted policies laid down by President Roosevelt and now being so brilliantly carried forward by President Truman.

At this time, therefore, there is good cause not only for the Jewish people, but for the whole civilized world to rejoice—men, women and children, of every race, creed, and color, in all the lands where human decency is respected and human freedom is prized and loved.

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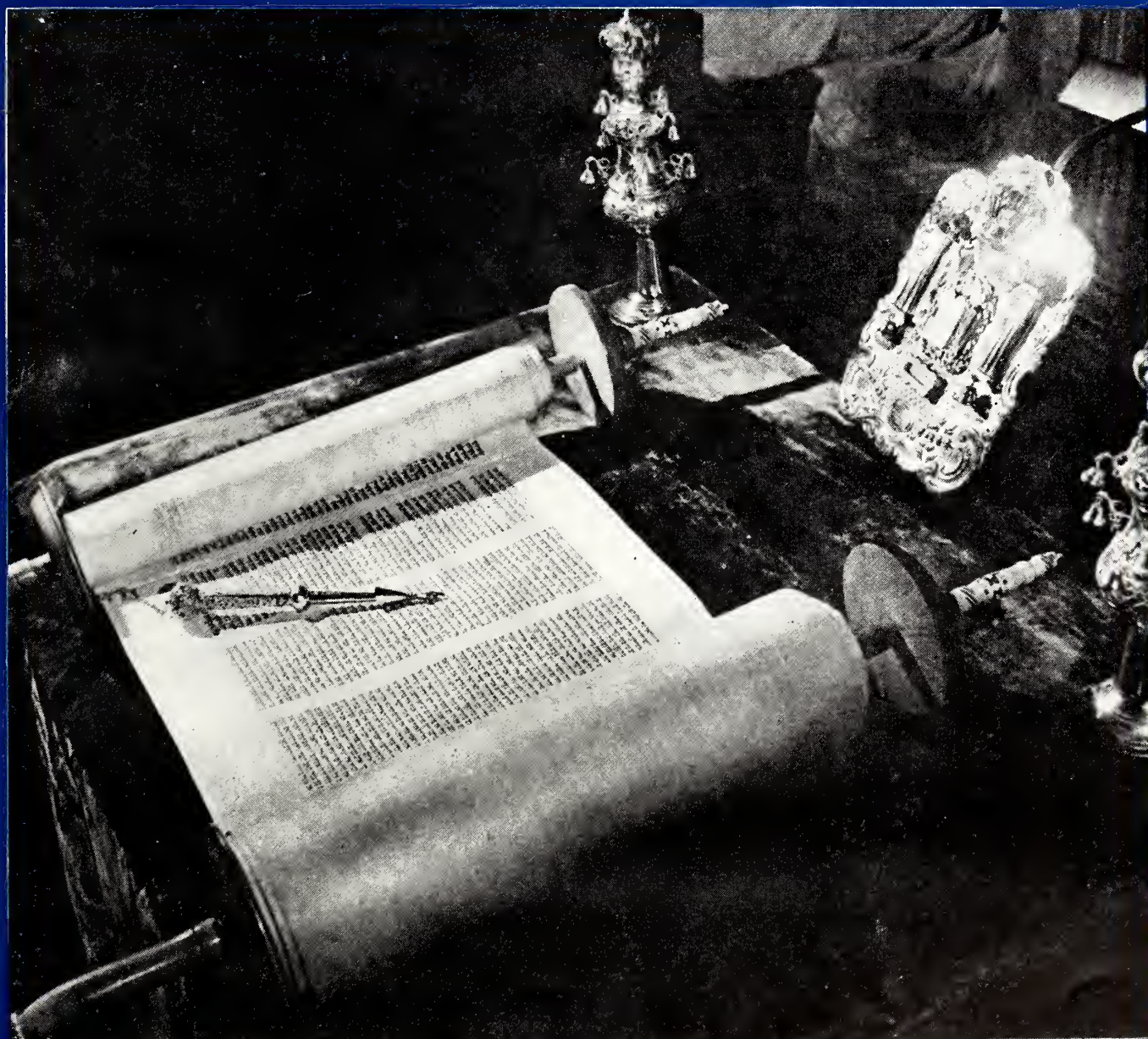
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The American Jewish Times

VOLUME XI

OCTOBER, 1945

NUMBER 2

EDITORIALS

CHESTER A. BROWN, Editor

The Shofar Sounds

Jews the world over will listen to the sounds of the Shofar this year with deeper emotions than for several years past. In the countries of war-ravaged Europe it will mark the first High Holy Day in more than ten years when the Jewish people can listen as free souls, without the black fear of a mounting despotism which at its climax was to take such a frightful toll of their lives. In this country, too, for nearly four years our participation in the global holocaust resulted in a depression of spirits through which the sound of the Shofar could only penetrate as a faint hope.

The period ushering in the High Holy Days this year has brought joy and release for the entire civilized world. The New Year, moreover, will see a further lifting of the depression when thousands of fathers, sons, brothers, husbands and sweethearts (not to forget the sisters, etc.), in the services, will reunite with their families back home. Even for those who will not be mustered out of service, there is no longer the fear of conflict.

But the clarion notes of the Shofar will not be without their implication of warning and trepidation for what lies ahead. The warning will be in the form of a mandate that this thing shall not happen again. The trepidation will be for the future of our stricken brethren abroad, who, while freed in spirit, are far from being rehabilitated. In our jubilation at the turn of events, we must lend an ear and our hearts to the call of distress, and do our utmost to ameliorate it.

For all Jewry this must be a year of building and not destroying. We must set ourselves to the tasks ahead, taking them in stride, and, in common with our fellow-citizens, making our contribution to the solution of the many and vexatious problems that are yet to be worked out before the state of world peace, for which we all have so ardently yearned, can be achieved.

Let us be mindful of all of these things as we once again listen to the hallowed and traditional sounds of the Shofar.

Mississippi's Shame

There are many instances throughout our country's history when states have sent a representative to our Nation's legislative body, who was a bigot and a rabble-rouser. Single instances of this kind can be understood if not condoned. But it remains the doubtful distinction of the State of Mississippi to have sent two such at one time—one each to the Senate and House of Representatives.

Our quarrel is not with these two individuals as much as it is with the constituencies that sent them to Washington as their duly elected representatives. As such it is quite proper to assume that they truly reflect the attitude of the people of the State that elected them, and that is the shame of Mississippi. Until they are repudiated by their sponsors, as they have been by so many of their colleagues, the State will continue to be judged by the remainder of the nation in sympathy with the philosophy of its statesmen.

These two representatives have in common a fanatical determination to degrade and debase all minority groups, including the Jews. Are we to assume that the people of the State of Mississippi are in accord with this un-American spirit? We have no alternative until we hear them say otherwise.

We subscribe in part to the viewpoint of many of their opponents who believe that their disparaging utterances are merely bids for publicity. That is why we have not referred to them by name. But we do not believe in this case that these maggots in our body-politic can not be removed by completely ignoring them. The pressure of public opinion must be constantly applied to the end that they be thrown out of office—or allow the Nazis and other kindred spirits to laugh up their sleeves at our democracy.

A Simple Solution

The matter of "quota systems" in the colleges of our country is once again in the public press. This subject comes up so often, particularly at matriculation time, that we are sometimes tempted to think that the institutions of learning have pretty clever press agents.

This time it is Dartmouth College, of New Hampshire, that is in the limelight. Dr. Ernest M. Hopkins, president of that New England dispenser of erudition—and pretty good football teams—justifies the existence of an arbitrary quota system that would definitely limit the number of Jewish students admitted, on the score that, if the quota were lifted, "it would set off widespread resentment and anti-Semitism in the college." Dr. Hopkins talks like some of our own hush-hush Jews.

It is beside the point to remind Dr. Hopkins that the original charter issued to Dartmouth College contained a stipulation against the passage of any regulations "excluding any persons of any religious denomination whatsoever from free and equal . . . privileges . . . of the said college." It is equally beside the point that a great number of the top-ranking higher educational institutions have been quick to emphasize that they have no quota systems.

An interesting sidelight on the controversy is found in the fact that the Lennen and Mitchell Advertising Company forbade Dr. Frank Kingdon, pinch-hitting for Walter Winchell on his Jergen's program, from making a statement on the situation, which he had intended making. Dr. Kingdon, who is a leading liberal radio commentator, had contemplated quoting the portion of the Dartmouth College Charter above referred to. His conclusion was to have been, "Does this mean that George III was more interested in safeguarding the democratic right to education in the 18th Century than the trustees and president of Dartmouth are in the 20th?"

The real solution lies with us. Our boys and girls for the most part acquit themselves pretty well at college, both in the class-rooms and in extra-curricular activities. They give the college about as much as they take out. Let us, then, be a little discriminating ourselves. We know of no law that compels any student to attend any particular university or college. When it comes time for Junior or Sis to matriculate, let us be a bit selective ourselves. Let us assume that any institution that would be narrow in its social concepts would be no broader in its teaching principles, and decide to send the youngster to some other place.

That isn't running away from the proposition. It is simply a common-sense solution to a problem that is only vexatious because we choose to make it so. A few years of this and who knows? Some day we might find some college advertising, "We invite Jews."

Stranger things than that have happened.

NOTE: Since the above was written it has been announced that President Hopkins has tendered his resignation, effective as of November 1.

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The U. P. A. in a Historic Year

By ETHEL LAZARUS

Ethel L. Lazarus, Director of Publicity for the United Palestine Appeal, tells of U. P. A. activities during the past year.—THE EDITOR.

DURING the Jewish calendar year 5705, the United Palestine Appeal, central fund-raising instrument of American Jewry for the upbuilding of the Jewish National Home in Palestine, entered the most vital phase of its program for the redemption and reconstruction of the remnants of Israel in the land of Israel. As the agency providing support for the activities of the Jewish Agency for Palestine, the Palestine Foundation Fund and the Jewish National Fund, the U. P. A. launched a new era of effort in an attempt to put an end to the wandering of hundreds of thousands of homeless Jewish men, women and children by giving them the opportunity for settlement in Palestine.

The year 5705 marked the passing of the Hitler regime. Allied victory in Europe brought to light the full impact of the torture and massacre of millions of Jews at the hands of the Nazis. Those who survived—who for years had fled from place to place in search of a haven—found themselves still destitute, still homeless, still the victims of anti-Semitism. The great majority of them regarded immediate settlement in Palestine as their only hope for the future.

And, in fact, Palestine was the only country in the world offering immediate opportunities for the mass migration of homeless Jews. The Jewish Agency worked out in detail a plan for the immigration into Palestine of 1,000,000 Jewish men, women and children. Highest priority was placed on the immediate need of transporting and settling 100,000 children in the Jewish homeland. Emigration routes were drawn, shipping planned, ports of arrival designated, a vast housing program outlined. New agricultural and industrial projects were blueprinted to make possible the speedy and effective absorption of the newcomers. Wider plans for land acquisition as the basis for large-scale settlement were initiated. Every aspect of the programs of the agencies deriving their support from the United Palestine Appeal was expanded and hastened to permit the reception and integration of a maximum number of Jewish men, women and children.

End of Wandering

During the year, many boats sailed into Haifa Harbor. Some were the vessels of war. Others carried food and building materials and agricultural machinery for the reconstruction of the land. And some carried human cargo—men and women and children rescued from Nazi oppression and deportation to death camps prior to V-E day through the intervention of the Jewish Agency; rescued from poverty and disease and the fears of existence in a continent smoldering with Jew-hatred after Allied victory. Some 15,000 came in 5705. They came in the torn clothes of the

concentration camp, sick in mind and body, penniless.

A medical service for refugee newcomers was formed with the support of U. P. A. funds. Financial assistance was given to destitute immigrants. The Jewish Agency provided the resources for their physical and mental rehabilitation. Immigrant hostels and camps were provided for temporary accommodation of refugees, who were also given vocational training to fit them for their new lives in the Jewish homeland.

New homes had to be built to house the newcomers. New land was purchased by the Jewish National Fund for the housing developments in urban and rural areas. With V-E Day and the subsequent availability of shipping space for imports, more building materials were obtained to satisfy the most urgent housing needs. The Jewish Agency distributed contracts for the construction of 3,000 dwellings for refugee occupancy and assisted private enterprises engaged in building activities.

These were great achievements. Thousands of lives had been saved—325,000 since the beginning of the Hitler regime. But the work had only begun. These thousands at last had come to the end of wandering. They were to become a permanent part of the structure of the Jewish homeland. They had to be absorbed into that structure.

Work On Farm And Factory

Land had to be acquired not alone for housing, but also for agricultural settlement and industrial development for new immigrants and for demobilized Jewish soldiers. Twelve new settlements were established by the Palestine Foundation Fund on Jewish National Fund land—half of them for ex-soldiers. This brought to more than 300 the total number of settlements established in Palestine with the financial assistance of the U. P. A.

To aid in the absorption of new immigrants in agricultural settlements, loans were provided for new homesteads and farm buildings, for purchase of livestock, agricultural and irrigation machinery, seeds and fertilizer. Investments were made in water and other companies essential for agricultural settlement and irrigation. Resources were provided to further agricultural research and experimentation, with a view to increasing the area of land under cultivation, improving methods of farming and husbandry, increasing yields.

U. P. A. funds aided in the implementation of all these activities.

Refugee newcomers found work not only in the fields but also in Palestine industry. Throughout the war years the Jewish homeland, aided by American Jewry through the United Palestine Appeal, had contributed substantially to Allied victory not only by pro-

(Please Turn to Page 41)

The Jewish Position in the New World

By MICHAEL FREEMAN

LOOKING back on the year 5705 our contemporary historians may very well characterize it as a year of victory, hope and liberation. Yet, we are entering the year 5706 with a definite rein on our enthusiasm, dreams and expectations not only as far as the Jewish people, but as far as all civilization is concerned.

It is a self-evident fact that on this New Year not only the Jews, but all mankind is turning a new page in history. Mass tragedy and devastation which tortured and twisted the bodies and spirits of man are ended. Yet, the hope that fills the heart of our fellow-Jews overseas is clouded with the fear of frustration. The hope nurtured by their prayers in the era of destruction must be sustained by our deeds of reconstruction.

The afterglow of victory cannot hide the ruins of Europe or the wreckage of Jewish life. Amid the rubble stands the stark desolate figure of the Jew—the survivor of the Hitler storm. Months have passed since V-E Day was proclaimed on the continent. Yet tragedy and need are at his heels. In the midst of victory there is desolation. In the midst of deliverance there is the danger of hopelessness and defeat.

If any of us still entertain the illusion that victory and liberation have

solved the problem of distress and homelessness of the surviving Jews of Europe, we have only to pick up our daily paper and read of the plight of the men, women and children who continue to remain in the former concentration camps in Germany, or of the non-repatriable Jews who wait anxiously for the opportunity to go to Palestine.

The terrible death-dealing urgency of the Hitler era is gone. But grave crises menace the future existence of the surviving Jews. For them victory has not brought and inviolable guarantee of continued survival or rehabilitation. In the year 5706 the Jew is still seeking to find a place of security in Europe. He is still aching for the chance to begin a new life in the Jewish National Home.

The gravity of the Jewish position may have changed in kind, but not in degree as the result of Hitlerism. By the same token, the responsibility of American Jewry has not been diminished by one iota. On the contrary, our responsibilities have mounted with the increase in the opportunities for lifting the remaining Jews of Europe out of the chaos of war, for restoring the structure of normal Jewish life, for

rebuilding the Jewish homeland as a cornerstone of Jewish revival. There is much hope and faith among the Jews of Europe that we, their brothers, will open up the road to a new life for them—that we will prove to them concretely that they have not fought and died in such vast numbers in vain. It is a source of deep encouragement that the Jews of the United States have embarked upon a unified and combined effort to rescue the remnants of European Jewry from despair, from want, from homelessness, from disease.

American Jewry brought about the establishment of the United Jewish Appeal for Refugees, Overseas Needs and Palestine to save the victims of mass destruction during the Nazi holocaust. It is now using the United Jewish Appeal as the instrument for redeeming the prayers of those who have survived and of those who have richly earned the right to a share of the fruits of peace and victory.

It is through the instrumentality of the United Jewish Appeal that the Jews of the United States can, in a large measure, determine the future of the surviving Jews in Europe. Perhaps the best indication of the vastness of the problems which will confront the United

Jewish Appeal and its agencies in the coming year are the ramified and far-ranging activities which the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service are carrying on today to help give our fellow-Jews a place of dignity and security in the new world.

For three decades the J. D. C. has been ministering to the needs of Jews in almost every corner of the globe. Established during the first World War to answer the distress calls of European Jewry, the J. D. C. spent a total of more than \$150,000,000 in the thirty years that followed. J. D. C. aid met the crises in the wake of World War I, sustained hundreds of thousands of Jews in economic distress and supported rehabilitation and emigration to save many from the ravages of war and oppression. It faced grave tasks during the twelve years of Hitlerism, when its work of relief, rescue and rehabilitation reached a historic climax. Having spanned the period of suffering and misery between the two wars, J. D. C. must cope with the greatest responsibility in its history—to restore the remaining Jews of Europe, help them through the difficult transition months ahead, give them hope and freedom in the post-war era.

This year the J. D. C. faces its most challenging task in its 30-year-old history. Although only 1,250,000 of the 6,000,000 Jews, exclusive of those in Russia, survived the Nazi blood bath, it is estimated that fully two-thirds of them need J. D. C. help just to stay alive. They are homeless, half-starved, sick and penniless. From J. D. C. representatives overseas and from stricken communities of Europe requests pour into the J. D. C. office begging for immediate and continuous assistance.

For the 75,000 Jews who survive in Poland, many of whom have only recently come out of hiding or out of concentration camps, fifty tons of supplies are shipped at regular intervals from the J. D. C. warehouse in Teheran. In addition, 10,000 food parcels are sent each month to maintain life among the 200,000 displaced Polish Jews who fled to Asiatic Russia.

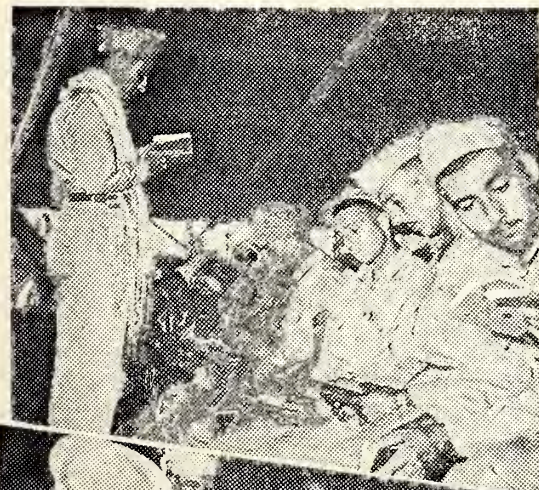
In Germany, an estimated 200,000 Jews were saved by Allied victory. Most of them are stateless and displaced persons who were freed from Hitler's notorious death factories. Permission has been given for ten J. D. C. relief teams, including doctors and nurses to go into concentration camps to evacuate the helpless victims and particularly to move large numbers of children to safety in France, England, Belgium, Switzerland and Sweden.

Immediate maximum J. D. C. help provides the essentials of life for 650,000 Jews in Hungary, Rumania, Bulgaria and Czechoslovakia. Thousands who are returning to the Balkan countries from concentration camps are in dire need. Shoes, clothing and medical supplies are being rushed to these centers in addition to large sums of cash relief which are urgently

(Please Turn to Page 59)

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Preparing the Jewish Case Against Germany

By MURRAY FRANK

A young Jewish scholar has been entrusted with preparing, for the American Government, the Jewish phase of the case against the German war criminals. An appraisal of the man, Dr. Dwork, and his work, is given in the following article by Washington Correspondent Murray Frank.—
THE EDITOR.

Dr. Charles Irving Dwork, a quiet, amiable, scholarly young Jew, is the nearest to a "Government Expert on Jewish affairs" Washington has, although he may not like to be termed as such. Dwork is in charge of the research in assembling the evidence of the crimes against Jews in connection with the forthcoming war crimes trials in Europe.

Dr. Dwork, a Ph. D., from the University of Southern California, is a native New Yorker, although a resident of California for the past decade. Under his direction, the whole docket of German war crimes against the Jews is being assembled, documented and annotated for the Chief U. S. prosecutor at the war crimes trials.

When Dwork will have completed sifting the material—probably by the time this appears in print—it will be reviewed by the trial lawyers assisting Justice Jackson, chief U. S. War Crimes prosecutor, with the preparation of the case against the war criminals.

There will probably be about a half dozen or more different charges brought against the German war criminals, and the crimes committed against the Jews will definitely be among the major points in the case.

It is a known fact that Justice Jackson is determined that it be impressed upon the Germans that their extermination of Europe's Jews is among their major war crimes. He has said so publicly, and has reiterated this position to a group of Jewish leaders, which included Dr. Jacob Robinson of the Institute of Jewish Affairs and representatives of the American Jewish Conference and others with whom he met recently before leaving for London.

Justice Jackson has surrounded himself with a very able staff to assist

him in preparing the charges which are to be pressed against the following groups: the German Government, the German High Command, and the Nazi Party, including the Gestapo and the SS (Schutz Staffel). As we understand it, mass trials will be held and consequently, mass punishment be meted out, with penalties definitely set for each of these groups.

This method seems to be the only logical solution under the circumstances, because of the large number of war criminals involved. Taken individually, the trials would last for years, which none of the Allied nations desire. Where a certain individual SS-man or Gestapo agent will claim innocence, otherwise it will be impossible for him to escape the punishment decreed for the S. S. or Gestapo as a group for their collective crimes.

Of particular interest is the fact that the Germans will be charged with deliberate conspiracy to wipe out the Jews: this indictment is to be announced specifically against the Gestapo. The Germans will also be tried for the discriminatory legislation enacted against Jews and other minorities whose misfortune it was to come under the rule of the Nazi Third Reich.

It was a wise move on the part of U. S. authorities to call in a Jewish expert to assemble the "Jewish evidence" for the coming trials. Dr. Dwork, who was given a doctorate for his work in the field of Jewish history, has achieved an enviable reputation as a member of the faculty of the University of Southern California and for his work more recently for the U. S. Government, and those who know him well feel certain that through him the Jewish case at the war crimes trials will be presented ably and authoritatively.



Relaxation, essential in any cure, is aided by amusements enjoyed in the modern, air-conditioned Recreation Room of the Mary Harris Auditorium at the Denver Sanatorium of the Jewish Consumptives' Relief Society.

The Men of the Future

A Short Story

By CARL ABRAMSON

PARIS made them all feel like actors. Somehow you couldn't sit at a sidewalk cafe without feeling that you were wearing your soul on your sleeve—right next to your stripes. And the red stuff that they were drinking naturally heightened the pleasure of their soulsearching exercise. That's what brought Sergeant Paul Barkson to announce that Paris was a spiritual experience—synagogue of no synagogue.

The sergeant was in a state. The birth of a son he had never seen brought him into the homegoing division. It all happened very suddenly. Imagine a wife keeping something like that a top secret. Now it was a top surprise that made him a little seasick. No matter what the boys ever started to talk about, the subject always spotlighted the subject known as the future with a capital "F." And when Barkson spoke of the days and years to come he was not only thinking of himself or his family. You just couldn't go through what Sherman called "hell" without dreaming of a heaven that was not so private—that didn't include pretty much everybody.

Pfc. Jacob Gabriel thought college-bred, fraternity-loving Barkson was a little highbrow for his simple Bronx taste. He still wondered how the Yanks were doing and sneered at anybody from Brooklyn who rooted for the Dodgers. Barkson didn't condemn Gabriel's extrovert likes and dislikes. Secretly he envied him. A boy who could come through the battle of the Bulge with his baseball illusions intact was certainly a sound specimen. Yet even Gabriel was not untouched by the shocks and mental abrasions of war. He was never quite the same, after seeing, and puking like a kid over the inner mechanism of the Nazi death camps.

Gabriel ordered another wine to blur the aching view of decaying human flesh. At this point Barkson got a little philosophical, and said you could sum up the whole business of the future in one word—"memory." Pointing the finger that had pulled the trigger at a dozen Nazis, the sergeant said: "You can't think of any future without the memory of the past. How can you think of what you want if you don't remember what you don't want?"

"There you go again, getting every question down to one word," Gabriel remarked impatiently.

Barkson felt he had to make a case. "Why do you think we have wars? Why do you think Hitler knew he could get away with murdering 5,000,000 Jews? Why do you think the Jews themselves have been able to carry on? All these things have happened because the human memory is so short."

After downing his drink Gabriel came out punching. "Do you mean to tell me that you can ever forget the eyes of the children and the men and women who were breathing their last gasp in those rotten pigeonholes?"

It was interesting how much these

boys could say, and hang it on a question mark.

"All right, suppose you and I and a lot of other fellows remember. But we're only a handful. The hundreds remember, but the millions forget. And the millions write the tickets that all of us ride on." The sergeant was getting up steam.

"If you want to have any proof that our memories are short, just think of what's going to happen on Rosh Hashonah and Yom Kippur. When I get home I know that my father will proudly announce that he saved a seat at the temple for me in the old spot. Everybody will be solemn and everybody will have moist eyes when the rabbi dusts off their memories with his sermon. On those days memory will have the front seat. That's because it will be the beginning of a New Year. But what about the day after?"

Gabriel wasn't quite ready to yield. "I guess the only thing left for us to do is become missionaries of the long memory. Maybe that's why the elephant has such a tough skin. He just couldn't live with his memory if he didn't." The private was proud of his little joke. Barkson brushed this flip-pant note aside.

"Whatever we do we're going to have a hunk of a job for ourselves educating our folks when we get home. That's sure," he said. "Maybe if some of the campaigns at Centerville for the United Jewish Appeal were put on behind the lines of a major battle the way ours was, instead of at a ball-room at the local hotel, the people at home would know what it really means to the Jews who have been fighting this war for twelve years, ever since Hindenburg gave up to Adolf. And that war isn't over by a long shot. I'd

(Please Turn to Page 36)

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Ben Sugarman, veteran of four years service with the Royal Canadian Air Force, became the first World War II veteran and the first Canadian to join the headquarters staff of B'nai B'rith when he was named managing editor of publications for the B'nai B'rith Youth Organization.

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Gideon's Story

By REGINALD SEIGEL

THE other day I met in Jerusalem, where he had come for medical treatment, a boy of fourteen who had taken five years to reach Eretz Israel. He had travelled, with only brief intervals for rest, during most of that period. He had been shuttle-cocked across Poland and Persia, down through the Persian Gulf and up the Red Sea, and so finally to this land. His wanderings began at the age of 9 and, young though he still was, he had a precocity of suffering which among the many homeless children of Israel today would become their perpetual recollection.

Gideon was a "Teheran" child refugee. All he could speak when he came here was German and a little Polish. His parents, originally from Cracow, had settled in Berlin in the late 1920's. The father was a commercial traveler and did most of his business in Danzig.

When the Nazis staged the first big pogrom against the Jews of Germany in 1938, Gideon's parents moved back to Poland. It was an uneasy sojourn they had in Warsaw. The father came again under the Nazi shadow when the annexation of Czechoslovakia found him in Prague. He hurried back to Warsaw; and from then on it seemed to Gideon, he told me, as though the Nazis were constantly at their heels, trying to catch up with them.

It was at their place of refuge, a camp in Southern Russia, that the first evacuation of Polish citizens began. Gideon's parents, who had a boy of 9 and a girl of 3, managed to get him into a party of Jewish children included among the evacuees, who were going to Persia.

"My father said," Gideon recalled, "that if I ever came to Palestine and grew up properly, I might be able to get him and Mother and Sarah the necessary permits to get here. He knew about the White Paper against Jews

coming into Palestine, but he thought that I could find a way. I am still trying."

The Jewish refugee camp at Teheran was paradise compared with his earlier experiences. There he came into a Jewish atmosphere. Hebrew was taught, and they had better food and clothes.

"But it was nothing compared to Eretz Israel," he said. "None of us ever imagined that it would be so good here. It is good. To me especially it makes a big difference because I was born in Berlin, and one of the first things I remember was seeing a long procession of men and boys in brown shirts, and they were shouting bad things about the Jews. I was frightened at the time because father and mother were frightened. I was only 3, and they told me afterwards that it was the first day of April in 1933 when the Nazis began torturing Jews."

School, too, became an ordeal. In 1937 and 1938, it was practically impossible for Jewish children to go to a State school anywhere in Germany. Gideon remembered how much better he felt when his father took him away from school a few months before they left for Poland.

"I always used to wonder," he confessed, "how it was that all the other boys and girls in the class loved Germany so much, and that man whose picture was on the wall. Then I knew that to them it was a different Germany from the one which was ill-treating me."

But that was long ago. Now he was in a religious youth village somewhere near Haifa, on land which had been allotted by the Jewish National Fund—Kfar Ha-Noar Hadati. He and the others with him were receiving a general education and were being taught the elements of farming.

"Eretz Israel is such a kind place," he declared. "Everyone here is kind and helpful. Then I told the bus driver (Please Turn to Page 9)

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President Harry S. Truman

I extend to all my fellow-Americans of Jewish faith my hearty congratulations and best wishes for New Year's Day.

The enemies of civilization who would have destroyed completely all freedom of religion have been defeated. All faiths unite in thanksgiving to Almighty God on our victory over the forces of evil.

Let us now join to create the kind of peace settlement which will keep alive freedom of religious beliefs all over the world, and prevent recurrence of all this misery and destruction. That is the most fitting memorial we can erect to those who have fought and suffered and labored and died in this struggle to preserve decency for mankind."

GIDEON'S STORY

(Concluded from Page 8)

at Haifa that I would like him to help me in getting to the Youth Aliya hostel in Jerusalem, he heard by my accent that I was not a Palestinian—which is a pity, because I would have liked to be born in Eretz Israel. So I told him that I came with the 'Teheran' children, and he looked after me the whole way. In Jerusalem he himself took a taxi and brought me to the place."

There were lots of Jewish children left behind in the refugee camps in Russia who would love Palestine too, he said. They had spoken about it a

great deal among the boys and girls at Kfar Ha-Noar Hadati and they were determined to organize themselves when they grow older so that something could be done. There was the White Paper, of course, but they had decided that it was paper, it could be torn up.

"And what is your ambition here in Eretz Israel?" I asked.

"To be a farmer and to have my own share in the building of the country," he said promptly. "That is my ambition because it also means that I will be able to have my father and mother and Sarah to join me here. They depend on me to do it."

Gideon smoothed his fair straight hair and blinked behind his blue-tinted glasses, worn because of eye trouble.

"Sarah would like it here very much," he spoke slowly. "The sunshine and the oranges and the kind people, and the warm feeling everywhere. She would like it tremendously."

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Books—A Cultural Barometer

By DR. SOLOMON GRAYZEL

Editor, Jewish Publication Society of America

THE books which its members read or neglect to read are a good barometer of a community's cultural standing. If we wanted to know, at the end of a calendar year, what the Jews of the United States thought and felt regarding their Jewishness, we could make a fairly good guess after glancing over the sales-lists of books on Jewish subjects. The like is true of longer periods. So, for example, the story of Jewish publishing in America reveals the changes in attitude and point of view which have

and entire Jewish communities. Adjustment, however, has been more characteristic of the Jewish group. The story of our people is generally thought of in terms of heroes and martyrs, teachers and statesmen, expulsions and wanderings. These stand out because they make a direct, personal, and dramatic appeal. Jewish adjustment, on the other hand, was always a slow process and largely anonymous. The halting steps by which it was achieved, the self-effacing men and women who contributed to it, the spiritual and intellectual lines which guided its course do not lend themselves to dramatic presentation. Yet without such adjustment, Jewish survival would have been altogether impossible. At the same time, this very process proved quite as much as any number of individual heroes the existence of Jewish loyalty, spirituality, and adaptability. In this case the entire people was the hero; the entire community fought the forces which sought to undermine its existence, and emerged all the stronger in the end.

The spirit of our people always knew what to choose from the surrounding culture and what to reject. It was never actually a planned choice; in the very nature of the process it could not be, but it was a sure one. They did not need to set up conscious criteria because they carried within them sufficient knowledge of the fundamentals of Judaism and enough understanding of its spirit so that their ad-

(Please Turn to Page 28)



DR. SOLOMON GRAYZEL

characterized American Jewry since its beginning. Since this community is now entering upon its most critical period, when, moreover, leadership and cultural responsibility have been thrust upon it as upon few others in the past, it is essential to evaluate all the facilities which are at its disposal, particularly those which provide it with books.

Of Jewish cultural foundations in the United States, none has been more important than the Jewish Publication Society of America by reason of its democratic nature, its wide appeal and its far-reaching goals. These goals especially have to be kept in mind, and the efforts being made to attain them must be appreciated by the Jewish population, for they are tied up with one of the basic problems facing American Israel. The problem is that of wise cultural adjustment to the American environment, and to realize the part which the Jewish Publication Society is playing in its solution, a long view must be taken of Jewish books and their function in our people's life.

To avoid possible confusion between the terms "adjustment" and "assimilation," it is necessary briefly to define them. For the fact is that both have been constant aspects of the long history of the Jewish people. Assimilation has come to mean surrender, spiritual defeat and cultural submergence. Occasionally it overtook individuals



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The Sabbath

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—Herbert Sonnenfeld

FOR the Jews more than any other people, religion is bound up with the family life. This is seen in their observance of the Sabbath. The Sabbath, like all Jewish holy days, begins and ends at sunset, because in olden times, before there were clocks, people told time by the sun. Enough food is bought and cooked so that no cooking will be necessary on the Sabbath. The house is given a special cleaning and the mother or servant is busy preparing the soup, fish and chicken. Sometimes they bake the bread, the Hallah, at home, cutting the dough into strips and braiding it into the special shape of the Sabbath loaves.

They place two heavy brass or silver candlesticks, the engraved silver kiddush cup filled with wine, and the two twisted loaves of Hallah, covered with a snowy white embroidered cloth.

At last everything is ready and the mother lights the candles. This is the age-old ceremony that ushers in the Sabbath. She stands silently before the table for a few moments, then she spreads her hands over the flames and holds them before her face as she prays, first in Hebrew, the ancient language of her people, then in English: "Blessed art Thou, O Lord our God, Kingdom of the Universe, Who has sanctified us by Thy commandments and commanded us to kindle the Sabbath lights." Then almost silently she adds, "May our home be consecrated, O God, by Thy Light."

As soon as the men have washed their hands, saying a little blessing as they do so, the family gathers in the living room and sings a greeting to the Sabbath, "Welcome Sabbath Angels, Angels of Peace." Then the father reads from the Proverbs the praise of women as a special honor to his own wife. The children stand before him and he lays his hand upon each head and blesses them one by one. After this the family goes to the dining room.

At the table the father lifts the cup of wine and pronounces the Kiddush, the Sabbath Prayer. He pours off a "cup of blessing," a small portion of wine, for each member of the family. Everyone washes his hands and then

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**A Visit With Europe's
Jewish Orphans***By Cpl. NAHUM GUTTMAN*

A labor-Zionist youth leader of the United States, now serving with the U. S. forces in Europe, describes his visit to a Jewish orphanage in Paris. Corporal Guttman, in civilian life active in public relations and English-Jewish journalism, is known to our readers for his overseas articles.—**THE EDITOR.**

FROM all over France Jewish children, most of whom will never find their families, are assembled by the French Jewish community, with the aid of the Jewish Agency for Palestine, the Joint Distribution Committee and the World Jewish Congress. One of the key agencies in restoring Jewry's children to their people is S.E.R.E. (Service, Evacuation, Regroupment, Enfants) which has 700 children under its wing. I visited the Paris S.E.R.E., formerly a home for the aged, and now accommodating on its five floors over 80 young Jews, boys and girls, from three to nineteen years of age.

Arriving one afternoon I found most of the children in their quarters, while some of the older ones had gone out to play. All but the very youngest attend the neighboring schools, but this was Thursday, their free day. Rabbi Maurice Cassola of Toulouse, director of the institution, showed me around. During the Nazi occupation he hid in monasteries, moving from village to village, one step ahead of the police. His Jewish philosophy is woven around Zionism as a main theme. As we went from room to room, to see the children, he addressed me in Hebrew.

In the quarters for the three-year-olds a dozen kids were taking a nap. They woke as we entered, and stared expectantly at the American soldier, anticipating some sweets. Almost all spoke only French, having been brought up by Frenchmen and possessing hardly any recollection of their parents. Yet they hope that their parents may be located. The hope is dim, but not futile. Only the other day one of these children was reunited with a father he had never seen before. The child is still in the S.E.R.E. until his father can set up a real home. Whenever one of these children is claimed by parents, they all rejoice in this affirmation of their deepest hopes.

We strolled from room to room. The older these children, the more intense their interest in things Jewish, although some of them have only recently become aware of their origin.

The teen-agers painted large murals, with Zionist symbols, maps of Palestine, and bulletin boards with Jewish pictures. In one room, a section of one of the walls was devoted to news bulletins, including pictures of Leon Blum, action shots of the Allied forces, and photos of the Dachau concentration camp. Maps of France and Palestine made up another section. A photograph of Dr. Chaim Weizmann was surrounded by shots of Chalutzim at work.

Their Friday night religious services include secular Hebrew songs; the

older children have Hebrew classes twice weekly, besides a course in Jewish history. Children looking forward to a future in Palestine agricultural settlements have cultivated a garden in the yard of the orphanage. They are all kept beneficially busy, to keep them from brooding. There is the daughter of a prominent Belgian Jewish family, for instance. Her parents were deported from Nice last year. She is old enough to know what has probably happened to them. Work, school and play help her to forget.

The effects of the environment in which they were placed brought into bold relief in the case of the boy Feldman, who at the age of nine was severed from his parents. Those shielding him from the Gestapo inspired him to study for the priesthood. When he was brought to the S.E.R.E. home he still had his rosary and recited his catechism. For several months he was fretful and refused to acknowledge his Jewishness, to the extent of taunting another Jewish boy who put on his "tefilin" daily.

Two sisters, 15 and 19 years old, come from Warsaw, where they lived through the ghetto revolt and fled, during its final hours, to the Aryan section of the city. Here they posed as Christians and, in the final stage of the abortive revolt led by General Bor, they were removed with other civilians from the city, and finally found their way westward. Posing as Poles, they were not mistreated, but witnessed atrocities committed against Jews they had known. They are now

(Please Turn to Page 48)

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The Holy Communion and Confession

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WHEN the child "attains the age of reason" at seven or eight, he is given special instruction to prepare him for his Holy Communion as "an outward sign of an inward grace."

The priest approaches the altar, preceded by an altar boy in black cassock, usually with white surplice. The priest's rich vestments show that he is set off from other men. Before the altar he chants prayers of praise and confession, and intone readings from the Bible. A choir may join in some of the chants, but there is no solo to draw attention from the altar to the singer and to interrupt the mood of worship. The priest raises before the altar a chalice of wine and a little plate upon which rests the thin round wafer of bread, and prays. The prayer closes with the word of Jesus, "Take ye and eat of this, for this is my body." Bending the knee, bowing down, the priest receives the wafer and then drinks from the chalice. Those who are to receive Communion come forward with hands held together in prayer, kneel at the altar rail, and say the Confession. The priest places the Consecrated Host, which to the Catholic is Jesus Christ Himself, upon the tongue of each, saying, "May the body of our Lord Jesus Christ keep thy soul unto life everlasting."

To be worthy to receive Holy Communion, an individual has had nothing to eat or drink since midnight; one would not have earthly food mixed with the Divine. He has also received the Sacrament of Penance, that he may come free from sin.

The confessional occupies a prominent place in every Catholic church. It is a closet or box, divided into two parts with a screened opening in the partition. Open confessionals are sometimes used for special occasions. The priest sits on one side and the penitent kneels on the other. Making the sign of the cross, he says, "Bless me, Father, for I have sinned," and tells the priest all that he has on his conscience. Every Catholic is obliged to go to confession once a year, but most

people go oftener. (Just before confession he has gone to the church to pray alone, to think of God's commandments and his own behavior, and to look at the record which his conscience has made. Where he has done wrong or left undone some good deed he might have done, he is sincerely sorry and makes up his mind that he will not sin in that way again. Then he is ready to go to confession.)

The priest helps him to see where he has made his mistakes and to know how to meet any such temptations, should they come again. He encourages and strengthens him. Then he gives some penance, usually to say certain prayers a number of times. The penitent says, "O my God, I am heartily sorry for having offended thee, and I detest all my sins because I dread the loss of heaven and the pains of hell; but most of all because they offend Thee, my God, who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to sin no more and to avoid near occasions of sin."

The priest waves his hand with the words, "May our Lord Jesus Christ absolve thee; and I absolve thee from thy sins in the name of the Father and of the Son and of the Holy Ghost. Amen." The worshipper, pure in God's sight, leaves the confessional, but stops in the church to thank God for His healing grace and to do his penance.

Greetings from

BISHOP WILLIAM T. MANNING
Diocese of New York

To my Fellow Americans of the Jewish Faith:

Rosh Hashonah, this year, is a day of momentous significance. A New Year lies ahead—a year without the shadow of world war, a year which, under the guidance of God, should be marked by a world-wide increase in the spirit of brotherhood and cooperation. Jewry has again survived the hatred and oppression of its persecutors, but rather than triumph in this fact all the world

must give its attention to the helpless and desolate survivors who have made that fact possible. These men and women, the victims of and the victors over Nazi oppression, must have our deep interest, and our support, both moral and physical. The New Year must mean a new life for Jewry the world over that where "peace" is cried, peace may be!

The Sabbath

(Concluded from Page 11)

the blessing is said; and they sit down and the meal is served.

At the close of the meal the family sings a song and says grace. Then they go into the living room where they may settle down to read, or talk. Everyone relaxes in the way he prefers.

Saturday morning the family attends the service in the synagogue. In the afternoon the father and older sons may go again for a short meeting, in which there is reading and discussion of some great Jewish writing. "The Sayings of the Fathers" is most often used; it is a collection of wisdom from the teachers of many centuries.

MEDICAL SUPPLIES FLOWN TO POLISH JEWS

Stockholm.—Taking immediate advantage of the resumption of commercial plane service between Stockholm and Warsaw, Ragnar Gottfarb, Joint Distribution Committee representative here, sent 110 pounds of sulfathiazole for the medical assistance of distressed Polish Jews by the first regular plane between the two capitals. Coal boats have also started to go from Sweden to Poland, and these, too, will be used to transport J.D.C. supplies. J.D.C. has allocated \$85,000 for medical supplies alone this year to be purchased in Sweden for Poland. More than 650 tons of foodstuffs and clothing and three 100-bed hospital units have also been furnished or ordered shipped to Poland's surviving Jews, now estimated at 75,000.

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Let There Be Light

By DR. FRANK ROSENTHAL

Rabbi, Winston Hebrew Congregation, Winston-Salem, N. C.

A LEGEND tells us that the angel, Sandalphon, while standing near the gate of Heaven, succeeds in capturing the prayers soaring from the earth only to convert them into flowers of majestic beauty. In God's hour, when pious Jews assemble in the house of God to greet a new year, we find ourselves in a mood to summon the angel to weave garlands of flowers from our prayers and to fashion pearls from our tears. In this sacred hour of prayer we fasten these messages of our hearts with a golden chain of good wishes.

At dusk the events of yesteryear pass into the gateway of memory. War has ceased. Our gratitude is both boundless and well-nigh inexpressible. All of us, old and young, learned and unlettered, are alike unequal to the onrush of world historic events that the fateful year 5705 has overwhelmed us. We are dazed spectators of the collapse of empire and kingdoms, yea, of the passing of an entire world-order. What the Prophets saw in visions and proclaimed in similitudes we now behold with our eyes—Righteousness as an irresistible force, shaping anew the destinies of men and nations. Another page is turned in the register of time.

Our intercessions, in these momentous times, form a net which sustains our moods and enables us to become one in beseeching God to grant us and all our brethren on the "arba kanfoth ho-onetz" on the four corners of the world, a "Shana tova" of renewed strength and fortitude. Together we sit in the Temple which has become a Citadel of Hope and endurance. Determined we are in this day to reach the shores of safety and serenity with the intention of realizing the importance of living in concord and in the expression of good felicitations.

5705 has taught us several lessons. First of all, that the force of darkness, evil and destruction can not prevail, that a decimated European Jewry still worships in the places of prayer which were meant to be destroyed to the effect that the Name of the Eternal One should never be called upon from sights hallowed to His worship. Ruins have outlasted the pagan palaces of Hitler and Mussolini. We have also learned that the individual persecuted and harassed soul can outlast the horrors of a veritable inferno, as long as there is hope and faith in the heart of the afflicted. We have learned of uncounted incidents of bravery and self-sacrifice that mankind was ready to perform to protect the rights of the individual. We have learned that our people has again contributed to mankind spiritual and physical means to overcome this holocaust and to bring, as we hope, a lasting peace to our war-torn world. Finally we have learned that darkness cannot prevail on earth, because God in His first command to the Universe called: "Let there be light!"

5706 will see us united in the worship of God, in the service of man, and in the determination to keep the light



DR. FRANK ROSENTHAL

of civilization everlastingly bright.—Let us go forth, onward and upward, uplifted by prayers we have uttered in the House of God, the sanctuary of our life's motivations.

200 GREEK ORPHANS REACH PALESTINE

Athens.—A British vessel carrying 200 Jewish orphans, who lost their parents when the Germans overran Greece, has arrived in Palestine. In addition to the orphans, the vessel transported 39 "stateless" Jews who embarked at a Greek port. Full costs of transportation were paid for by the J.D.C. The children range in age from 13 to 17. J.D.C. has arranged for and paid the transportation to Palestine of about 4,500 persons in the first seven months of 1945.

The Wisteria vine has been known to grow as much as 13 inches in one day.

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The Brownsville Story

By STAFF SERGEANT HARRY A. SKVIRSKY

This is the Second Prize Winner in The American Jewish Times Short Story Contest. Sergeant Skvirsky was born in Springfield, Mass., on October 12, 1914. He enlisted in 1939 and has served almost three years in the C.B.I. Theatre.—THE EDITOR.

IN June, 1936, Sam Feldman stopped into the corner candy store on his way to night school. The usual gang was there—Eddie Goldberg, who could pick a winning parlay with ease in horses or baseball; George Margolies, only eighteen, but a cracker-jack of a shortstop and the property of the Washington Senators; Lou Finestein—ambitious Lou—who quit school at 16, got a job in a dress house as a messenger, worked up through a succession of jobs and was now—in the depression of 1936—earning a reputed fifty dollars a week; and "Sleepy" Sol Drebnier, who hung around the candy store all day and night, pitching pennies or talking baseball with the boys.

"Hello, Sam, where ya goin'—t' night school? Y'now, Sammy, I got a hunch that some day you're goin' t'be a big shot. Not just an everyday lawyer, but a big one—like Liebowitz or Clarence Darrow," said Eddie, greeting Sam with a slap on the back and a big smile. Eddie was a "great guy," always passing out compliments, slapping backs and giving everyone the "glad hand." Maybe most of the time he didn't mean it; maybe he was just a little too exuberant, but when he spoke like that to Sam, he was sincere, 'cause Sam and Eddie grew up in the same neighborhood, went to school together, played baseball and basketball together, and each had a strong liking for the other.

"Cut the malarkey, Eddie," grinned Sam. "I'll be lucky if I get through the first year of law. Let me tell you—

it's no easy grind, working during the day and trying to study law at night."

"You'll make it awright," Eddie assured Sam, "you've got what it takes."

"Hey, Sam," yelled George, looking up from the sports page of the newspaper, "whaddya know—Case stole three bases yesterday. Boy, can that guy run! I hope I get the chance to play on the team with him."

"Just keep pluggin," put in Lou—Lou. "The Ambitious One," he was



S/SGT. HARRY A. SKVIRSKY

called, "look at me—four years ago I was a messenger boy, and today I am a salesman for the same firm. Y'know how I did it—working a little harder than the next guy, maybe asking a few more questions, and making up my mind that I'd be a somebody someday."

"So what?" asked Eddie. "So you're a salesman now. I suppose you're goin' to tell us that some day you're goin' to own the firm."

"Maybe I will—why not? There's a lot of dough in dresses—and where you find dough, you're bound to find Lou Finestein not far behind."

"Sleepy" Sol Drebnier was snoozing on his feet up against the telephone booth. "Sleepy" was always snoozing. No one had ever seen him work. The gang often wondered where he got the money to buy the flashy clothes he wore on Sundays.

"Whaddya you guys knockin' yourself out for—to make a few lousy pennies? Sam works as a shipping clerk all day on Seventh Avenue, eats a coupla dry sandwiches to save a half a buck for a good dinner in order to save enough money to pay his way through evening law school. Awright, suppose he does graduate and hangs up his shingle, what then? With more lawyers than ambulances, he'll starve like anyone else. Nor that I'm tryin' to tell him to quit, mind you, or that I don't think Sam would make a good mouthpiece—no, it's not that. Personally, I like Sam a lot and would like

(Please Turn to Page 18)

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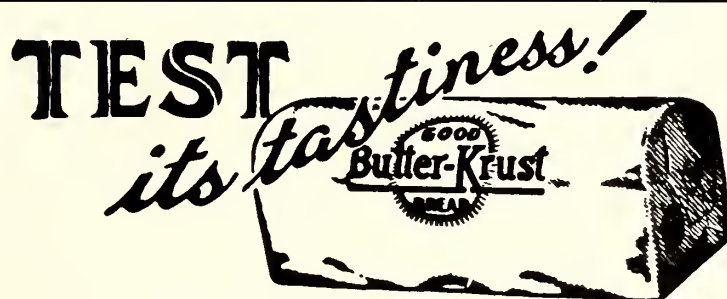
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A report from London tells of the questioning of many of the leading war criminals on the subject of Jews. Not one of the criminals admitted hostility to Jews. They all, in fact, seemed almost to be bursting with love for Jews. Streicher, who every week issued the most violent of anti-Semitic sheets, denied that he harbored anti-Jewish sentiments.

The only comment one can make about such statements is that these Nazis are not only criminals but terribly stupid. What do they expect to gain from such talk now?

The public hasn't forgotten about the vile anti-Semitic sheet which Streicher disseminated in Germany. No slander was too vile, no lie was too great—for Herr Streicher's *Stuermer*.

Nor do the statements coincide with the pictures of Buchenwald, with the stories of Dachau and Oswiecim, with the furnaces into which little children were thrown.

Yes, the public forgets easily. But the Nazis committed such horrors that as long as there will be any human history at all, the Nazi deeds will not be forgotten.—*The American Israelite*.

As we go to press, a World Zionist Conference will meet in London to consider the age-old problem of our people, now magnified beyond all the nightmare visions of war. The change of government in Great Britain may have a bearing upon forthcoming world decisions.

Upon American Jewry falls the major part of the task of financing the rehabilitation and resettlement of those who have been stripped of the means to help themselves; that responsibility American Zionists have unhesitatingly accepted.

The New Year must find us with our hands set firmly to the task of doing all that lies within our power to see that Eretz Israel, as a free and democratic Jewish Commonwealth, takes its rightful place in the family of nations.—*The New Palestine*.

"The March of Evil"

"The March of Evil," a photo-record of Axis crime, which depicts in pictures and text the sweep of Nazism across Europe and the depredations of Japan in Asia and the Pacific was released in New York this week.

Compiled by A. R. Lerner, a well known journalist who was a foreign correspondent in central Europe for many years, the book is designed "to give as clear and simple a picture as possible of the stark reality of the suffering of the world through aggression and oppression by those nations who joined together in the Axis," the author said.

The material which is introduced by forewords written by James W. Gerard, U. S. Ambassador to Germany before World War I, and Professor James Sheldon, chairman of the Anti-Nazi League, covers eighty pages and sells for fifty cents at newsstands. It is published by F.F.F. Publishers, New York.—*Chicago Jewish Chronicle*.

(Please Turn to Page 22)

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Junior Sounds the Shofar

By WILLIAM B. SAPHIRE

BEFORE the High Holy Days, my grandfather would take the shofar from its case and inspect it carefully, searching for possible chips in the horn, or a tiny hole which would render it unfit for use. When he found nothing, he would polish it caressingly and hold it up, letting the light glint off the gold work. Then he'd practice the calls. As my grandfather blew into the shofar I'd blow into my hands in imitation.

I envied my grandfather as he stood on the platform and raised the curved horn to his lips. He was the best "baal token" I ever heard. I admired the ease with which he produced the sounds. The shrill bleat echoing through the hushed shul fascinated me.

The day I was Bar Mitzvah I asked my grandfather to show me how to blow the shofar.

"With pleasure," he said, "but you have to be a real man. It takes a mighty breath to sound the shofar."

He took the horn down from its case and examined it critically for a moment. "Hold it with both hands and see if you can make at least a sound," he said.

I held the shofar very carefully. I threw my head back as I had seen them do in shul. I covered the mouth-piece with my hand to let no air escape.

"Well?" my grandfather asked.

I shut my eyes and blew fiercely. A loud wail shrilled through the house. My mother and grandmother both ran in from the kitchen. My father, who was reading in a corner, put down his evening newspaper and asked amazed: "Did you do that?"

My grandfather patted my head approvingly. "We have a new 'baal token'," he said. That evening he taught me the different calls.

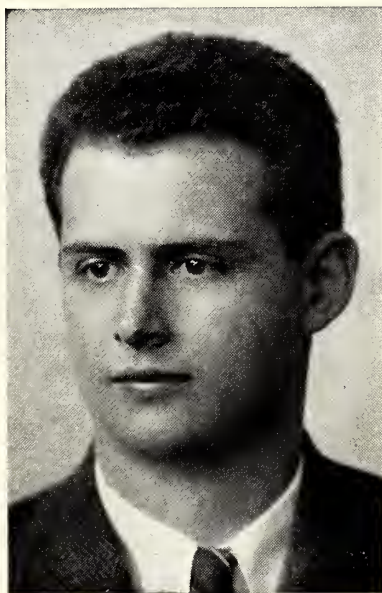
"Teki'ah, Teru'ah, Teki'ah, you repeat three time," he instructed. "First for the Kingdom of Israel, second for remembrance of the Lord, and third for the sake of the Shofar . . ."

I practiced daily. I was no longer afraid to take the shofar from its case. My grandfather was proud of me.

"Few boys of your age and size can manage so much as a whisper on the

shofar," he would say. He showed me off to his cronies. In shul, on Friday evening, the sexton would pinch my cheek and say "so you're the new maestro of the shofar."

I felt I was master of the ancient horn of Israel. My ambition, now, was to demonstrate my ability before the congregation on Rosh Hashonah.



WILLIAM B. SAPHIRE

I asked my grandfather if such a privilege were possible.

"You've read the laws already, so you're eligible," he said, "but Rosh Hashonah is no day to take chances. You might get nervous."

"I'll do it without a hitch," I promised.

"Perhaps then, it can be arranged," he said.

On Rosh Hashonah I was restless with excitement. I arrived in shul with the earliest worshippers. I felt I was one of the most important members of the congregation. In mid-morning, my grandfather came down from the altar, where he was praying, and told me:

"You are to blow the ten teki'oth after Adon Olam. They are very im-

(Please Turn to Page 31)

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THE BROWNSVILLE STORY

(Continued from Page 15)

to see him make good, but I, for one, can't see law as a profession nowadays . . . Now, George, the ballplayer . . . baseball is a tough game, kid. I know—I used to play Class A ball in the Southern Association with Knoxville back in '33 and '34. They keep you in the "sticks" to get more experience, and by the time you've got enough experience, you're too old to bend down to field a ball or run to first base. Take the advice of a friend, Georgie, forget your baseball and learn a trade."

"Learn a trade!" shouted George. "You're telling me to learn a trade and forget baseball. Why don't you take your own advice and learn a trade yourself? Why—you're a fine one to talk! I've never seen you do anything but hang around the candy store, talking about how you burned up the SA League." George was flushed by this time. Baseball was his biggest and most consuming love, since he first put on a fielder's glove, and for anyone to even suggest that he forget it was, to him, nothing less than sacrilegious.

"Take it easy, George," said "Sleepy" soothingly, trying to ease George's feelings. "Just because you see me hanging around here during the daytime is no sign that I don't do anything at night. I've been working as a baker at Berman's Bakery nights, since I quit playing ball, and I'm not trying to show off when I say I'm making forty bucks a week, and Mr. Berman told me that next week he's goin' to give me a five-buck raise. Look, Georgie, I know how you like baseball, 'cause I loved the game that way once, too. But I know what you're up against, and that's the reason I'm advisin' you to learn any trade—plumbing, fixing radios, carpentry, printing. You'll be better off in the long run."

★

That's how it was in the depression of 1936. WPA, breadlines, strikes, mass unemployment, chaos was all over the country, and people were asking themselves what's going to happen within the next few years. Would things always be like this—or would the Big Man in the White House find a solution to the problem? Things were bad for Sam, George and the others like them. They were growing up; they looked ahead to the future—

to a future of security, which meant good jobs, happy marriages, healthy and strong children. Eddie was wise, shrewd, clever. He claimed that he could get along no matter what the times were. As long as he had a deck of cards or a coupla bucks to lay down on a horse or baseball parlay, he had nothing to worry about. As for Lou, nobody had to worry about Lou. Wasn't he going to own the firm some day? "Sleepy" Sol didn't expect too much, his ambitious days were past. No glittering career as a world-famous lawyer beckoned to him; no more laurels on the ballfield did he aspire to. No, all "Sleepy" wanted was a job with Berman's Bakery, a chance to talk about baseball with the boys at the candy store, and plenty of sleep. Each one had his own individual dream and each one worked hard to achieve what to him was the Great American Dream.

★

The Secretary of War, Mr. Henry Stimson, his eyes blindfolded, stuck his right hand into the fishbowl and came up with card after card with a number on each one. Thus began the national trek from the cities, villages and farmhouses of millions of American men to the army camps, naval training stations, marine boot camps and merchant marine training schools. A year later, the Japs pulled a sneak play around our Pearl Harbor "end," and the Big Football Game officially started. The first one of the "gang" who entered the service was George Margolies, who in June, 1941, at the age of 23, donned the uniform of a soldier in the army and was sent down south to Fort Bragg, North Carolina, for basic training. George had played for two seasons—1937-38—with Clinton (Iowa) in the Three-I League and then faded completely out of professional baseball. During his last season, his timing and consequently his batting fell off considerably. The manager benched him for the remainder of the season, and his contract was never renewed. His heart was broken, and when a ballplayer's heart is broken, he'd better roam other pastures. After the end of the 1938 season, George took the first Civil Service examination that came along, passed it with

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What a Jewish G.I. Thinks About Aid To Europe's Needy

May 15, 1945

Dear Cantor:

You're going to find this a strange letter. I think, perhaps, you will not understand why I write such a letter—until after you have read it. I have written my parents a similar story. Now I write you—for a little different reason. You'll see what I mean some pages from here.

The Seventh Army has authorized us to write—has allowed us to say—that we're in Munich. I'm there now. Munich—Hitler's cradle-city. It's damaged and quiet. We're near Berchtesgaden, but I haven't been there. We're also near Valtin's Dachau—Jan Valtin of "Out of the Night." Remember? Dachau—an early mystery place of Nazism. But there remains no aura of mystery today. No, it's all clear—so very clear.

I met a Polish Jew the other day. He had been liberated from Dachau. He was twenty-four years old—and looked fifty. His face looked fifty—his body was about as healthy looking as a normal patient at Harrisburg, Pa. He had no teeth—but they hadn't fallen out. Hitler's S. S. were the dentists. He was just one of the lucky ones. There were other unfortunates.

I haven't seen Dachau—but all I say is true—I swear it on my own life. Disbelieve me—call me a liar—if you dare! There were found some fifty, fully-loaded boxcars—loaded with bodies. I saw a picture of one—it was overflowing. We buried—with bulldozers—some 4,000. They were from the railroad cars and from rooms in the camp where they were stacked like cordwood, covered with lime. We spoke to a Pole who had been forced to throw his parents into the incinerator. And how would you like to hear about these incinerators—it makes for nauseous reading. There was a plaque in front of each one saying something about "ashes to ashes" being better than "dust to dust." Some compensation for the victims, eh! And they were run in a very businesslike fashion. It was necessary to burn 250 bodies each day to keep the furnaces in good working order. How was the quota met? Easy. They always had at least 150 on a list. But the rest were gotten like this. These poor prisoners were divided into groups of sixteen. These sixteen slept on four shelves, approximately six by six, with six inches clearance between shelves. Any infraction by one of the sixteen resulted in the death of all of them. And infractions were easy. Under the S. S.—the trained beasts—the quota was always met. And how were they killed? No outright death for them—oh, no! They walked, or were pushed, through a door when they fell through a four by four hole in the floor to the cement floor some fifteen feet below. There a noose was thrown about their throats and they were hung on hooks on the wall to meet their God. If any still lived after a reason-

What a Jewish G.I. thinks about aiding the distressed Jews of Europe is graphically told in a letter from Jerry Himmelfarb, of Buffalo, N. Y., which appeared in the Buffalo Jewish Review. Jerry, serving with the U. S. Army in Germany, wrote to Rev. Harry H. Kaufman, Cantor of Temple Beth El, telling of what the J.D.C. is accomplishing in alleviating the desperate plight of our Jewish brethren in Europe. The letter in full follows.—THE EDITOR.

able length of time—a "man" with a heavy mallet crushed their skulls. The room—the hooks on the wall—accommodated fifteen. Then the furnaces. The heat generated was not wasted, by the way. It was piped to the S. S. barracks for warmth—the barracks where the S. S. troopers celebrated their 10,000th killing by drinking toasts from the scoured skulls of their victims. A lovely people—the Germans!

And don't let me forget to tell you about the wife of the Commandant of one of these camps—not Dachau, another one—there were plenty in Germany. She loved beautiful knick-knacks in her home. So any prisoner who bore tattooing on his or her body was stripped and taken before this woman for her O. K. Then death—next skinning, and curing the skin—and a new lampshade or bookcover adorned the lovely lady's home. What's wrong—don't you believe me? Take my word for it—you have to believe me—those who were tattooed can't tell you!

And that isn't all. We have some 5,000 people in hospitals here. We've lowered the death rate to seventy-five a day. And we have statistics to prove that of these seventy-five—some forty-five are Jews. And even though only 8,000 of the 38,000 prisoners of one camp were Jews—the deaths were some 40% or 50% Jewish. The chaplain told us the other day—after his return from services conducted over that common grave of 4,000—there were bound to be some Jews in it—we didn't know how many. Which brings me to the point of this letter.

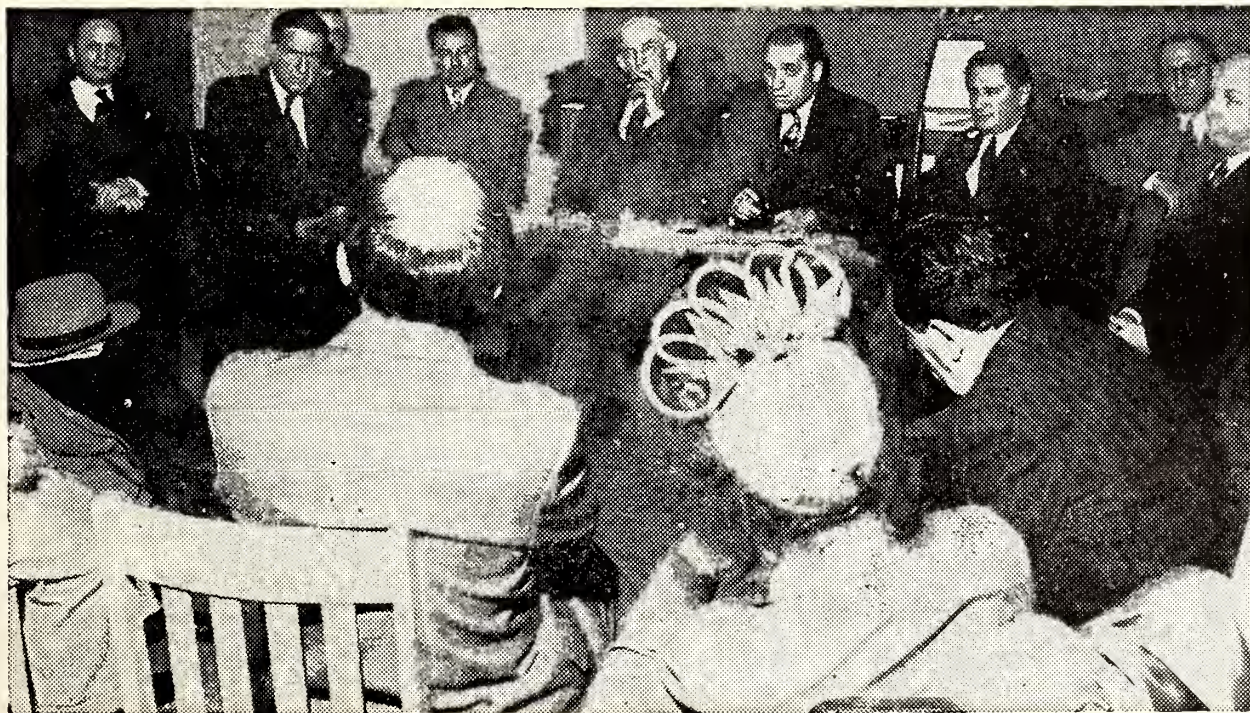
The chaplain told us about the American Joint Distribution Committee's borrowing \$10,000,000 on their name—and about setting a goal of \$46,000,000 for this year. He asked us to contribute what we could. And he asked us to write our families a letter. I did, but I write you, too, because you can reach more people. He didn't suggest a letter like this—I guess it was the farthest thing from his mind. I just decided that it was the best kind. Eloquent pleas are swell things—but

pictures are better. Maybe this wasn't a very pretty picture—I didn't want it to be. I tried to make it as disgusting, as revolting, as nauseous as possible without leaving the bounds of conventional decency—without distorting the truth. Believe me I have done neither. Every word is true. I swear that before God.

I know some of the people say, "that money goes into the pockets of the black-coated, pie-hatted men with beards." I thought so once, too—until I learned this. While the chaplain was reciting the services over that common grave I spoke of before, a convoy of Swiss Red Cross trucks came in. He spoke to the man in charge. The convoy was leaving some fifty tons of food, medicines, clothing, etc.—all loaded and paid for by the A. J. D. C.—black-coated men, indeed! The stuff comes here. Don't let anyone believe otherwise. It came here. You can supply more statistics on how many Jews live in Europe and on what remains for us to do—now that it is too late to save the many. That's not in my line. Neither is putting in a good old-fashioned touch in my line—but I'm doing it. Here it is. You've read it. You can see what I'm getting at. Cantor, I beg you—tell this to the well-fed, well-clothed members of your congregation. Read them

(Please Turn to Page 48)

Monsky Chairmans United Jewish Front at San Francisco



(Photo Courtesy B'nai B'rith News Service)

In daily sessions of representatives of the American Jewish Conference, the Jewish Agency for Palestine, the World Jewish Congress, the Board of Deputies of British Jews, the Canadian Jewish Congress, and the DAIA of Argentine Jewry, the program of action by the united Jewish organizations was mapped at the United Nations Conference in San Francisco. Shown here at one of these daily strategy and planning sessions are, left to right: Maurice Bisgyer, national secretary of B'nai B'rith, who was chief contact officer between the united Jewish groups and the United Nations delegations; Dr. Stephen S. Wise, representing the Jewish Agency; I. L. Kenin, executive director American Jewish Conference; Herman Shulman, American Jewish Conference; Louis Lipsky, chairman, executive committee, and co-chairman, Interim Committee, American Jewish Conference; Henry Monsky, consultant to the American delegation, co-chairman, Interim Committee, American Jewish Conference, and president of B'nai B'rith, who presided at the sessions of the united Jewish group, which he helped bring into being; Dr. Nahum Goldmann, World Jewish Congress; David Grossman, DAIA of Argentine, and Samuel Bronfman, president of the Canadian Jewish Congress.

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Universal Judgment Day

By RABBI ABRAHAM J. BICK

AT the very basis of all Jewish holidays is the human desire to create an atmosphere of sanctity within the vacuum of every day life. This is also true of the holidays of other people and religions. All social-national patterns of living require festive occasions and convocations. The holiday is a dyke to stem the mixed, frequently muddled stream of everyday life. Whatever explanations may be offered for the origin of religious feeling in man and in society, it is certain beyond doubt that this feeling has one object—to rise to new moral heights, to rise to sanctity.

Man refuses to make peace with his limitations. He seeks to break them and make contact with what is generally termed "immortality." He seeks compensation for his restrictions. Religion is, in one sense, the formulation of this striving for sanctity, and a successful compensation. The religious man provides a special sphere of time and space within his life for shedding the anxieties of daily living. Holidays are therefore not only days for rest and rejoicing, but also occasions for self-analysis, penitence and judgment.

In ancient times, Rosh Hashonah was an agricultural festival mainly. It gradually evolved into a universal Judgment day, fraught with the most solemn religious significance. The Talmud described Rosh Hashonah as a day of judgment when all creatures pass before God as the sheep before their shepherd. This universal-religious significance evolved during the epoch of Jewish exile in Babylon. Rosh Hashonah, mainly as a festival of gathering in the harvest, was no longer in conformity with the socio-economic pattern of Jewish life, which was no longer rustic. The holiday transmigrated into a pattern of religious humility, contemplation and solemnity. And this pattern was maintained through all diasporas, ghettos and wanderings of the Jewish people.

Suffering is relieved by hope, and there can be no real hope without faith. That is Jewry's philosophy, consistent with the modern psycho-

logical rule of compensation. Religious humility in the individual and people, the guilt-consciousness, gave birth to the attitude of reaching for self-betterment and a better world order.

The striving for a better world order was given expression in the content and the symbols of the Rosh Hashonah prayers. The "musaf" section of the Rosh Hashonah prayerbook contains supplications for the disappearance of evil "like smoke" and the extermination of "evil rule."

The most solemn ceremony of the Rosh Hashonah ritual is the blowing of the ram's horn. According to Jewish tradition, the shofar is a reminder of the replacement of Isaac by a ram. Long ago the shofar was in frequent use for all religious occasions, and the month would be sanctified by the blowing of the horn in the Temple at the beginning of each month.

The symbolism of the shofar has passed through many evolutions. The Egyptian Jewish philosopher, Philo the Alexandrian, regarded the shofar as a symbol of platonic harmony. To the Jews, the shofar is also symbolic of a peace pact, although the ram's horn has also been used to announce battle. Jewish tradition believes in a "shofar of Messiah," that God himself will blow the ram's horn to assemble his dispersed people. "Blow in a great horn for our freedom," is the concluding phrase of the shofar-section of the New Year prayers.

"And the great ram's horn will be blown on that day, and that outcasts and blundering will come and bow to God on the holy mountain of Zion."

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Summary of the World Zionist Convention

By DAVID FRISCH

ONE could not come away from the London conference without realizing more than ever the enormity of our national tragedy and the gravity of the task of rescue. The tales told publicly and privately by the delegates from Eastern Europe gave us a picture of the staggering blows we received. Time and again we were moved to tears by the accounts of the barbarous slaughter of our people and by the pitiable condition of the survivors, many of whom are shattered not only in body and spirit, but also in mind. We, of the countries where fate has been kind to us, had the opportunity to meet our brethren from Eastern Europe, to shake hands with them and assure them of our continued help.

The Conference, having been called chiefly to serve as a sounding board and to reach the ears of the Churchill government, was rendered almost superfluous politically by the unexpected results of the elections in Britain. There was no point in speaking to the Labor government, just come into power and strongly pledged to a pro-Zionist policy, in the same spirit as one would

speak to the Tory government which has been procrastinating its decision on Palestine for six years. However, the Executive failed to prepare a new program to meet the changed situation.

The Conference might have had some meaning had the present leaders of the Executive, who have been in office for ten years, laid their mandates on the table. An opportunity would have then been afforded the delegates to reshuffle the leadership, contributing to its vitality. But the incumbents, most of whom are there by default, pleaded various legalistic limitations and confined the functions of the Conference merely to the restatement of our aims, which was done by passing a few resolutions. The addition of new members to the Executive was left to the will and the choice of the Smaller Actions Committee.

The American delegation was solid in its support of Dr. Silver's stand that the very change in the British government necessitates the vigorous pressing of our demand for the speedy adoption of a clear and unwavering policy. official

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AMONG OUR CONTEMPORARIES

(Concluded from Page 16)

We all have dreamy moments when we imagine situations in reverse. While in that mood, the writer called to mind an apt anecdote with which Dr. Gotthard Deutsch, the renowned Professor of History of the Hebrew Union College, used to regale his classes. The story runs something like this: Two Jewish merchants who had prospered were being driven in a swanky carriage through one of the side streets of a European city not unknown for its anti-Semitic outbursts. A gang of ragged hoodlums saw the prosperous men of business at ease and began to pelt them with stones and with uncomplimentary epithets.

Of course, the two were disturbed, but one of them who seemed to be something of a philosopher said consolingly to his companion, "Well, Abele, you just wait. Here in this world they throw stones while we ride in carriages. In the Olom Habbo (future world) things will be different. They'll ride in the carriages and we'll throw the stones."—*The Jewish Ledger*.

Where Jews Are Still Discriminated Against

At a recent press conference in New York, Mr. David Ben-Gurion, chairman of the executive committee of the Jewish Agency, stated that "now that Hitler's Nuremberg laws have disappeared, Palestine by the terms of the White Paper is the only place in the civilized world where the law of the country discriminates against Jews as Jews."

Mr. Ben-Gurion's trenchant remark touches the core of the problem; the cruel and inhuman anomaly which bars Jews—and Jews only—from the one place on earth where they belong by inalienable right. Arabs, Turks, Armenians, Englishmen, Italians, Ethiopians—and persons of what nationalities not?—are free to settle in the Jewish Homeland, but Jews are barred from it by the restrictions of the White Paper of 1939!

We know of no better argument militating against the White Paper policy than the fact that under its terms all can be admitted into the Jewish Homeland, except Jews!—*The Jewish Spectator*.

Statelessness is not a virtue. It is the more terrible evil of collective self-renunciation. It is an evil largely self-chosen and self-inflicted by those whose self-contempt makes them the most slavish of ghettoites, though they live amidst outward abundance,—homeless ones without a redeeming nostalgia, save for gypsyism plus possessions. There is another way, the way of national Jewish self-redemption. A world that would fail to facilitate it could neither be a world of security nor yet of freedom and justice.—*Opinion*.

Greetings from
THE GOVERNOR OF SOUTH
CAROLINA

In a special message to The American Jewish Times, Gov. Ransome J. Williams of South Carolina sends this New Year message:

"On the occasion of the High Holy Days, I wish to express to the Jewish people of our state, my appreciation for the fine service they have rendered our state during this great war. They have contributed largely toward our war, both in the European and Pacific theatres. I feel sure that the Jewish people of my state will continue their high type of service, and I wish for them continued success and good will.

"Ransome J. Williams,
"Governor."

SAIL FROM GREECE

Athens.—A ship carrying 239 persons to Palestine left Greece on August 14, according to the J.D.C. representative who arranged the passage. Included in the passenger list were 200 Greek Jews and 39 stateless persons. There were 77 Greek orphans under 13 and 97 under 17 years of age. The J.D.C. is paying their passage at an approximate cost of \$44.50 per person.

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Rosh Hashonah Greetings From Abroad

Men and Women in the Services Send Holiday Wishes

Serving with the armed forces and as American Red Cross representatives in every theater of operations are many men and women of Jewish faith. The privilege of conveying New Year greetings to all the folks back home from men and women stationed in China, in India, and in the Mediterranean area has fallen to the American Red Cross.



Alfred M. Zisser

Alfred M. Zisser, 19 Arlington Place, Buffalo, N. Y., stationed in China as an assistant field supervisor of the American Red Cross, has been overseas for three years. Mr. Zisser sends the following greetings to those of his faith at home:

"I am happy to extend my sincere greetings and well wishes on this holiday season. These greetings are all the more intensified by present circumstances. They reflect the feelings of the hundreds of Jewish servicemen with whom I have the privilege of contact. For them, as for myself, I reiterate all friendly salutations."



Sgt. Yonny Sechter

Sgt. Yonny Sechter, daughter of Mr. and Mrs. William Sechter, 16 Swan Avenue, Norwich, Conn., has been attached to the Typhus Commission in the Middle East for 20 months. Sergeant Sechter sends the following greetings to her family and

friends back home in the United States: "I bring you holiday greetings from Egypt for the second Rosh Hashonah season. On this occasion I am thankful for the cessation of hostilities this New Year's season, and may we all be reunited with our families by the time our next holiday comes.

"As a soldier in the Women's Army Corps, I have reason to feel proud of its contribution to the winning of this war. And the many women of my faith who serve and have served in every theater of war join together in prayer that peace may now reign in the world."



Cpl. Leon Cohen

Cpl. Leon Cohen, 416 Ft. Washington Avenue, New York City, is spending his second Rosh Hashonah in Palestine this year. In Africa for 80 months as a cryptographer for the African Middle East Theater Headquarters in Cairo, Cpl. Cohen sends New Year's greetings for himself and other Jewish soldiers in his theater:

"Best wishes to all our friends and families, and we hope to spend the next Rosh Hashonah right back home."

Above photo was taken on grounds of the American Red Cross club in Cairo.



Pfc. Phillip Wasserman

Pfc. Phillip Wasserman, son of Mrs. J. Wasserman, 658 Montgomery Street, Brooklyn, N. Y., is stationed with the Entertainment Production Unit, Army Special Services, in Calcutta, India. He sends the following greetings to his relatives and friends:

"This year as never before, Jews of all nations look forward to the time when the yoke of oppression will be fully and finally lifted. The light of a new day dawns over the civilized world, and Jews of all nations stand side by side ready for the rebuilding of a new and better brotherhood.

"For the coming year, may God in His infinite wisdom watch over all of us—these of us in the uniform so far from home, and those at home who can only sit and wait . . . and put their trust in the Almighty."



S/Sgt. Annie Fleishman

Staff Sgt. Annie Fleishman, of 3333 Wilson Ave., Bronx, New York, overseas for eight months, is stationed near Calcutta, India. Sgt. Fleishman sends us the following Rosh Hashonah greetings for all those of her faith here at home:

"This is the first of our holidays that I will be spending away from home. Here in India, I will be on the other side of the globe, but we will have services and prayer and feel that all over the world there will be rejoicing and hope for more fruitful years and happiness. I hope by next year I will be home with all the familiar faces I miss so much and have services in my own synagogue."

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The Post-War Future of Our Jewish War Veterans

By ARCHIE H. GREENBERG

National Commander, Jewish War Veterans

RECOGNIZING that there is a major problem of adjustment that lies ahead for the 600,000 Jewish servicemen on their return to civilian life, the editor of one of our Anglo-Jewish newspapers has asked me to discuss the post-war outlook for our returning servicemen. It is a subject of infinite proportions, one that can-

but there are limitations on how great a load one half of the country can assume to help support the other half, the veterans and their families.

But this is a problem that confronts all America, as well as the veterans. Somewhere between the unbounded conscience of a grateful country and the

(Please Turn to Page 42)

J. W. V. Commander Honors War Dead



Archie H. Greenberg, National Commander of the Jewish War Veterans, places wreath on tomb of Unknown Soldier in Armistice Day observance in behalf of 250,000 Jewish veterans of first World War and more than half a million Jewish men now in service.

not be definitively answered. But one thought immediately comes to mind: the Jewish veteran will be faced with a dual set of problems, the problems common to all returned veterans, and the particular problems that will confront him as a Jewish veteran.

Although the G.I. Bill of Rights is not the cure-all panacea that it has been press-agented to be, it can safely be assumed that like it, future veterans' legislation will be well intentioned, liberal and generally helpful. The mere fact that there will be fifteen million veterans, with their families, more than half the voting strength of the United States, is surety enough that the politicians of the future will be very conscious of the veteran and his problems. In the very size of this enormous veterans group—by far the largest in the history of the United States—there is, however, also a weakness. The grateful country of 130,000,000 could afford the luxury of continued preferential treatment and financial aid for a million or so veterans,

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V-E Day in the Valley

A Letter From Palestine

By DOROTHY KAHN BAR-ADON

IT was about four o'clock in the afternoon when the news came through. The dinner gongs in the tens of settlements in the Jezreel, Beth Shan and Jordan Valleys dingled out the long-awaited announcement—Victory in Europe. Crowds of workers poured out of the kitchen, the sewing room, the barn, the fowl-runs. Those in nearby fields rattled their wagons home at breakneck speed. There was all-round handshaking in the courtyard. The children went wild, shouting, "The Nazis are finished and the Jewish Brigade will come home tomorrow." The dogs leaped joyously at the children's heels, as though they were aware that a new day of peace may have dawned for a weary world. Then, fatigued horses—for they are working overtime during this harvest season—were hitched to a wagon and driven to the nearest village to bring home wine and sweets. The cooks dashed back to the kitchen—only a few hours left to concoct some added delicacy which could convert an everyday meal into a "Victory Supper."

It would be exaggeration to say that these settlements went wild with joy. Wounds are too deep, too fresh, and too frightful. With the exception of a few fortunate Americans and English settlers in En Hashofet and Kfar Blum, practically every member of these communal settlements has close, personal ties with the ghettos and concentration camps. As the gong tolled, I saw one Polish woman burst into tears, crying out, "Victory? I haven't a soul left in the world." It was under the weight of these memories that many members of the settlements retired to their rooms during the Victory celebrations. The nearest anyone came to "wild joy" was when they heard over the radio that Americans in New York were "tearing telephone books to shred"—shrugged their shoulders and commented, "What an odd people."

However, there was dancing of the hora and drinking of toasts in the evening. Settlements such as Alonim (one of the first settlements of Youth Aliyah trainees, founded on Jewish National Fund land) which has 40 members in the Jewish Brigade, carried on until dawn. In older settlements such as Merhavia, it was the youth who took the lead. Here there are youth from Yugoslavia whose parents may be living and who are anticipating reunions. There are also youth from

Poland and Roumania who have lost their entire families. For them, this day meant the realization of their long and bitter dream of revenge.

It also meant stock-taking. A year ago they had been war refugees, sick in spirit and body. Today they are on the road to becoming farmers and they have taken root in a patch of land which they term, "Shelanu" (Ours). In the settlement school of Beth Alpha—in Geva—in its larger neighbour, En Harod—in every settlement of the valleys, there were hundreds of youths from tens of countries who danced the hora on Victory Day, aware that despite all that the war had robbed them of—it had given them the precious word, "shelanu,"—soil, home, future, for themselves and their people.

There was a touching scene in Dagan B when French refugees who have been in Palestine only a few months, told in broken Hebrew what this day meant to them. All their sufferings and wanderings, they said, had not been in vain, since they were privileged to greet Victory Day here, on the bank of Lake Galilee. In the neighboring settlement of Dagan A (mother of the communal settlements) the majority of the founder families have sons or daughters in the Jewish Brigade; in fact, practically none of the children born in Dagan A, of recruiting age, are at home. Here, the scene was enlivened by a group of vivacious Italian refugees, who having arrived only a few weeks ago, gathered to rejoice in their native Italian.

The most spectacular celebration was held in the settlement school of Mishmar Haemek. The student body (consisting of children from various settlements, from towns, and refugees) gathered at dusk in the grounds, together with the members of Mishmar Haemek. In the center of the grounds was a mammoth swastika, widely fenced in. Following a colorful drill, a match was set to the tar fence. The flames spread in serpentine fashion until, amid wild applause, the swastika went up in smoke. Then, gathered around this deeply significant bonfire, the students held a moving peace ceremony.

In En Geb, the fishing village on the eastern shore of the Lake of Galilee, the victory celebrations came as a continuation of Maritime Day celebrations which had only concluded the

(Please Turn to Page 60)

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Speaking for the Young Jew

Post V-J Day Thoughts

By JOSEPH HAERTZ

We are happy to welcome into the writing fraternity a new columnist, Joseph Haertz. In fact, we are welcoming two new writers, because Joseph Haertz is the pseudonym of two young college students, active in Jewish youth organizations, who know whereof they speak when they speak of Jewish youth. "Speaking for the Young Jew," a column of views and news about Jewish youth, will be a frequent feature.—THE EDITOR.

THE only truly internationally-minded people in the world today are the Youth. And the truly internationally-minded among Jews today, are young Jews.

The ubiquitous presence of more than a half-million young Jewish men and women in the American armed forces, in every spot on this globe, has infused them with the true and accurate perspective of the world as it is today.

The sordid residue of years of physical pain and mental affliction, the legacy of a score of years of international blunders, appeasement, distrust and antagonism, has pulled them out of their adolescent complacency and has instilled in them a sense of sober maturity. Buchenwalds and Dachaus have brought them face to face with the Jewish problem in all its hideousness. And those among them patrolling the continent today, grimly watch the European nations settling down in their habitats, rebuilding them, fitting strife-worn edges into civil, political, social and economic lacunae, i.e., *returning* to normalcy; but the Jews are still the scapegoats, the sufferers, the dispossessed.

That is why they will never permit themselves the Pyrrhic and egocentric luxury of isolationism and alienation

from Jews the world over. The common fate which was shared equally by Jews of such varied origins, of such diversified surroundings, of so many countries, bears horrible and eloquent testimony to the verity that "One World" applies with equal validity to the Jewish people. Jewish youth has become internationally-minded.

Here is the nub of the matter: now that all other peoples can settle back, it is for Jewish youth in America to draw its second wind, and spark the combat for Jewish interests the world over.

It would indeed be short-sighted, however, were we to rest snugly in our impression that the terrific emotional experiences which our young people have undergone would provide sufficient momentum for active and enduring participation in Jewish life. Not only shortsighted but distinctly unfair. For are not these young Jewish people as physically fatigued, as spiritually spent, as tired and weary of tense, keyed-up existence as is all other youth? They believe in One (Please Turn to Page 54)

*Named Assistant National
Director of B'nai B'rith
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Robert Shostek, former chief of the coding section of the National Roster of Scientific and Specialized Personnel of the War Manpower Commission, who has been appointed assistant national director of the B'nai B'rith Vocational Service Bureau.

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Henry Monsky Greets V-J Day

The following is the text of the V-J Day statement issued by Henry Monsky, of Omaha, Nebraska, national president of B'nai B'rith, the nation's oldest and largest Jewish Service organization:

"Victory has been won, but the United Nations which paid for this triumph in blood and suffering dare not relax until the peace has been won, too. All the moral and political forces mobilized for war must be kept intact to make

certain that the war was not fought in vain.

"The victorious United Nations must now demonstrate that they can work and sacrifice for peace and reconstruction in the same full measure that they gave unstintingly of their blood and treasure to bring about this triumph of arms.

"Ahead of us lie far-reaching tasks of reconversion at home and of reconstruction and rehabilitation abroad that will require the same genius and determination and unity of purpose manifested during the years of war. The united front of the United Nations will be tested in the years of peace as it was never tested in the crucible of war. We must now demonstrate that the ideals for which we fought the war are real and purposeful and that they are the goal of the post-war world.

"The American Jewry, which mobilized all its resources and manpower in the years of war and made a proud contribution to victory, has the additional post-war responsibility of helping restore the shattered Jewish communities of Europe. It must help them back to health and vitality. It must give them a chance for normal living and hope for the future."

**Greetings From
SENATOR ROBERT F. WAGNER
of New York**

I am happy to extend my warmest greetings and best wishes to the millions of patriotic Americans of the Jewish faith on the occasion of their New Year's religious observance.

The past year has brought complete victory to the United Nations over the enemies of freedom and justice. To the achievement of our triumph, American men and women of the Jewish faith have contributed their full share. With the ratification by the United States Senate of the United Nation Charter, the passage of the Bretton Woods Agreements and other measures for international cooperation we can look forward hopefully to the realization of the hope for a lasting peace which was so beautifully expressed by the prophet Isaiah more than 20 centuries ago.

During the years of war, the Jewish people underwent horrible suffering at the hands of the Nazis and their satellites. Justice demands that everything possible be done to succor the surviving Jews of Europe and to throw open the gates of Palestine for all those who wish to rebuild their shattered lives in the homeland of the Jewish people.

Unity and mutual understandings among all faiths will help build a new world of freedom and justice. All Americans are dedicated to this task and Americans of every race and faith join in the prayer that the coming year may usher in the establishment of free institutions and religious liberties everywhere in the world.

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Rabbi Aaron Gorbaty, of Lafayette, Ind., has been named to succeed Rabbi Wolfe Mann in the Congregational House of Jacob here.



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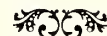
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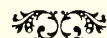
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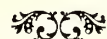
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BOOKS—A CULTURAL BAROMETER

(Continued from Page 10)

justment was carried through with no harm to their Jewishness. Thus Spanish Jews emerged, after several centuries of life in Spain, as different from German Jews as the latter differed from Italian Jews and as all three differed from the Babylonian Jews before them and the Polish Jews after them. Each group possessed a distinct character; it even had its own attitude toward Jewish cultural values, based upon the civilization the best features of which it had made its own. Yet each group was unquestionably and loyally Jewish, and none denied any part of that which was essential to the survival and application of the Jewish point of view. Their very unity showed the infinite varieties of which Jewish life is capable.

What gave these Jews that almost inexplicable power of discernment which enabled them to become part of their environment and yet retain their Jewishness intact? The answer to this, the true miracle of Jewish survival, was the literature which fed their minds and their spirit, those basic books of Judaism and the interpretations of them which each community made, sometimes consciously and sometimes unconsciously, in accordance with its needs and its environment. Given this foundation, there was never any real danger that their environment would swallow them. They could make their adjustments with the complete assurance of survival, of ability to contribute to the strength of Jewish life as a whole and of the civilization of their surroundings.

The same process of adjustment has been going on in the United States from the moment the first Jew set foot on American soil. It has been as slow and undramatic here as anywhere else. It has followed along three lines which to some extent have been applied simultaneously. Each represents an attitude of a portion of the Jewish population, and all three are essential. They may be summed up by the terms transference, translation, and interpretation.

In the early years of the Jewish community in America, down to about a hundred years ago, the Jews viewed their cultural needs as mere transference of spiritual values from across the sea. This was, as a matter of fact, the only thing they could do, for not only was this an essential first step, but America in general was not yet conscious of a distinctive culture. I also looked to Europe for cultural guidance until the 19th century was well on its way. The member of a cultural minority, especially one possessing an ancient and proud tradition, could hardly be expected to seek consciously for an adjustment to a culture as yet unrecognized by its own formulators. Everything therefore was imported, books as well as rabbis and teachers. In fact, even the language which was brought with them was treated as a sacred part of the heritage. Quite apart from Hebrew, which is an entirely different case, the Sephardim long continued to use Portuguese, just as the German settler subsequently held on to his language and the East European to the Yiddish with which he

connected many human values dear to his heart.

Obviously the situation soon became an impossible one. As later generations became rooted in the American environment, something other than a simple transference of culture was needed. It was then that the first attempt was made to found a publication society. Its organizer, Isaac Leiser, Minister of the Mikveh Israel congregation in Philadelphia, was quite aware of the problem which faced the Jews of the United States, but he saw it in terms of translation. He translated the Bible, the prayer book, and a number

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Solving the Problem of Anti-Semitism Needs Fact-Finding

By DR. SAMUEL NEWMAN

THIS is not primarily a disquisition on the cause of anti-Semitism but a critique of the methods applied to its study. Since anti-Semitism pertains to society as an organism or as a group of interrelated interdependent persons its study properly belongs to the social sciences. "The work of science is to substitute facts for appearances and demonstrations for impressions." (John Ruskin.) Science elicits facts and demonstrations in accordance with a rigid technique and method which allow of no moods, of no subjective or extraneous influences. When scientific pursuit is fruitful the facts and demonstrations it reveals belong to the category of truth. Truth is not something that is conceived a priori but is the end and the reward of a toilsome path leading through a dark maze of trial and error. The fruits of research are not always pleasant. "Truth is the aim of research, no matter how sharply this truth may conflict with our social, ethical and political conditions." (Theodore Billroth.)

Men nurtured in the lap of exact science, such as physics, chemistry or mathematics, will grant social science only grudgingly a status of parity with physical science. Yet, the totality of human life is not covered by the physical sciences alone. Important aspects of life must be relegated to the social sciences; but in order to gain the ear and confidence of a critical public social science must develop rigid techniques for the elucidation of facts and phenomena which rightly belong within its sphere.

Anti-Semitism is an important social problem and puzzling phenomenon. Frequently it has been interpreted by Jewish writers largely in terms of the relations of Jews and Christians. But the book of Esther is sufficient evidence that it antedated the Christian era. Whatever the cause, the historic fact seems to be that, wherever the Jews have existed in considerable numbers, anti-Semitism has arisen, sooner or later. The "Jewish problem" existed for the Pharaohs in Egypt, for Ahasuerus in Persia, for Nebuchadnezzar in Babylon, for Antiochus Epiphanes and his Seleucid successors in Asia Minor, for successive Roman emperors before Christianity became the State religion of Rome, for Mohammed and his fol-

lowers, and for the whole Western world throughout its recorded history.

Anti-Semitism is an important economic factor in Jewish community life. Millions are devoted annually in combatting it. The 1945 Joint Defense Appeal asks for four million dollars. The budget of the National Conference of Christians and Jews grew from forty thousand to two and a half million



DR. SAMUEL NEWMAN

dollars. The American Jewish Congress asks for this year the sum of two and one-half million dollars, a considerable portion of which is to be spent to combat anti-Semitism. Into the treasuries of the many non-Jewish organizations engaged in combatting subversive activities untold millions flow from Jewish contributors. Under such enphionous names as good-will meetings, round-table discussions, and institutes on Judaism millions are spent by local Jewish communities in the fight against anti-Semitism. The enormity of the sums expended locally may be gauged from the fact that within a few months a tiny Jewish community spent fifty dollars in the mailing of a single item. MEMORANDUM ON ANTI-SEMITISM, by Philip Wylie; one hundred dollars in defraying the expenses of an address by a Christian clergyman; several hundred dollars for an Institute

(Please Turn to Page 60)

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STATEMENT ON V-J DAYBy Archie H. Greenberg, National
Commander, Jewish War
Veterans of U. S.

The most horrible war in the history of the world has come to an end shortly after the first use of the most devastating weapon in the annals of warfare. It is, of course, unfair to the millions of men in the armed services to say that the atomic bomb won the war; but it is nevertheless true that the destructive powers of the new weapon hastened the end of the war and saved the lives of an untold number of men of the United States.

As we thank God for the victory of the forces of democracy, it is appropriate that we think of the future as well as the past. While we must never forget the sacrifices of these men who gave their lives in World War II, it is nevertheless true that we can best honor them by thinking in terms of the future, in creating a world without war.

Paradoxically, the atomic bomb—mankind's most deadly weapon—may yet prove to be a weapon of peace. Its almost incredible powers of destruction may result in convincing man that war is nothing short of race suicide, and that with such weapons in the offing the world must make a more determined effort than ever before to achieve an international organization for peace. The United Nations Charter of San Francisco is a start in this direction. It must be strengthened so that our children, our children's children and untold generations of the future will be spared the horrors of a third World War. In so doing, we will give substance to the ideals for which millions of young men gave their lives in the victorious United Nations' fight against Axis totalitarianism.

GREENSBORO, N. C.**Kaplan-Spizel**

Miss Sheila M. Kaplan, daughter of Mr. and Mrs. J. H. Kaplan, became the bride of Pfc. Edgar S. Spizel, son of S. David Spizel, of Cleveland, Ohio. The ceremony was performed by Rabbi Applebaum, of Miami Beach, Fla., at whose home the wedding took place. The bride was given in marriage by her father, and had no other attendants. The groom had as best man, Lt. Robert Kott, of Miami Beach. Following the ceremony, Mr. and Mrs. Kaplan entertained the bridal party at a luncheon at the Versailles Hotel in Miami Beach.

Mrs. Spizel, only daughter of the Kaplans, attended Woman's College, Greensboro, and Meredith College, Raleigh, N. C. Pfc. Spizel, a native of Cleveland, served for a year and a half with the Army in Trinidad and Cuba. He is currently at the Nautilus Hospital at Miami Beach, pending either reassignment or discharge from the Army. The couple hope to make their future home in Cleveland, where Pfc. Spizel is connected with his father in business.

RESTORED IN VIENNA

The first general Zionist meeting since the Anschluss was held August 22. Approximately fifty persons attended and voted to reconstitute the Vienna Zionist Organization. An administrative committee of 12 was chosen.

FITZGERALD, S. C.Evelyn Kruger Bride of
Ralph N. Edwards

Miss Evelyn Kruger became the bride of Ralph N. Edwards at the Jewish Synagogue in Fitzgerald, Ga., on Sunday afternoon, August 12, 1945. The marriage vows were spoken before Rabbi Elijah Stampfer, assisted by Mr. P. D. Levine, uncle of the bride.

The bride was attended by Mrs. Julius Blumberg, Dillon, S. C., as matron of honor, Miss Elaine Miller of Cordele, as maid of honor, and Miss Vivian Sugarman of Birmingham as bridesmaid.

S/Sgt. Reuben Kruger, brother of the bride, and Joe Edwards, brother of the groom, were ushers, and Mr. Sol Singer was master of ceremonies and head usher.

Among those attending the ceremony were Mr. and Mrs. Julius Blumberg and daughter; Miss Rose; Max Richman, of Dillon, S. C.; Leon Kornblut and Moses Kornblut of Latta, S. C.; Joe Edwards, Durham, N. C.; Albert E. Edwards of Philadelphia, Penna., brothers of the groom; and Mr. and Mrs. M. S. Lumiansky and daughter, Mrs. C. Schneider, of Darlington, S. C.

Mrs. Edwards is the daughter of Mr. and Mrs. Abe Kruger, of Fitzgerald, Ga. Mr. Edwards is the son of Mr. George V. Edwards and the late Mrs. Edwards of Greensboro, N. C.

CHARLESTON, S. C.

Mr. and Mrs. Jack Rephan announce the Bar Mitzvah of their son, Nathan, on Saturday morning, September 15, 1945, at B'rith Shalom Synagogue, in Charleston, S. C.

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Baptism

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—National Council Protestant Episcopal Churches

NOT many Protestant children can remember when they first went to church. In most denominations their parents take them to be baptized by the minister before they are a year old.

The baptism is part of the regular church service on the special Sunday that is set aside for it. At an appointed time the minister waits beside the baptismal font and one of the officers of the church leads the parents in. The father carries the baby, and both parents stand before the minister who asks them to promise to teach their child to love God and to train him to

live in the way that Jesus taught.

Sometimes the minister takes the baby in his arms, as Jesus took little children to bless them. Then he dips his fingers into the water and lays his hand on the child's head, and calls him by name as he speaks the same baptismal words the Catholics use: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost."

Often several babies are baptized at the same time.

Some Protestant churches do not think it is right to baptize a child until he is old enough to know what it means. Baptism is a symbol of purity,

of washing away of sin. What can a little child know of this? So they wait until the child is twelve or older and understands what it means to accept the Christian faith. Most churches that have this idea also think the right way of baptize is to immerse the person entirely under water. So they have baptistries, small pools, built into their churches, or they go to some stream for the ceremony. For them immersion symbolizes that the sinful or selfish person has died to sin, is buried under the water and is raised up a new person, dedicated to the new way of life which Jesus taught.

JUNIOR SOUNDS THE SHOFAR

(Concluded from Page 17)

portant for they close the morning services and everybody looks forward to them."

After Musaf I went up to the platform. I stood by as my grandfather repeated the thirty teki'oth. Then Adon Olam was over. I was handed the shofar. I wiped my lips dry. I could hear the congregation rustle with expectancy. The shul was packed. My school friends and women and girls who had taken an intermission out of doors, crowded the entrances. Then I noticed the shofar they gave me was not my grandfather's. It had no gold work. It was a plain ram's horn. The Makri chanted "Teki'ah."

I blew but no sound came. I blew again but only air hissed through my fingers. I inhaled deeply and blew a third time. My ears got stuffy and my eyes watered. Somebody took the shofar from me. I was escorted from the platform. I was red in the face and on the verge of tears.

"You see," my grandfather explained later, "all shofarim are not alike. There are some horns which even the most skillful can't blow."

The humiliation of that day wore off. My friends didn't shun me. I was still admitted to the shul to daven. But I resolved never to blow the shofar again.

I kept my resolution for years. Then, one day, I went to Rosh Hashonah services at the post chapel, on Zamboanga, in the Philippine Islands. The chapel was a bamboo hut. It was packed with Jewish soldiers from three battalions, and with plenty of Gentile boys who came to watch.

The chaplain, who was flown in from Manila, brought a shofar with him. Before services he asked if any of us knew the calls. There were plenty present who could have blown the shofar, but I popped out of my seat first.

The shofar he gave me was narrow

and curved like a wriggling snake. I had never seen one like it before.

"It's very old," the chaplain told me. "I borrowed it from a Sephardic synagogue in Manila."

A staff sergeant, with a talith wrapped around him, acted as Makri. I chanted "She Heheyannu" and the congregation answered "Amen." There were about three hundred eyes on me; not only Jewish boys, but Catholics, Protestants, Filipinos and Chinese, staring in wrapt attention.

I suffered stage fright as I recalled the last time I tried to blow a shofar in shul.

"Please Lord," I prayed to myself, "let there be a noise this time."

"Teki'ah . . ." the sergeant chanted.

I blew hard. A long low note issued from the snake-like horn and drifted out over the jungle.

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Hebrew Arts Take Their Measure by Our Time

By DOV VARDI

Dov Vardi, author of the letters on arts and literature in Palestine, tells of the painful soul-searching of Palestine's artists who wonder whether they have fully served their people in its gravest need. Similar soul-searching, but with less intensity and affecting smaller numbers, has been discernible among English-writing Jews in the United States and Britain, among Polish-writing Jews.—THE EDITOR.

NOW more than ever since the war, we here are prompted to ask ourselves: did our writers, our theater, give adequate expression to the unprecedented Jewish tragedy of this war?

We ask, knowing our limitations. To cover the Jewish fate in this war is not merely a matter for so-called "war-literature" or something that transcends even the assembly line of the war-effort. It demands something that transcends even the most brilliant and vehement expose of the deeds of the arch-criminals of humanity. The Jewish tragedy in the light of two milleniums of Jewish history in the Diaspora calls for vaster and profounder expression. Do we not need a Jeremiah?

Here we are a small community. Our creative writers are few. The tradition of our theater and arts is young, still struggling toward maturity. Furthermore, we had practically none of our writers "over there." There was no government to mobilize them and send them to the Diaspora-front. The few writers we do have in the forces have hardly seen service in Europe. On the other hand we recognize, too, that the actuality and intensity of events cannot be speedily transfused into the bloodstream of literature. A period of absorption must intervene. The greatest "war-novel" of all times—perhaps the greatest of all—Tolstoy's "War and Peace," took form half a century after Napoleon had retired from the map of Europe.

Yet knowing all this, we still concede to the deep human and Jewish need which makes for impatience. We demand an immediate literary and artistic expression for the storm and calamity of our present experience. The bitterness, anger, disappointment, bereavement, and all the submerged sentiments aroused by our loss, cry for release. Just as no conscious Jew can feel at peace so long as the remnants of Israel, the broken survivors of Bergen-Belsen and Maidanek still float like the shadows of death across the European shambles, so there can be no rest in the hearts of our writers, artists and public leaders as long as they have not yet "drunk the cup of bitterness unto the dregs."

Of all the fields of literature and art, the pulse of events has been felt most directly and most keenly in the poetry of our period. Beside the reason that the poet is the more swiftly sensitive in his vehicle of expression, there is the

fact that the poets are the most active and expressive sector of our literature.

I recall the argument that was rife in literary circles at the beginning of the war on "actuality" and whether "we can still sing of spring in a world wallowing in blood." No one imagined or foresaw then, the extent of our calamity. The poetess Leah Goldberg who wrote in those days:

"Will they come once again, kind days
with their mercy.
When you walk in the field as the
innocent walks—

All again may be simple, alive for your
senses,

And again you may love, once again."

maintained that whatever was true and human was more deeply so in the face of destruction and should be more strongly expressed. Yet our poets have had to express actuality even if it meant the inevitable sacrifice of quality. The alternative was to be silent altogether. Did not poet Jacob Fichman assert in one of his sonnets:

"Ever so many days I meant to hide
My songs from them, and seal within
my hoard
The beauty of a world I left—
Until I saw their strained and shrunken
eyes

Please Turn to Page 52)

Honnet 1867

—Jewelers—



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The War Veteran Returns

By S. ZAHARI

AT a superficial glance they might have been any soldiers on the move. Travel-stained and weary, with their kit-bags, coats and blankets, they stood on the railway platform a little razed at first. Then you could see that this look was due as much to pent-up joy and excitement as fatigue. And then, too, you noticed that beneath their sunburn their faces were pale and deep-lined. They were Palestine's first liberated prisoners-of-war just back from Germany.

Heads B'nai B'rith Americanism Department



A. B. Kapplin, veteran newspaperman and Duluth (Minn.) civic leader, who has been appointed national director of B'nai B'rith's Americanism Department. Mr. Kapplin is now head of the veterans relations program of the Anti-Defamation League, a post which he will retain.

It was on the 29th of April, 1941, that the British Brigadier who commanded them in Greece, informed them that there was no hope of their getting away, as others had done, in short—that they were prisoners-of-war. Someone asked them now how it felt to be home again. One of them laughed, "Do you really expect us?" he said "to find the right words for the answer? This is the day that has kept us going for years, and the day which, in the last few months in Germany, we feared we would not live to see."

Wherever they went through the land their journey was a triumphal progress. At Rehovoth the population of almost the whole town and of the nearby settlements had turned out to greet them as their train steamed into the station; the schoolchildren bearing flowers, flags and banners. In Tel-Aviv, Jerusalem, Haifa and Petah Tikvah there were formal welcome ceremonies. But the deepest welcome naturally awaited them in the reunion of their families.

Their homes are in all parts of Palestine, in every town and very many of the settlements. From the Metzudoth Ussishkin in the far north to Kfar Warburg in the south, scores of village homes were made deliriously happy by reunions with fathers, husbands or brothers who had been prisoners-of-war for over four years.

And there were some villages, kvut-zot and kibbutzim, where the whole settlement was "the family." As, for instance, at Ein Hashofet the American settlement on JNF land in the hills of Ephraim. Their returned soldier was Yeheskiel Neuman. He reached home at ten that night; from 10 until 2 a.m. the whole kibbutz celebrated. At 2 they sent him protesting, to bed, only because they knew how weary he must be. But the next day the informal reunion "celebration" started all over again.

For the children, of course, it was also a great day. They bombarded him with questions: "Will my abba be home now from the war, and Abiram's abba, and the other haverim?" "Is it true that Hitler's dead?" "Will the Jews of the Golah now be able to come here?" Yeheskiel talked and talked; his comrades could not hear enough. They were torn by distress at much of what he told. And they were also moved. Especially moved when he started to speak that first evening and three times began "When I saw the lights of Ein Hashofet" and stopped, unable to continue.

URUGUAYAN JEWISH WOMEN SEND AID THROUGH J.D.C.

Montevideo. — The Ladies German Jewish community here has shipped 15 large cases of food, clothing and toilet articles to the J.D.C.'s Paris office for use abroad, it was learned through the "Junta Israelita de Socorro en Cooperacion con el Joint," the Argentinian Jewish Relief organization working closely with J.D.C. The aid is the first large contribution made available by the Jewish community of Uruguay.

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From Rome's Ghetto To Jordan Valley

*How the Refugees Strike Root in the
Soil of Jewish Palestine*

By A. ARZI

IT wasn't easy," wrote an American soldier from somewhere in Italy, "to reconcile a discussion of the rugged life in a Palestine settlement with the stately effects of that luxurious study, with its soft crimson rugs, its richly-carved mahogany desk, and the large brown-and-tan cushioned seats that were sprawled about the room. It was even more difficult to believe that the participants in this plan to leave soon for Palestine were the two vivacious sisters with whom I sat talking in these elegant surroundings of the family study."

That was nearly a year ago. If that American soldier were to drop in on Palestine today he would see one of those *Senoritas* leading the rugged life which he found it so difficult to reconcile with her background. For, together with 34 other young Italian Jews, she is now in Daganian.

The group has been here since March. Although the average is about 20, with the youngest 17 and the oldest 25, some have been trying to get to Palestine since 1939. In that year a few of them were already undergoing training on a *hachshara* farm in Central Italy. But others discovered the Zionist idea for themselves only in the hard school of the war years. Together they spent a half-year at work on a *hachshara* farm which they called "Lanegeb," near Rome.

Most of them came from an assimilated background. Yet with Zionism they have won a new-found devotion to orthodox observance. In Daganian they asked for and obtained their own kosher kitchen. They have their daily prayer services. That is a feature common to the majority of Italian *halutzim* who arrived in recent years. One group joined up with the orthodox *Hapoel Hamizrahi* settlement at *Sde Eliyahu*.

They hail originally from different kinds of homes in different parts of Italy. Some were University students; there are students of engineering, law and literature among them. Some came from the kind of home that the American soldier wrote about. Others come from poor homes in the Roman ghetto. But all completed their secondary-school education.

Not all went through equally hard times during the war years, although the lowest common denominator of hardship was high enough. The poisonous pall of Nazi anti-Semitism and its Italian Fascist copy hung low over all of them. A few will also tell you that although they lived in beautiful homes, that were unscratched by shells, there were periods when they faced the grim spectre of starvation.

Some of them fought as Partisans in Florence. They take their proud place together with other young *halutzim* from Europe who fought with

Tito's Partisans in Yugoslavia or the Maquis in France.

Not all are Italian-born. Some were refugees from Poland or Germany who found their way to Italy in the pre-war years. It is years since most of them last heard from their families. In a few cases all trace of their near ones was lost. In others the tracks led to Lublin.

The ideal of ALIYAH to Eretz Israel brought them together, in the wider sense, in Italy. But the instrument that welded them together was *Hechalutz*, aided by soldiers from the Palestine-Jewish units. It was they who helped organize their *hachshara* farm, who helped train them and to crystalize their knowledge of the realities of Palestine and pioneering of its soil.

And now here they are in Daganian, in the Jordan Valley, going through a further period of training to prepare themselves for their ultimate settlement on a stretch of National Fund land of their own. For the present they live and work as a self-contained group. They have their own quarters and in a loft above one of the barns they have a club-house. But they are in constant touch with the permanent settlers of Daganian, especially the local youth. Besides their contacts in the village itself, the youth of Daganian have constituted themselves the guides of the "Italkim" in the geography, flora and fauna of the Jordan Valley.

28 TONS OF MEDICAL SUPPLIES SENT TO CZECHOSLOVAKIA

Stockholm. — Twenty-eight tons of medical supplies, surgical instruments and urgently needed food supplies were sent from Sweden to destitute Jews in Czechoslovakia in August.

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CHARLOTTE, N. C.

Simon Miller

In Appreciation

By J. SOLIS-COHEN

President, Jewish Publication Society

Mr. Simon Miller died in Philadelphia on Sunday, August 12, 1945. This appreciation is written by his immediate successor.—THE EDITOR.

SIMON MILLER had a genuine interest in Jewish literature of every type, scholarly and fictional, historical and poetical, juvenile and judicial. His prime communal activity for nearly half a century was the Jewish Publication Society of which he was the president for two decades, from 1913 to 1933.

Originally elected to the Board of Trustees in 1898, he became vice-president ten years later and succeeded Edwin Wolf as head of the Society in 1913. During his administration, many important projects were completed. Jewish scholars and authors realized that in Simon Miller they had a real friend who encouraged their research and literary efforts with publication and wide distribution of their books.

Associated with Simon Miller during many of these years in directing literary activities of the Jewish Publication Society were other Philadelphia laymen.—Judge Mayer Sulzburger, Dr. Cyrus Adler, Justice Horace Stern, Dr. Solomon Solis-Cohen and others. This group had the respect and confidence and support not only of the American Jewish public but of thoughtful Jews all over the world.

During Simon Miller's presidency the new Bible translation was completed and published; Marx and Margolis' comprehensive one volume *History of the Jews* was issued, which has since been translated into three foreign languages; funds were raised for the establishment of the Press Division of the Society; the Schiff Library of Jewish Classics and the Jewish Community series were started.

What these books have meant to Jewish scholarship cannot be measured by words. Few laymen in his or



SIMON MILLER

any other generation in America had the perception, the understanding, and the driving force to see that these and other volumes were published, with the realization that the written words of great Jewish students, scholars and authors should be preserved for posterity. Written in English, available for all interested in Jewish literature, Simon Miller carefully laid the foundations for "Jewish Books in Every Jewish Home."

His interest in the Society continued until his passing. He was a regular and active participant in the proceedings of the Board of Trustees and Publication Committee, encouraging and assisting the present administration in continuing the work of the Publication Society on the high plane he established.

CHAPLAIN GETS BRONZE STAR

The Bronze Star for "meritorious achievement with special references to the needs of Jewish men" during the battles on Okinawa Island, near Japan, has been awarded to Lieutenant Morton M. Berman, U. S. Navy chaplain from Chicago, Illinois. Chaplain Berman's citation says:

"Under the most hazardous conditions of combat, Chaplain Berman kept personal contact with the men in all regiments and battalions of his division as well as in a number of attached organizations. On numerous occasions he exposed himself to sniper and shell fire in order to reach and minister to his men..."

Before the war Chaplain Berman was rabbi of the Temple Isaiah Israel, in Chicago.

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The following made substantial contributions to the "TRADING POST" during the past few weeks: Mr. and Mrs. G. Lichtenfels, Mrs. Joseph Lichtenfels, Mrs. Annie Palais, Mrs. Frank Silverman and Mr. and Mrs. I. Goodman. All profits from the sale of rummage and merchandise are turned into war bonds.

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THE MEN OF THE FUTURE

(Concluded from Page 7)

say everything isn't over except the shooting."

Gabriel tried several times to get a word in from left-field. Barkson plowed straight ahead.

"Back home now, they're probably thinking the Jews of Europe are free at last. They're feeling relieved at the thought that the trouble is all over."

All of Barkson's aloofness was gone now.

"If they could have seen the food from America come into Dachau after we liberated it, as I saw it come in—they'd triple their UJA contributions. If they could have seen the faces of those Jews—these kids like near skeletons and hear them shout 'America! America!'—then they'd know this job's only beginning."

Barkson's fervor blinded him to the fact that Corporal Baruch Rishon of the Jewish Brigade of Palestine was nudging Gabriel for a light.

Rishon was no stranger to them. They had met him at a Friday evening service only the week before. He was a robust, Nordic-looking youth of 21. His name wasn't really Rishon. It was Reich when he fled to Palestine three years ago from Romania. His was the story of many thousands of refugees who had found a place of hope in the Jewish homeland during the war years. His father had been shot. His mother had only recently been released from a concentration camp and his brother and sister were still in Romania. He took the Hebrew name of Rishon because he wanted to show that he was the first of his family to reach Palestine and that he was fighting to bring the rest of his kin to the Land of Promise.

It was Rishon who had fascinated Gabriel and Barkson with the story of what the Jews were trying to accomplish in Palestine. It was Rishon who made them understand why so many of the wandering and destitute Jews they had found in Europe ached for the chance to go there. They liked his clipped, crackling talk. Many of his words were booby-trapped with dynamite.

"Since I am what you might call an intruder I can speak freely," said Rishon with a twinkle in his voice. "There are only two bastions of Jewish strength left. America and Palestine.

We in Palestine don't think this war will be over until the Jews who have been kicked into the dark alleys of Europe come into their own. That's what we've been fighting for. That's what we're building for. And we're ready to die for it if we have to. After all, what did millions of our brothers die for? So that those lucky ones who still live should go on living on crumbs of pity? So they should go on knocking at every door for a night's lodging?"

Gabriel realized that there was only one answer and that was another question.

"So what can we do about it?" he said.

Rishon flicked the long, curling ash from his cigarette. "It's quite simple. There can't any longer be two kinds of Jews—I mean those who give and those who receive. The sooner all Jews realize that they have to help all other Jews to help themselves the sooner will they be on the road to that future that you comrades are talking about. In Palestine we call it a form of self-help." Rishon paused and then added, "As we shall say in our New Year Prayers, Next year in Jerusalem."

Before Barkson could gather up his words for a reply, Rishon was gone. He didn't resent Rishon's interruption or his abrupt departure. There wasn't really much to add. Rishon had given him a new definition of charity and the more he considered it the better he liked it. The way it looked to Private Gabriel, Rishon had thrown a fast ball that cut the plate right through the middle.

It was the last time that Sergeant Barkson of Centerville had seen Pfc. Gabriel of the Bronx. The next day Barkson left for that much prized "boatride," and Gabriel went off in the opposite direction, back to Germany to stand guard over the Nazi prisoner cages. As usual, the farewell was a mixture of sadness, from moist eyes to pathetic, make-believe hilarity.

"Happy New Year, Barkie. Hope you like your new son," said Gabe.

"Thanks, Gabe, if you and I and a lot of other guys make up our mind about it, it will be a happy and a new year for everybody including that little fellow in the concentration camp who didn't know that parents come with childhood."

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New Year's Message

By **DR. JULIAN MORGANSTERN**
President, Hebrew Union College

To the Alumni and Friends of
The Hebrew Union College:

It is a coincidence not without significance that the Hebrew Union College prepares to celebrate its 70th anniversary just when, through the workings of the United Nations Charter, mankind is about to step over the threshold into a new and better world. As Jeremiah, the prophet, taught, seventy years marks a cycle in Jewish historical experience, the transition from independent existence, through conquest and subjection, to restoration and renewed vision, hope and faith.

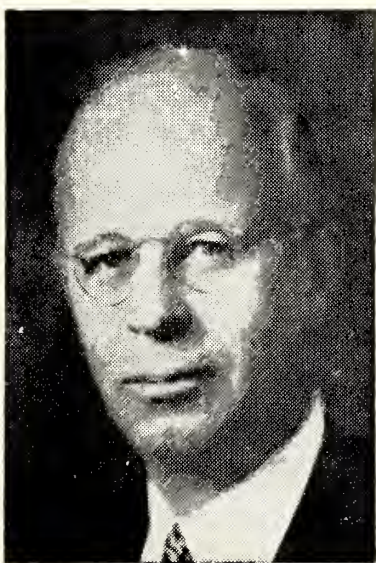
Now, at the end of 70 years, it seems as if something of the vision, hope and faith of the immortal founder of the College, Isaac M. Wise, has been fulfilled. For he envisaged confidently a better, a more just and righteous, and a happier world. He envisaged even more, that this new world and new society would represent the realization of Judaism's millennial dream and would be achieved, in no small degree, through the influence of Judaism's teaching and through the devotion of Israel's sons and daughters. And who dare say that Judaism's teachings throughout the ages have been fruitless, its spirit barren, its service vain, its testimony of God and His way of life unheeded, and that without Judaism and without the people, Israel, its bearer, the world would stand where it stands today? Truly throughout the ages, but especially through these last thirteen years, Israel has been the suffering servant of God and of humanity, through whose faithfulness under trial and through whose inexhaustible message, the world has in some measure come at last to cherish a realistic hope of salvation.

This hope and faith of Judaism, this hope and faith of Isaac Mayer Wise, breathed by him into this College, we, his disciples both of the person and of the spirit, its alumni, together with its faculty, its governors

and its present student body, reaffirm now, after seventy years.

We share eagerly in the universal hope for the dawn of a better world, a world in which men and nations may dwell together in unity. In such a world our brethren of the household of Israel in all lands may well find surcease of oppression and sorrow, and may again walk proudly as the eternal, though no longer the suffering, servant of God.

In this new age and this new and enlightened world, we look forward confidently and eagerly to a deepening



DR. JULIAN MORGANSTERN

of the Jewish spirit and an intensification of Jewish life, especially here in America. We know that through the circumstances of history this Jewish community of America has become the largest, most potent, most responsible Jewish community of the entire world, and that in very large measure the destiny of Judaism and of the Jewish people is in our hands. This responsibility we accept humbly but willingly and with a feeling of reconsecration to God and His service.

For ours is the deep, unquenchable faith that Judaism's message is by no means exhausted nor Israel's role as God's servant ended. Not yet have even we of the household of Israel, and much less the nations and peoples of the earth, comprehended and accepted all the truths and implications of Israel's teachings. The perfect world is still to be achieved. Ours is

(Please Turn to Page 54)

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WORLD ZIONIST CONFERENCE

(Concluded from Page 21)

cially stated rather than told in private conversations where assurances are sometimes made in contradiction to daily practice. Most American delegates insisted on the addition to the Executive of new members who would be sure to oppose any attempt at divorcing the acute issue of immigration from that of a Commonwealth in an undivided Palestine. Emanuel Neumann demanded that Dr. Stephen S. Wise and Dr. Abba Hillel Silver be added to the Executive and that Louis Lipsky be given the statue of a full-fledged member. I am sorry to say there was a dissenting voice in the American delegation on that question, one who was not elected as a delegate in New York, but who happened to be in London on his return trip from Palestine and was co-opted by the delegation. Dr. James Heller's attitude reflected his old feud with Dr. Silver. He apparently failed to realize that in his absence from the United States the membership of the Z.O.A. had enthusiastically acclaimed the restoration of unity in our ranks. Dr. Heller's attitude made the participation of many of us at the Conference a difficult and painful task.

The need for new blood and new leadership became evident to me as I listened to the opening address by Dr. Weizmann, which was full of the clichés of the former days, and to the major part of Ben Gurion's address, which betrayed his confusion caused by the defeat of the Churchill government at the polls. I was amazed to find that the line laid down by Ben Gurion during his visit to this country and in the final part of his Conference address did not, as we had been made to believe, express the united will of the Yishuv and that there was strong opposition to his program of active resistance.

As to the part played by the American delegation, it had to contend with a determined effort to sidetrack Dr. Silver's leadership and with a studied policy by the leadership to ignore American Zionism's political and moral contribution and to speak of numbers and amounts only. Nevertheless, it played a leading role. While the Conference appreciated the past services and the charming personality of Dr. Wise, it was Dr. Silver who occupied the center of attention next to Dr. Weizmann.

The only practical results of the Conference, in my judgment, are:

(a) the inclusion by the Smaller Actions Committee of Wise, Silver and Lipsky in the Executive;

(b) the decision to call a Zionist Congress in 1946.

American Zionists will have to mobilize for the coming Congress where they are destined to play an important part. American Zionists will have to throw their weight against the spirit of divisiveness and against the interplay of factionalism, personalities and vested interests which are a menace to the Yishuv. A strong center of American General Zionists can and should act as a counter-balance to such forces. The Zionist Organization of America must show the way for Palestine in the development of a healthy economy which, while in harmony with the advanced social and economic trends of our times, should also support private initiative. We must also press for a more considerate attitude toward religious traditions and for religious training in the schools. There is no incompatibility between that and social and economic progress. We must carry such convictions to the next Congress, led by a representation in numbers and calibre as well as leadership which will command respect and consideration.

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The appointment of Doctor Allan Hurst of New York as assistant medical director of the National Jewish Hospital at Denver has been announced by Alfred Triefus, president of the hospital. Doctor Hurst has already assumed his duties at the institution under Doctor Charles J. Kaufman, medical director.

A graduate of Columbia University and Long Island College of Medicine, Doctor Hurst has specialized in the treatment of tuberculosis and other pulmonary diseases in private practice and with public agencies in New York City. His most recent post in the public health field was that of Supervisor of Clinics of the Bureau of Tuberculosis of the New York City Health Department, where he had charge of all mass X-ray surveys for New York City.

During the past several years he has lectured on Public Health and Tropical Medicine to naval medical officers at De Lamar Institute of Public Health at Columbia University and to medical students at New York University College of Medicine. In addition he has served as Resident Physician in Tuberculosis at Sea View and Montflore Hospitals in New York City and as Visiting Physician for the Municipal Sanatorium in Otisville, New York.

Author of numerous papers on tuberculosis and other pulmonary diseases, Doctor Hurst's most recent contribution to tuberculosis literature is a study of the disease in selectees, conducted un-



DR. ALLAN HURST
Tuberculosis Specialist, formerly of New York, who has assumed his duties as Assistant Medical Director of the National Jewish Hospital at Denver.

der a research grant from the National Tuberculosis Association. He is a member of the American Trudeau Society and a Fellow of the College of Chest Physicians.

**NOVEMBER
Jewish Book Month**

Jewish Book Month will be observed in 1945 during the month of November, the last seven days, November 24 to 30 serving as the culminating Jewish-Book-Week. Dr. Solomon Grayzel, President of the Jewish Book Council of America announced.

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CHAPLAIN (CAPT.) LEO GEIGER
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 Greensboro, N. C.

I am glad to avail myself of the facilities of The American Jewish Times to extend the greetings of the Jewish military personnel at the Post to all members of the Jewish community of Greensboro, for a New Year of peace, happiness and security.

In the course of the six months that I have been serving as Jewish Chaplain at the Overseas Replacement Depot, I have had repeated occasion to be in close contact with many members of the community and solicit their initiative and cooperation in the various projects designed to make the lot of the soldier a more pleasant one. It is gratifying to me, as to every Jewish soldier stationed in the area, that



CHAPLAIN (Capt.) LEO GEIGER

the community has at all times displayed understanding of the soldier's off-post requirements, and that it has done a great deal to provide for them. Individual families have repeatedly entertained soldiers at their homes, and have accorded them every measure of hospitality. The Soldiers' Lounge at the Temple has served as a central meeting place for soldiers and their families. The various programs arranged for the military personnel by the B'nai B'rith, the representative of the Jewish Welfare Board, and by the community, will long be remembered by those who availed themselves of them. Men and women in uniform have made many friends in Greensboro, and they will cherish the pleasant associations and the many courtesies afforded them by the local Jewish community.

The community will do well to realize that, though the war has been successfully terminated, it must seek ever to increase its efforts for the comfort of the servicemen and for the welfare of the veteran. Our Post, which has recently assumed the added mission of being a Redistribution Station for Air Corps personnel, will for many months continue to process thousands of our brave youth returning to the States and to their homes after months or years in the battle zones. The community should deem it a privilege to render every service possible to

these men, and thus live up to the tradition of "Southern hospitality."

May this coming year find us all reunited with our dear ones in the spirit of a noble victory and an enduring peace.

Greetings From
JAMES F. BYRNES
 Secretary of State

The recent ending of the war makes this celebration of the Jewish New Year an occasion of the most solemn significance. In sending cordial greetings to all our citizens of Jewish Faith, I rejoice with you that deliverance has come for those who have suffered so greatly under the Nazi and Fascist rule. But deliverance has not yet brought peace and a home to many of them. Together we must work to build a just and enduring peace for all peoples so that all men and women, regardless of race, religion or language, will be protected from persecution and partake in the equal enjoyment of all fundamental rights and freedoms.

GREENSBORO, N. C.

Mr. and Mrs. J. H. Kaplan have received word from their son, Pvt. Edwin Kaplan, with the Army in Italy, that he has been appointed special secretary, attached to the 5th Army Group. His work consists of matters pertaining to service men being discharged or returned to the States, and his job takes him to various parts of Europe. Pvt. Kaplan entered the service in June, 1944, immediately following his graduation from the University of North Carolina at Chapel Hill.

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THE U. P. A. IN A HISTORIC YEAR

(Concluded from Page 4)

riding manpower and food for the armed forces but also by gearing industrial production to wartime needs. The Jews of Palestine built and repaired vessels for the Royal Navy; famous scientists who came to Palestine from lands of oppression put their vast knowledge and technical skill at the disposal of the war effort; production increased markedly in industries of greatest military importance—food, textiles, metal, chemicals, electrical appliances.

V-E Day signalled not the termination of these activities, but the beginning of a period of intensified effort, to speed the settlement of many thousands of homeless Jews in Palestine, provide maximum employment opportunities for newcomers and ex-servicemen, and to reconvert the Jewish National Home from a wartime to a peacetime economy.

The Jewish Agency created a series of new agencies during the year and subsequently increased the capital of existing companies to carry out economic constructive tasks for the development of the country.

In order to train skilled workers for Palestine industry and ensure maximum utilization of employment opportunities fifty-five vocational courses were initiated, with 900 participants benefiting from training in metal and wood-working, welding, electrical mechanics, weaving, drawing, radio, practical chemistry, galvanotechnique, orthopedic bootmaking, diamond-polishing, mechanics and engineering.

Many immigrants to Palestine found the sea their source of livelihood. Some became fishermen in the villages built by the Keren Hayesod along the coast. Others worked as shipbuilders, as dock-laborers, and as merchant mariners. U. P. A. funds have stimulated the growth of the maritime and fishing industries—the most recent activities of the national economy of Jewish Palestine. The Jewish Agency invested \$400,000 in the new National Shipping Corporation, "Ziyam," which is forming a maritime fleet potentially capable of bringing large numbers from Europe and Palestine and employing thousands of immigrants in the ports and on the sea.

The Jewish Brigade Group

It was one year ago that the Prime Minister of Great Britain announced the formation of the Jewish Brigade Group. The Jewish Agency, which had assumed full responsibility for the maintenance of recruiting activities in Palestine and had recruited some 35,000 Palestinian Jewish men and women for service in the British armed forces

during the war years, focussed its attention during 5705 on recruitment for the Brigade Group. Many refugees who enlisted in the armed forces immediately upon their arrival in Palestine returned to the continent from which they had been driven to bring a message of hope to their oppressed brothers and sisters.

Climaxing years of heroic service on every Allied fighting front and in every branch of the British forces, Palestinian Jews, fighting at last under the flag of Zion, participated in the final drive against the Nazis in northern Italy. They are serving now among the armies of occupation in liberated Europe.

During the absence of these Palestinian Jewish soldiers from their homeland, the Jewish Agency, aided by U. P. A. funds, provided financial assistance and found employment for their families and made arrangements for the care of their children. Men and women discharged from the armed forces were given medical attention, civilian clothing, legal assistance and vocational training.

Resettlement of Demobilized Soldiers

It was determined that those who had gone to war should not be deprived of homes and jobs. A special department of the Jewish Agency blueprinted plans for the establishment of new soldiers' settlement and for the reintegration of those desiring urban resettlement in manufacturing, workshops and cooperatives of various kinds. Ten thousand Palestinian Jewish men and women serving with the British armed forces registered their intention to settle on the land following demobilization. In addition, over 1,000 Jewish members of United Nations armed forces who intended to make their permanent home in Palestine organized themselves into pro-settlement groups.

In terms of human lives saved, of rehabilitation of the ill and the destitute, of homes built for the homeless, of creating a future of hope and dignity and security for those who endured years of degradation and despair—the achievements of the United Palestine Appeal and its agencies during the year 5705 were unparalleled. But the work has not ended. The ideas that were conceived, the blueprints drawn, the projects launched in this historic year must yet be completed. There are still tens of thousands of survivors in Europe who are desirous of beginning a new life in Palestine.

Sufficiently large tracts of land must be acquired to provide for their absorption; new industries must be established to expand the country's economic absorptive capacity; large areas must be reclaimed and irrigation and farming methods developed to speed agricultural settlement; Palestine economy must be reconverted fully to peacetime production, and tens of thousands of Jewish men and women who fought in every major campaign of the war must be reintegrated into the structure of the homeland.

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JEWISH WAR VETERANS

(Concluded from Page 24)

realities of national economy will emerge a national policy for veterans of World War II. It is my guess that future veterans legislation, once the initial emotional impetus has been passed, will stress aid for the disabled and the survivors of families of men killed in service.

The economic hope of the veterans, like that of all Americans, lies in continued prosperity for the entire country and all its inhabitants. If in the course of the next decade or so, this country suffers a major economic depression, an incredibly large amount of hate will be born in the hearts of desperate veterans who, for one reason or another, were unable to establish or reestablish themselves economically on their return from the war. If such a condition develops, it may rock the very foundations of our American democracy.

The Jewish veteran returns to all this. In addition, he comes back to a country where religious and racial prejudice have not been stemmed, to put it mildly. Embittered by war, as are so many veterans, the Jewish veteran is likely to turn cynical. "Why," he may ask, "did we fight this war, so that I can be turned down on a job because I am a Jew?"

The soldier, when he becomes a civilian, retains a belief in the direct action which he has learned in the army. He isn't as conscious of the subtleties or nuances of strategy, say in the field of fighting anti-Semitism. In his thinking and actions as a member of the Jewish community, he will seek forthright action. This is a lesson for the Jewish community of the United States, one that it must learn.

For whatever reason—and on this all psychologists and sociologists agree—veterans stick together. There seems to be a bond of blood between us. Maybe it is an unconscious hate of the civilian who stayed home, but it is something to be recognized. Because of this, civilians should not make too studied an effort to take care of the

veteran, especially when it is not completely self-effacing. The veterans will organize as veterans. He will take his place in the community and its organizations as his personal problems of readjustment permit. But he plans—at least I believe so—to do his own thinking, to act on his own impulses, not on the basis of what stay-at-homers think is best for him. I say this thinking particularly of directors of social service agencies and organizational leaders who see the veteran in terms of future clients, members or supporters.

The Jewish veteran—in his return to the Jewish community—will bring to it a new militancy. Unquestionably the thought processes of an entire generation have been modified by the experience of war, an experience never before so widespread. Just as there is a real danger that an embittered veterans group might turn to a fascist demagogue in an economic crisis, so it is very likely that Jewish veterans, who have seen fascism first hand, will turn up in the ranks of the most valiant fighters of fascism, anti-Semitism and reaction.

The conservatism of organized Jewish thinking will be further tempered by the returning Jewish veteran, as it has already been changed by greater mass thinking and participation in Jewish problems by Jewish civilians who have gone through the psychological experience of a decade of Hitlerism and more than five years of war. Although it is probably true that the Jewish veteran of World War II will revolutionize Jewish communal thinking on his return from the war, I think that the Jewish community has little to fear from such an infusion of vitality. My advice to those who would assist in the social reintegration of the returned Jewish veteran is: Work on an equal plane with the veteran in terms of current actual needs. Don't try to work for the veteran in terms of preconceived thinking and pre-war organizational structures.

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DINNER TO HONOR CHAPLAINS
Announced by Jewish Theological
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Over one hundred Jewish chaplains, graduates of the Jewish Theological Seminary of America, and members of the Rabbinical Assembly of America, who are serving on all fronts in this war, will be honored at a dinner to be held on Wednesday evening, November 7, at the Waldorf-Astoria Hotel in New York. The dinner will be conducted by the newly formed Business Men's Council of the Jewish Theological Seminary. It is expected that over 2,000 people will participate in this event, which will highlight the contributions of the chaplains to this war effort.

"The chaplains are rendering an inestimable service in the armed forces," said Dr. Louis Finkelstein, president of the Seminary, in announcing the dinner. "Not one of us who has a son in the service can help but feel a sense of gratitude to the ministers of all faiths, who are giving the men we love the sense of continuity with their tradition, the sense of at-homeness in the world, which the chaplains give the young soldier or sailor. They are with him in every moment of crisis. We at the Jewish Theological Seminary of America feel that our graduates who have left their civilian pulpits and their families to serve in the armed forces have placed the institution and the Jewish community under a heavy debt. We intend to see that their congregations are provided for in their absence, and are also taking steps to help the chaplain in his necessary adjustment to civilian life on his return."

Mr. Saul Blickman, a director of the Jewish Theological Seminary of America, is chairman of the dinner committee. The Honorable Saul S. Streit of the Court of General Sessions and also a Seminary Director, is honorary chairman.

**MEXICAN JEWRY ORGANIZES
J.D.C. COMMISSION**

Mexico.—The Jewish community in Mexico has organized a "Commission for the Joint" for the purpose of increased cooperation between the J.D.C. and the efforts of Mexican Jews on behalf of distressed Jews overseas. Similar organizations in other parts of the world include those in Argentina, Australia, Canada, South Africa, etc.

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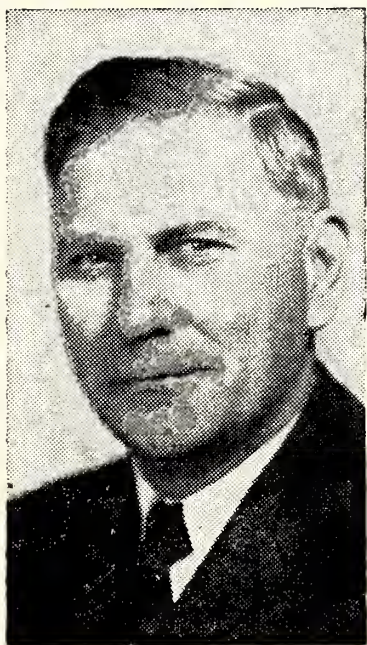
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**Greetings From
R. GREGG CHERRY
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Dear Mr. Brown:

Please permit me through you and The American Jewish Times to extend to the Jewish people of this section my sincere wish for a happy and joyous New Year. Your ancient holiday, Rosh Hashanah, a traditional high-spot in your year, will undoubtedly be celebrated with new zest this year. Jewish people all over the world will rejoice with grateful hearts and offer



GOV. R. GREGG CHERRY

new prayers of thanksgiving at the recent turn in the events of war.

Here in North Carolina we have all been blessed alike by the Giver of all Good in the victory that has been won over our enemies, and in behalf of liberty-loving and God-fearing peoples everywhere.

Please be assured of my esteem for the Jewish citizenry of North Carolina and of my personal gratitude for what you have meant to the State.

With all good wishes, I am

Sincerely yours,
R. GREGG CHERRY
Governor.

**AUSTRALIAN JEWS SEND RELIEF
THROUGH J.D.C.**

Melbourne.—A huge consignment of relief supplies, including blankets, food, shoes and assorted clothing is en route to Cairo, from where it will be shipped to and distributed by J.D.C. among the needy Jewish population in the Balkans. Part of the shipment may also be used for relief parcels sent to Polish Jews in Asiatic Russia via Teheran. Representing a contribution from the Jewish Relief Fund of Melbourne, the consignment includes 11,000 blankets, 6,000 pairs of shoes, 10,500 pounds of canned food, 48,000 pounds of honey, 3,100 yards of flannel, 400 knitted garments, 3,000 sheepskins, 24 tons of soap and 20,000 garments.

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**Henrietta Szold—Writer
and Editor**

By RABBI MORTIMER J. COHEN

Dr. Cohen is editor of "In Jewish Bookland" and a member of the Publication Committee of the Jewish Publication Society of America. He is the author of "Jacob Emden—A Biography" and "Pathways Through the Bible," to be published by the Jewish Publication Society of America in the late fall.—THE EDITOR.

HENRIETTA SZOLD'S achievements in Jewish social service and statesmanship outline her accomplishments as writer and litterateur. Yet, had she given her life and energies to literature, she might have won for herself a high and distinguished place in that realm. She possessed rare linguistic gifts and was master of German, French and Hebrew as well as of English. She was endowed with a sympathetic and rich imagination which enabled her to enter into the minds of authors, and helped to put her so *en rapport* with their thoughts and feelings that as a translator she interpreted the spirit as well as conveyed the meaning of their words. Early in her life, Dr. Cyrus Adler recognized the abilities of Henrietta Szold, and induced her to devote herself and her exceptional talents to the Jewish Publication Society of America.

I

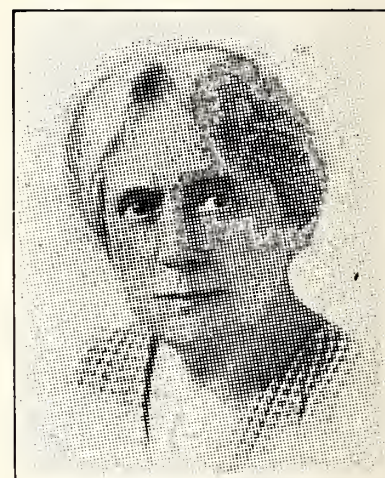
The home in which Henrietta Szold was born prepared her for a life of literature, scholarship and culture. Her father, Rabbi Benjamin Szold, was a man whose learning was deep and broad. In the Szold household German was the prevalent speech. Thus, at the age of eight, the young Henrietta had already mastered sufficient German to read Goethe's "Hermann und Dorothea."

Shortly after her graduation from high school, Henrietta Szold taught at the Misses Adams' private school, where she remained for nearly fifteen years. Of this teaching a friend has said: "Some of the pupils at that private school, middleaged women now, still recall with pleasure the classes she taught. She brought a fine enthusiasm, a fresh point of view, a delight in her subject, and an eagerness to share it with her pupils that made of her teaching a rare art."

Miss Szold taught in the religious school of her father's synagogue early Sabbath mornings and on Sundays. She conducted a Bible class for adults and led a "select class" in Jewish history for Jewish women of the exclusive set. She was greatly concerned over Jewish education. In an article she wrote in 1880 she asserted: "A Jewish youth must be instructed in the glories of our history and thus learn to know the exigencies of his time and be ready to do battle with them."

She found time to serve as Baltimore correspondent of the New York *Jewish Messenger*, signing her articles with the pen name "Sulamith." Her column is a mirror of the age in which she lived, reflecting its restless, groping, confused and bewildered spirit. Time and again she bewailed the loss in American Jewish life of the love of Jewish learning and piety and the

evident decrease in pride in things Jewish. "The extensive fields of Hebrew lore, philosophy, poetry, and the noble language in which it is expressed, all have been allowed to remain barren." Of her fellow Jews she wrote: "The very mention of Jewish literature and history is sufficient to blanch their faces and strikes their hearts with terror." She once observed sadly in her column that when a lecturer closed his talk at the local



HENRIETTA SZOLD

Young Men's Hebrew Association, "there was a general uproarious movement as if the audience had been liberated from prison."

When Russian Jews fled from the persecutions of the Szar to the United States, Henrietta Szold helped them to adjust themselves to the New World by establishing classes in Americanization, she herself doing much of the teaching. In 1888, after many Russian Jews had emigrated to America and had joined literary societies where they learned the language and customs of America, Henrietta Szold occasionally lectured to them on American and Jewish themes. She brought to them the flaming words of Emma Lazarus, whose death a year earlier shocked American Jews into an awareness of her greatness. "I chose to tell you of Emma Lazarus," she declared, "because she is a fit model

(Please Turn to Page 47)

Season's Greetings and
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Refugees' Little Acres

By HEINZ POLLITZER

The story of the Jewish refugees who in their middle age, built the village of Ramoth Hashavim in Palestine, and reconverted their entire lives, will have special appeal for big-city Americans, many of whom dream of settlement to a few little acres of their own to enjoy in their maturer years. This, incidentally, has resulted in good sales for books by Americans, who have done it, telling others how it can be done.—THE EDITOR.

THE settlers of Ramoth Hashavim have their worries, like all of us, nor are they exempt from the struggle for existence. But they enjoy more of personal freedom than most other people of their class or origin; they have their houses, their soil and their work, but also the leisure to indulge, at their discretion, the gifts of culture.

Ramoth Hashavim can be regarded as a successful attempt to solve the problem of the elder class of settlers. The average age of a Ramoth Hashavim working person is between 40 and 50. Had these persons settled in cooperative villages, where the average is very much younger, they would have faced tasks physically hard to tackle at their age, and between them and the young generation misunderstandings would have arisen of an emotional, political and intellectual nature that would have increased their unhappiness.

Had they become inhabitants of towns, they would have gradually descended to a lower social level which would have led to despair.

The settlement produces poultry, vegetables and citrus fruit. It is based on the principle of private economic administration, but purchasing and selling are done collectively, and the working day, too, is regulated along cooperative lines. The leisure time is their own, and each man spends it as he sees fit.

Their houses are rather uniform, composed of two or three rooms, with red brick roofs, and embedded in orange groves. They are set apart from one another, and near each house there is a vegetable garden and hen houses. The water tower and the new silo peep over the red brickwork roofs,

and the gardens complete the scene. Half an hour away from the center of the settlement, artificial hatching of poultry proceeds on a large scale. There are two incubators there, in which 36,000 eggs can be simultaneously hatched.

However, many a settler fails to make his living from this, and practices for supplementary income his pre-Ramoth Hashavim profession.

The settlers of Ramoth Hashavim proudly show visitors around. They have erected only recently, in the very center of the village, a communal building containing a library, a synagogue and a bright, spacious and cool hall for lectures and concerts. Ramoth Hashavim boasts an "autochthonous" trio for chamber music.

All of them honestly did their utmost to learn Hebrew, and they have come so far as to be able to understand Hebrew lectures on Palestinography (geography of Palestine), or on the history of music. The local Hebrew Circle is very well attended by the settlers. They maintain intercourse with the Arabs of the neighboring villages.

The settlers love the surroundings in which they live. They love the soft land waves of the Yarkon Plain. They are not peasants yet—neither are they townsfolk any more; they are a very singular type of men, they are the outcome of a transition period. But community of life and misery, in the last decade, and the common cultural interests, have knit these individuals together.

Formerly, they were doctors, lawyers or merchants; they came from the higher classes of German society. All of them left Germany when they could still save a portion of their private fortunes, so that they were able to build up their settlement almost without outside financial aid. This explains the relative individual freedom which they claimed for themselves from the very first. Less wealthy groups must, of necessity, live, from the outset, in a closer community. In addition, they brought with them an ample "capital" of culture. Some have genuine Kolbes, Vlamineks and Nolde.

Contrasts: taxing physical work and refined spiritual living.

It may be that Ramoth Hashavim will have served only as a shelter to this particular middle-aged generation who needed a refuge and who have found a new home in Ramoth Hashavim. The future pressure of development may necessitate wider, ampler forms of farming. The children of these settlers may one day face the necessity of choosing a more "extremist" form of living: the Kibbutz, or the town. One thing, however, is certain: the generation of the settlers of Ramoth Hashavim have succeeded in their own way.

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THE BROWNSVILLE STORY

(Continued from Page 18)

a high mark, and during the first part of 1939, George Margolies, erstwhile professional ballplayer, started work as a clerk in the General Post Office on Eighth Avenue. And that is what George was doing when he entered the army. His number came up early, and since George was unmarried, had no dependents, was in perfect physical condition, he was immediately inducted.

Sam was graduated from St. Johns University, School of Law, in June, 1940, with highest honors, despite the fact that he attended night school for four years and carried a heavy schedule all the time. He opened a law office over a drug store on Pitkin Avenue, and as he was born and brought up in Brownsville and had many friends there, he managed to do fairly well. Several months after graduation, he met Belle Moskowitz, a graduate of Hunter College cum laude, and after a courtship of five months, Sam took Belle for his wife. Belle got a job teaching English at Samuel J. Tilden High School and this helped Sam a great deal. The day after Pearl Harbor, Sam, along with tens of thousands of his countrymen, flooded the army enlistment stations. He was sworn in at Camp Upton, New York, and was sent to Camp Stewart, Georgia, for infantry training. Three months later he was sent to the Judge Advocate General's Officer Candidate School and subsequently became a second lieutenant in the Army of the United States.

Eddie Goldberg started his army career on February 27, 1943, when he was inducted and sent to Fort Dix, New Jersey, for his basic training. Upon completion of his training, he left for an undisclosed port of embarkation and wound up in England to take more advanced training.

Lon Finestein enlisted and chose the Medical Department for his branch of service. Lou found himself one bright August morning in 1944 looking up at a South Pacific sun.

The last one of the "gang" to enter service was "Sleepy" Sol Drebnier, who enlisted in the Marine Corps early in 1944, took his boot training at Quantico Barracks, Virginia, and landed in the South Pacific theater of war in time to take part in the surprise invasion of Iwo Jima.

★

There is a small triangular plot of ground, near the Pitkin Theater, in the heart of Brownsville, Brooklyn, the most densely-populated Jewish section in the entire world, called Herzl Park, named in honor of Theodor Herzl, the founder of National Zionism. On the plaque in the park is inscribed the names of the soldiers from Brownsville who gave their lives in World War I. Through the efforts of the Jewish War Veterans, the Jewish National Fund and the Isaac J. Fromkin post of the American Legion, a similarly designed scroll was erected, listing the names of those who have died in the present conflict, together with the War Department's statement concerning the manner of their deaths.

Should you some day pass Herzl Park, pause long enough to read the entire scroll, and you will find written

thereon, among other citations, the following words:

FELDMAN, SAMUEL J., Capt. JAGD, who met death April 17, 1944, by an enemy firing squad somewhere in Germany. Captain Feldman volunteered for duty on a hazardous mission deep within the enemy's lines, was captured and later shot. He was posthumously awarded the Distinguished Service Medal. Closest survivor: Mrs. Samuel J. Feldman, 538 Stone Ave., Brooklyn, N. Y.

"The Lord giveth and the Lord taketh away."

MARGOLIES, GEORGE S., Corp. FA, who died September 24, 1943, at Anzio, Italy; Corp. Margolies was in charge of a group of men setting up a field gun on the Anzio beach-head, when an enemy shell landed in their midst, killing all of the men instantly. Closest survivor: Mrs. Sarah Margolies, 327 Rockaway Ave., Brooklyn, N. Y.

"The soul of every living thing is in Thy hand."

GOLDBERG, EDWARD P., Pfc. Inf., who died somewhere in Belgium, October 6, 1944, while trying to rescue one of the soldiers in his unit who was lying in the snow bleeding, apparently wounded. Pfc. Goldberg was posthumously awarded the Distinguished Service Award and the Purple Heart. Closest survivor: Mrs. Anna Goldberg, 1327 St. Marks Ave., Brooklyn, N. Y.

"Lord, what is man, that Thou regardest him?"

FINESTEIN, LOUIS A., Sgt. Medical Department, who died on January 14, 1945, somewhere in the South Pacific. Sergeant Finestein, while rendering first aid to a wounded comrade, inadvertently picked up a booby trap and was killed instantaneously. Closest survivor: Mrs. Bertha Finestein, 1388 St. Johns Pl., Brooklyn, N. Y.

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*~ Shadows vanish
in the light of light
and memory ~*

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Rabbi Solomon P. Wohlgelelnter, Vaad Hatzala Rehabilitation Delegate, Leaves for Europe

At the request of the European Committee of the Vaad Hatzala in Switzerland, England, Belgium, and France, that it was of the utmost and vital importance for the Vaad Hatzala Emergency Committee to immediately send several highly qualified delegates to control and supervise the relief and rehabilitation work in the European areas, Rabbi Solomon P. Wohlgelelnter was especially delegated to leave immediately.

Rabbi Wohlgelelnter is one of the outstanding Rabbinical leaders of the United States and a member of the Union of Orthodox Rabbis of the United States and Canada. He has been Rabbi of the Congregation Bikur Cholim of Seattle, Washington, for the past 15 years.

The Congregation understanding the vital import of his mission, granted the Rabbi a leave of absence for a period of six months.

The present program of the Vaad Hatzala in the European areas consists of the reclaiming of Jewish children from non-Jewish environment and their reestablishment in Jewish homes and institutions under religious guidance; immediate relief to displaced persons in liberated areas through the

channeling of Kosher food supplies and religious articles to these persons; and the religious rehabilitation of the Jewish communities throughout the European continent.

Twenty thousand pounds of Kosher food supplies have already been sent from America, in addition to carloads of supplies made available by the European committees. The Vaad Hatzala has also been authorized to send from this country 100 tons of Kosher food and religious books and supplies to the displaced persons in the American zone of occupation.

The spiritual and physical needs of displaced persons in the British zone is taken care of by the Chief Rabbis Council of London, which under instruction by and with Vaad Hatzala funds reaches this zone periodically with synagogue ambulances.

Rabbi Wohlgelelnter, after conferring with all the European committees, will coordinate the entire work of religious rehabilitation and relief.

At a farewell conference held in honor of Rabbi Wohlgelelnter at the Biltmore Hotel, August 9th, the Rabbi declared: "I consider it a great honor and privilege to serve the remnants of Israel in Europe, in behalf of re-

ligious Jewry of the United States and Canada. I pray to the Almighty to strengthen my colleagues and myself in our sacred mission. We are grateful to be the medium through which the helping hand of American Jewry will join the hands of the remnants of the people stretching out to us across the seas in supplication for the help they need and deserve."



RABBI S. P. WOHLGELELNTER

HENRIETTA SZOLD

(Continued from Page 44)

for you, my young Russian friends, to follow. The flame which burst forth in her bosom—warm yourselves by its warmth and kindle in your hearts a similar light."

II

By the time Henrietta Szold had reached her 27th birthday, Jewish life in the United States had grown sufficiently mature to begin to be conscious of its cultural needs. Not that this was universally felt, but a few Jewish leaders realized how necessary it was to bring Jewish history and values into the homes and lives of the growing American Jewish community. In 1888, after two other attempts had failed, a small group of far-sighted Jews founded the Jewish Publication Society of America. The date of its organization was June 3, 1888. At the second meeting of the Executive Committee, held on August 19, 1888, the Publication Committee was formally constituted. Such outstanding men as Judge Mayer Sulzberger, Rev. Dr. Marcus Jastrow, Rev. Dr. Joseph Krauskopf, Rev. Dr. B. Felsenthal, of Chicago, and Dr. Cyrus Adler, among others, were elected the first members of that committee. Henrietta Szold, too, was elected a member of the Publication Committee, the first and the only woman ever to have held a place in that important group. On that committee, she served from 1888 until 1931, when her duties in Palestine required all of her time and energy.

The purpose of the Society was to publish and foster books on Jewish subjects. At the 25th anniversary of the Society, Henrietta Szold delivered an address on "How the Publication Committee Does Its Work." In the

course of that most informative speech, lit up with flashes of her charm and humor, she described the problems that beset the Society in its early days. It had not only to publish books; it had to make a public that would read Jewish books. "What we lacked," she said, "was a goodly Jewish representation of the so-called general reader. The ordinary publisher can devote his attention to the book alone. The reader meets him at least halfway, the author leaps into his arms. When our Publication Society was born, the American Jewish book, the American Jewish writer, and the American Jewish reader, all three lay in the lap of the future."

The issuance of a first volume was needed to attract members to the Society. The initial publication came in 1890, two years after the Society was founded. It was Lady Magnus's "Outlines of Jewish History." However, the manuscript lacked what was felt to be essential for the American Jewish public—something about the Jews of America. To remedy this defect, Henrietta Szold, together with Dr. Cyrus Adler, wrote its concluding chapter on the Jews in America.

When the Society determined to publish the great work of Heinrich Graetz, "History of the Jews," Miss Szold and Dr. Adler went through the five huge volumes of the English translation as joint proofreaders. She pointed out so many inaccuracies in the translation that more and more responsibility was thrust upon her, until finally she was urged to give up her teaching and become the editorial secretary of the Society. When the five volumes of Graetz were published, an additional volume was added con-

taining a Memoir of Heinrich Graetz by Dr. Philipp Bloch and a comprehensive and very helpful index compiled by Henrietta Szold.

In June of 1893, Henrietta Szold was elected the paid secretary of the Publication Committee. She gave up her activities in Baltimore and moved to Philadelphia, where the Jewish Publication Society was centered. In the capacity of secretary of the Publication Committee she served until 1916, acting for 23 years as editor, translator and compiler of its various publications.

Miss Szold's feeling for language, her sensitive command of English, and her love for Jewish knowledge combined to make her an ideal translator. She had not altogether given up her inclination to scholarship. When in Palestine later, she recalled her father's word. She said: "I have often felt in all these years of Palestinian and Zionist work that my father would not have been satisfied with me. He would have said: 'You have chosen to go away from the worthwhile thing for which you should have prepared yourself—that is, scholarship.'"

In 1903, she went to New York and devoted her spare time to studies in Hebrew and Talmud at the Jewish Theological Seminary. She pursued these courses as a kind of preparation for editing and publishing a large number of her father's manuscripts—a task she never finished—and, likewise, to increase her services to the Publication Society.

Among the translations from the German that Henrietta Szold did for the Society are such volumes as "The Ethics of Judaism," by Moritz Lazarus; the first four volumes of "The Legends of the Jews," by Louis Ginzberg, the finest work ever written on

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Europe's Jewish Orphans

(Concluded from Page 12)

awaiting a reply from relatives in Jerusalem whom they had cabled.

The work of reassembling the children scattered in villages throughout France continues. It is entrusted to women and girls, many of whom had operated the "underground railroad" by which thousands of Jews were smuggled into the safety of Switzerland during the German occupation of France. As soon as Jewish homes are available, the reclaimed children are transferred to them.

A shortage of household equipment, particularly sheets, blankets, tableware, prevents fullest use of the existing houses. Adequate clothing and educational supplies are also lacking. Some of these are problems confronting France as a whole.

Working closely with Zionist bodies, the S.E.R.E. has prepared hundreds of its wards for migration to Palestine. This is not the case with OZE, the other major agency working among children. In response to a recent offer to remove children to Palestine, OZE "spared" only a dozen. It is laboring diligently to bring the 1,200 in its care to Cuba. Like kindred philanthropic organizations, OZE is indeed saving the skins of Jewish unfortunates today, but is blind to those measures which will secure their tomorrow.

J.D.C. OPENS OFFICE IN AMSTERDAM

Amsterdam.—The Joint Distribution Committee has now opened an office in Amsterdam. Harry Viteles is in charge of organizing the J.D.C. program in behalf of an estimated 20,000 to 25,000 Jews now in the Netherlands. Mr. Viteles reports that while the Netherlands Government is helping all Dutch nationals without discrimination, many stateless Jews require special consideration. J.D.C. has made a special grant of \$80,000 for these stateless refugees and for the establishment of a children's home in Holland.

What a G.I. Thinks

(Concluded from Page 19)

what I've written. Maybe they've seen some of these facts in their papers. I don't know. So, in case they haven't read them this first-hand dope. I know you'll have your own plea to make. But consolidate mine into yours, will you please. Jolt them right off their seats. Tell them to do something about the erocodile tears they shed and have been shedding for the past ten years. Tell them to stop that, "how awful, tseh, tseh" talk and start some real talk. Money talks. Don't give them a chance to say, "But—." It's too late for "bnts" now. Talk is O. K., in its place. The place isn't here. We must do something to help these people over here. We're not giving only to Jews—I know that. Every poor dog over here is aided. Tell them that, too. If you must get down on your knees and beg them to give, Cantor—do it—for God's sake—do it! There can be no degradation to surpass what I have seen and heard of. And if the complacent doubts why we won this war—while 4,000,000 died—then read them the 94th Psalm. It was news to me—maybe it will be news to them. Maybe that will let the moths out of their purses.

Yours,

Jerry Himmelfarb

THE BROWNSVILLE STORY

(Concluded from Page 46)

"May he come to his place in peace."

DREBNER, SOLOMON, Corp., Marine Corps, who met death on February 10, 1945, on the island of Iwo Jima, from enemy shells while operating a radio net at the Marine Corps Command Post on Iwo Jima. Corp. Drebnar was twice cited for exceptional bravery by his Commanding Officer and was posthumously awarded the Distinguished Service Award and the Purple Heart. Closest survivor: Mrs. Mollie Drebnar, 414 Powell St., Brooklyn, N. Y.

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J.D.C. Cares for Jewish Children in Europe



Jewish children like these who look so helplessly from their army transport truck are being brought out of Nazi concentration camps where they had existed prior to their liberation to havens of safety in France, Belgium, and other countries. The Joint Distribution Committee gives them emergency relief—warm clothing, nourishing food, medical attention—and then cares for them until their parents can be located or permanent living arrangements made. Nearly half the J.D.C. appropriations this year have been used for emergency work for children. Over 24,000 children who are orphans or have yet to be reunited with their parents, are receiving J.D.C. aid in France, Belgium and Holland.

B'NAI B'RITH WAR STATISTICS

Washington, D. C.—Of the 31,280 members of B'nai B'rith and its youth affiliates—the B'nai B'rith Youth Organization and the B'nai B'rith Hillel Foundations—serving in the armed services, 491 were killed or are missing in action and 466 have been decorated for heroism. Henry Monsky, president of B'nai B'rith, the nation's oldest and largest national Jewish service organization, announced in making public a statistical report of B'nai B'rith's record of war service since Pearl Harbor. B'nai B'rith has a membership of 225,000 men, women, and young people.

The report revealed that as part of its national war service program B'nai B'rith equipped or furnished 1,495 recreational facilities for the armed forces at 394 Army, Navy and Marine Corps installations and hospitals in 45 states, Alaska, the District of Columbia and Canada, served 650 fighting ships of the Navy and Merchant Marine vessels with recreational and musical equipment, books and games, and provided recreational facilities for 29 Army and Navy hospital ships.

Other highlights of Mr. Monsky's review of B'nai B'rith war service included:

72,000 blood donors recruited for the Red Cross; \$900,000 contributed to the Red Cross and other United Nations war relief agencies; 225 portable or-

gans shipped to Navy and Marine units throughout the world; 67 pieces of mobile equipment contributed to the Red Cross; \$610,000,000 in war bonds sold; 114 Torah Scrolls provided for use in Jewish religious services at Army and Navy chapels; 1,000,000 service, comfort and birthday gift boxes and packages provided for men and women in uniform in the United States and Canada; 3,000,000 men and women in uniform in Canada and the United States entertained at parties, dances, picnics, shows, holiday programs and other forms of hospitality; 5,000,000 surgical dressings and 400,000 sewn and knitted garments turned out by Red Cross production units of B'nai B'rith Women and B'nai B'rith Girls; 26,000,000 pounds of scrap metal, rubber and old paper collected by B'nai B'rith salvage units; 150,000 men in uniform accommodated at B'nai B'rith servicemen's hotels and dormitories.

1,450 JEWS LEAVING FOR PALESTINE, J.D.C. ANNOUNCES

Paris.—J.D.C.'s European headquarters reports that 700 Hungarian Jews, who had been interned in the Belsen concentration camp, and 750 other Jews from Belgium, France and Holland would leave for Palestine by the end of August. The group will board the S. S. Lima and will include some 20 Jews now in Spain and Portugal.

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BOOKS—A CULTURAL BAROMETER

(Concluded from Page 28)

of textbooks. He sought, in addition, to fortify the spirit of the people by giving them books to read. But these books were imported for the most part from England, and some of them were translated. Leiser recognized the need for strengthening faith and loyalty; he saw clearly that the Jews of America could not continue to be Sephardi Jews and Ashkenazi Jews, but that they were and should be American Jews. But he did not see that what had to be done for the Jews of America was what the Spanish Jews and the German Jews had done for themselves many centuries before, namely, to provide the fundamentals of Jewishness and also to interpret these attitudes in terms consonant with American civilization. The result was that the first Jewish Publication Society enjoyed but a brief life. The people did not respond, probably because the Society and its books did not help solve their problem.

Transference and translation continued to hold the field for at least another generation. It was thought that all Jewish life needed in order to become American was to be put into the English language, since to speak English meant to have become Americanized. One undressed his mind from the old language and dressed it in the new, just as one exchanged his clothes for those of American cut. By an easy stage, since there was no inner standard of judgment such as had been developed elsewhere, one undressed his spirit from the customs and ceremonies connected with Jewishness and clothed it in new, presumably American customs and ceremonies. Both Orthodoxy and Reform eventually came to see the danger of this notion; both tried to stop it. But as first they continued to resort to the equally mechanical method of translation. When the second attempt was made to organize a publication society, the active men in its ranks likewise showed no basic understanding of the needs of the Jewish community. The second Jewish Publication Society functioned for a few years, during the 70's of the last century, and then went the way of its predecessor.

In the meantime, the American Jewish community had increased in numbers and grown in self-consciousness. The decade of the 80's stands out for the number of lasting institutions which it saw established. A new spirit also prevailed among the men who met in 1888 to organize the third Jewish Publication Society. While it is true that the program of the Society was slow in developing, the men who guided it were aware of the problems that faced Jewish life, and consciously strove to make the Society helpful in their solution. Thus one of the goals which they set for themselves was to encourage American Jewish authors. This was not altogether easy; one cannot stop publishing books until such time as an American author appears upon the scene. Consequently the major publications of the first decade of the Society were the translation of Graetz's monumental "History of the Jews" (though in this case the linguistic talents of Henrietta Szold, an American,

were utilized), and several of the best books of Israel Zangwill, then almost unknown. At the same time the Society began the publication of a series of books which aimed to satisfy another hunger of the American community, namely, the need of adolescents and children to learn something about Jewish life and be inspired by its ideals and achievements. Those recovered books of poems and stories are still recalled by an entire generation of American Jews which has been brought up on them.

It was only on the second decade of the twentieth century that this program really got under way. The first step, as was only proper, was the new translation of the Bible. Since then English-speaking Jews no longer have to rely upon Christian translators for an understanding of their Scriptures. For this was more than translation; it was an interpretation as well. The second step was the beginning of the publication of Jewish classics. Jews often spoke of their literary and intellectual contributions to civilization, but there were few indeed of these contributions to civilization which an American Jew could read, or which, for that matter, were available at that time in an attractive form even in the original. The fund established by Jacob S. Schiff enabled the Society to publish seventeen small, attractive and highly instructive volumes, which represent at least a first step towards the introduction of its heritage to American Israel.

Reinterpreting Jewish experience is, like the publication of Jewish classics, an enterprise that must take many years. But a substantial beginning has been made. Dubnow, Margolis and Marx, Neuman, Baron, Roth, and a good many others represent sound scholarship and deep understanding both of the past and the present. The American Jew has begun to acquire the wherewithal now to evaluate his present in terms of his people's experience in the past.

From what has been said above it must already be clear how much still remains to be done. Other publishers, too, have entered the field of Jewish book production; but the publication of basic texts and books of inspiration and interpretation is not always profitable. There is literally no limit to what a non-profit organization like the Jewish Publication Society, dedicated to the task of making available and reinterpreting the treasures of the past, can achieve for Jewish life.

There is at present a tendency among the Jews of America to emphasize the problem of self-defense above every other. It expresses itself in an insistence upon our likeness to everybody else. There is danger in this that we may explain ourselves out of existence. The true value to civilization of a cultural minority like the Jewish is in making its spiritual differences count. That has been, and that, in the nature of the case, must be our foremost contribution to human culture. For this purpose our cultural barometer must rise considerably higher, and Jewish publishing, therefore, still has much to do.

Latin-American Jews Want a Pan-American Conference

By EDWARD E. GRUSD, Managing Editor, *National Jewish Monthly*

THERE are 600,000 Jews in Latin America, and they feel that they have been pushed around by their powerful coreligionists of the United States. They are anxious to cooperate with their North American brothers in all Jewish affairs, but feel that such cooperation will be limited until there is mutual understanding between us and them. And the best way to arrive at such understanding, they claim, is through a great conference of Jews throughout the western hemisphere.

This news is brought to this country by a recognized expert on the subject, Ray Josephs, well known author of "Argentine Diary," and correspondent for several papers, who returned to the United States not long ago after nearly five years in South America. While there, he served as special correspondent for The National Jewish Monthly, published by B'nai Brith, and made exhaustive surveys of Jewish life in a score of Latin American republics. The final article in his series appears in the September issue of the National Jewish Monthly, and contains a straight-from-the-shoulder bill of grievances which Latin American Jewish leaders entertain toward U. S. Jewry, as follows:

1. They told Mr. Josephs that "there has been a tendency by Jewish leaders in New York and elsewhere to handle them in the same way Latinos in general feel Uncle Sam has handled them in the past." They want no Yankee imperialism in inter-American Jewish relationships.

2. They want no more hop-skip-and-jump visitors who fly to South America for a brief stay and then return to New York as "experts." They want and will welcome American Jewish leaders who will spend enough time with them to learn some fundamentals, and moreover, they would like to reciprocate by sending some of their own leaders to the United States for similar visits.

3. They don't want to be "improved" after the fashion of "heathen" ministered to by missionaries. They admit that South American Jewry is behind us in many ways, but insist that their culture and tradition are just as good as ours. In other words, they want the dignity of equal treatment.

4. They hope we will really cooperate with them, with both sides giving and taking, but they don't want any "hand-outs" nor do they want us to try to impose our patterns of Jewish life upon them.

5. They feel that we have often considered them simply as "another source of cash." They are conscious of their financial responsibility to all good Jewish causes, but they want a share in the planning of such enterprises. They feel "forgotten and ignored," especially in the smaller countries of Central

America, which are physically closest to us.

6. They demand joint efforts with us in the fight against anti-Semitism.

7. They would like our assistance in helping them to open the gates of their countries to post-war immigration, pointing out that the 114,000 refugees admitted to South American lands since 1933 have done so well for themselves that today less than 3,000 need aid from the J.D.C.—and a third of these needy are in remote, land-locked Bolivia, where conditions are most difficult.

8. They would like to see a much greater exchange of ideas, magazines, books, newspapers, and speakers. They desire to learn as much as possible from the great and progressive Jewish community of the U. S., but at the same time they would be pleased to have expression of our interest in them, too.

9. Industrial development of the Americas is to be part of the general inter-American program, and Latin

Jewry has been in the forefront of this field, contributing to the prosperity of every land in which they live. They feel that if U. S. Jewish organizations would aid in the establishment of such businesses, by loans, supplies, etc., they would not only help solve individual problems, but make a much wider and more fundamental contribution to pan-American progress.

10. And finally, "Latin American Jews would like to see a Pan-American conference called by all Jewish groups throughout the hemisphere to work out joint problems." They point out that such a conference has never been called, although one similar to it, scheduled for Montevideo in 1941, had to be called off because of the war.

Mr. Josephs declares in his article that "if the good will and enthusiasm, the desire to help and the determination to achieve lasting results can be harnessed and at the same time a broad basis for future inter-American Jewish relationships plotted and established, it will do as much as anything con-

ceivable to not only aid the relationships of Jews of this hemisphere but of the Americas themselves."

DURHAM, N. C.

Joins United Stores

Maj. Paul Schwartz, recently discharged World War II veteran, has joined the United Department Stores Co. as controller, according to the announcement of E. J. Evans, United Executive.

Maj. Schwartz, who will make his headquarters at the company's home office, distinguished himself in the service, having received among many other decorations, the Distinguished Service Cross, the Silver Star, and the Purple Heart.

Maj. Schwartz, who was formerly with Barr and Company, Certified Public Accountants, prior to his enlistment into the Army, is a graduate of the University of Syracuse, New York. He and his wife, the former Miss Eve Nachamson of Durham, are living at 1019 Dacian Avenue, Durham, N. C.

A New Life in the New Year for Them Through U. J. A.



Thousands of homeless and orphaned Jewish children in war-ravaged Europe confront the agencies of the United Jewish Appeal for Refugees, Overseas Needs and Palestine with urgent tasks of relief, rehabilitation and Palestine settlement. The J.D.C. must provide for the removal of children found in Nazi concentration camps to special homes and furnish medical care, food, clothing and emigration assistance. Photos at left show a Jewish child seeking food, and children in a former concentration camp who have learned how to play again. The United Palestine Appeal must prepare the foundations for the reception of the children and adults who recently reached the shores of the Jewish National Home and the thousands who will follow in the months to come. Photos above show Jewish children enjoying their newly found happiness in Palestine. The National Refugee Service will help care for children who find a haven in the United States.

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HEBREW ARTS

(Concluded from Page 32)

Staring at me from holes with angry
cries—

Oh songs of beauty, how can you
forget!"

I understand, too, the poet who confessed to me sorrowfully that he could not write a certain series of poems he was planning. "It is all up here," he said, stroking his giant forehead. "The poems are to be human and of all time. A series of seven or eight poems. They will take at least a year to write. But I can't. Our time continually creeps into them." He too has written of "actuality."

None of our poets have isolated themselves from our calamity. Some of them have entirely immersed themselves in it. We hope that some day the works of these poets will be known outside Palestine. Here is a partial catalogue of some of the most notable volumes: Yitzhak Landan's "Ascent of the Scorpions," Yehuda Karni's (of "The Songs of Jerusalem" fame,) latest book "With Song and Tears," Avigdor Hammeiri's "Singing Fire" (recipient of the Max Nordau Prize,) Binyamin Tenenbaum's "With the Stylus of Pain" which has just appeared, Shimonovitz' "The Wicked Armilus" and Nathan Alterman's "Joy of the Poor." Then there are a host of actual poems by Sh. Shalom, Anda Pinkerfeld, Yaakov Kahan, Shmishon Meltzer and others.

From a little collection of contemporary poetry, (B. Michali, ed., "This Night," "A collection of Songs of Our Time" 1945,) I quote: "To say that our poetry evaded the bloody arena of our era is a fiction. On the contrary, the shades of the Inferno have invaded it more than in any other period of destruction. It is true that the expression of pain has not yet been crystallized into great creative works, into a powerful cry that will shake our generation and generations to come—But when we assemble the songs of our time into one body, we are able to evaluate the extent of the spiritual stress within the heart of the Hebrew poet and to appreciate the honesty of his expression. Despite the distance of the poet from the actual scene of disaster, and the fact that he did not live it with his own body, we cannot deny that he experienced it with his spirit, and that he felt its horror with his blood. The annihilation of his brethren embittered him and his song, silenced his joy and extinguished his light."

And then when one reads such a poem as "To My Enemy" in Tenenbaum's new volume which ends:

"Some day a hoe will find our pit,
And at the sight, a man will die:
My skeleton there grasps your throat
With a triumphant cry."

one knows what hells of horror, and what infernos of hate, the language and descendents of the prophets have learned to express.

The limits of our article leave but room to note the striking picture of the era given in the documentary books. These directly told, unpolished eye-witness accounts of life and death in the Nazi Gehenna, present a challenge. Will we have the novelists to remold

them in the great caldron of literature? So, as we enter upon the "post-war" years, we feel the will and testament of the grim millions lost to Israel: "Remember the Diaspora as thou rememberest Zion and Jerusalem in all the years of thine Exile."

NEW YORK, N. Y.

Sergeant Irving Greenberg Receives His Eighth Decoration

Sgt. Irving Greenberg has received his eighth decoration, the Bronze Star, for heroic achievement in Leyte. Presentation was made by Lt. Col. Arnold M. Probst, Commanding Officer of Pine Camp, a German prisoner of war camp.

Sgt. Greenberg has seen four years of overseas service, in Hawaii, Australia, Hollandia, Biak and the Philippines.

He is a cousin of Sol Greenburg of Greensboro, N. C.

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Contemporary Hebrew Poetry

Translated With Comments

By Dov VARDI

Mr. Vardi, member of Ein Hashofet, the communal village in Palestine, in the late Justice Brandeis's name, is author of a monthly letter on literature and art in Palestine appearing in *The American Jewish Times*.—THE EDITOR.

"PLOUGHMAN IN THE RAIN"

By Moshe Tabenkin

(Tabenkin is a member of the Ein Harod Settlement. His first book of verse appeared last year.)

The sky is grey. The rainfall, wild,
Spouting, rushes and quaffs.
A ploughman stops in the field,
Halting mid-field, stands, and
And laughs.

Heavenward slowly turning his face,
His open palms benedictions spill.
Down his hair rain-waters race—
So a ploughman stands mid-field,
With a smile.

As fathers forgive their mischievous child,
Mothers, a babe at the breast,
A ploughman stopping, halts mid-field,
Watches his clothes dripping fast—
And laughs.

"SAMARIA"

By Yaakov Fichman

(This poem is taken from the most recent volume by one of the older contemporary poets who excel in Palestine pastoral poetry.)

The sea at midnight moves sometimes,
rock-pine,
With boughs aquiver answering its address;
Yet on the slope there's scent of ripened grain,
And silence shuts the garden's duskiness.

Far floats the moon and whitens olive-leaf
With wonders of reflection,—grass, stone,
While taciturn, the heavy carobs weave
Their mingled shadows, aloof, alone.

Lovely Samaria, when pouring light,
Flushes each garden-entry, overwhelms
Your tiny grass and cypress with wide streams!

Then give me day's soft soil all furrowed bright,
Where every kernel in the sun drips warmth,
Forgotten to the burning heart of earth.

"FULNESS"

By Avraham Shlonsky

(Shlonsky is the most significant "modernist" poet in contemporary Hebrew literature. This poem is taken from his "Songs of Bread and Water" which sing to the Miller, the Drawer of Water, the Baker, and to the blessing of bread.)

You who meal the kernel in the corn-ear
For the human hand and bid it: bake!
For whom earth begat when you desired her,
One in coarsely milled or finer,—
With my palm I sense you,
Mouth and tongue.

Fulness, you commanded,—leave us not to wither.
Stock our store-house, you my solace.
Hands we filled with seed.
May we feel the flour.
Touch the bread's softness.
Smell its whiteness,—and be carried
Far as dew and lamb,
Jug and water,
Good and tasty rye-bread,
Only from her hand,
From our one and only mother.



Gilato, one of the first Cholutzim (Palestine Pioneers), from a sculpture recently unveiled in Kfar Ghadi, Palestine.

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Speaking for the Young Jew

(Concluded from Page 26)

World but will they do anything to strengthen its links and perpetuate its peaceful existence?

There is quite a gulf between the real and the ideal. The problem can be couched in simple terms: Are American Jewish young men and women prepared to do the job? Is American Jewish youth intellectually and spiritually set to do the job? Is American Jewish youth organized to do the job?

Queries formed this way cut to but one side of the problem. Let us be very plain and clear about the other side. The grave imperative of American-Jewish young people equipping themselves to help shoulder the weight of Jewish survival calls for serious and unremitting thought by Jewish adults. Yes, there are the Hillel Foundation, Junior Hadassah is active, too. Junior Mizrachi, A.Z.A., Temple Youth, Masada, Habonim, Young Israel, Young Judea, etc., all function and are doing a job. And they are doing it themselves. The only attention rendered to them by adults is, on the one extreme, a patronizing and infrequent pat on the head and pinch on the cheek, or at the opposite pole, stifling and strait-jacketed authoritarianism.

Moreover, with all the abundance of Jewish youth organizations, it still remains a disquieting fact that but an infinitesimal fraction of the masses of American Jewish youth is affiliated, and, what is more disturbing, feels the need to affiliate.

This is not, *challah*, written in deprecation of any single element of the American Jewish community. But neither is it our purpose to shout *hosannahs* to our success. The truth is that the character of the young American Jew is basically sound and healthy. He is intelligent, apt and sympathetic. His approach is clean-cut and incisive, and his grasp is penetrating and broad.

But the adults in the American-Jewish community have yet to develop an appreciation of, and respect for, the immense and valuable potentiality of its up-and-coming generation. The adults, if they are earnest and concerned, must be made to recognize that what Professor Kurt Lewin so aptly termed "leaders from the periphery" will not serve the Jewish people adequately.

The views of young Jews upon the issues affecting the definite interests of the young American Jew should, and must be heard.

We are convinced that the young American Jew is ready to listen, and that he is equally ready to talk back.

Morganstern

(Concluded from Page 37)

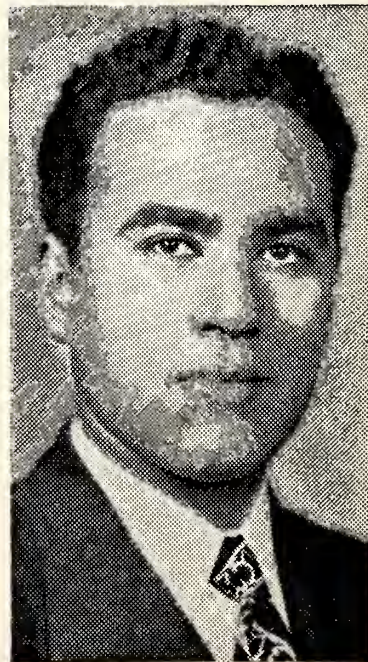
the abiding faith that Israel, that little people which stood close to God from the very dawn of its history and ever interpreted life in terms of God and of His all-wise and all-loving purpose, had not exhausted and cannot exhaust its power to unfold new religious truths and create new spiritual values. Judaism is a religion with an eternal message and Israel a people with an unending destiny.

To the realization of this message and to the fulfillment of this high destiny the people of Israel throughout the world, but especially we, the Jewish community of America, rededicate ourselves upon this sacred New Year's Day, when not only we, but all mankind, our brethren, stand upon the threshold of a new era. And even more so, with full understanding and devotion, does our Hebrew Union College, upon this New Year's Day, which marks the 70th year of its founding, the completion of its first cycle of existence and the beginning for it of a new era of vision, service and achievement, dedicate itself anew to the service of God and of the Torah, of Israel and of mankind.

RABBI RABINOWITZ APPOINTED BY UNITED SYNAGOGUE

Mr. Samuel Rothstein, President of the United Synagogue of America, has announced the appointment of Rabbi Stanley Rabinowitz as Director of Field Activities of the United Synagogue.

Rabbi Rabinowitz, a graduate of the Jewish Theological Seminary of America, (Please Turn to Page 66)



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NEWS SUMMARY OF THE MONTH

Congressman Dickstein Slated for New York Supreme Court

New York.—Representative Samuel Dickstein (D.N.Y.) and Henry Clay Greenberg have been nominated as the Democratic candidates for Supreme Court Justices of the First Judicial District of New York City, to succeed retiring Justices Irwin Untermyer and Isidor Wasservogel. The first District includes the boroughs of Manhattan and the Bronx.

B'nai B'rith Member Kings County District Attorney

Albany, N. Y.—George J. Beldock, a Republican of Brooklyn, has been appointed by Governor Dewey as District Attorney of Kings County, succeeding William O'Dwyer who resigned to campaign as the Democratic candidate for Mayor.

Mr. Beldock is director of the Jewish Consumptive Relief Society, co-chairman of the Fur Industry Drive of the Federation of Jewish Charities, past president of the Max Blumberg Lodge, B'nai B'rith, and a member of the American Jewish Congress.

King and Queen Receive Lehman

London.—Herbert H. Lehman, director of the United Nations Relief and Rehabilitation Administration, and former Governor of New York, and Mrs. Lehman, were received here by King George VI and Queen Elizabeth.

Heller Returns From Palestine

New York.—Thousands of European Jewish refugees may soon find homes and work in Palestine because of the Labor Party victory in England, Rabbi James G. Heller, Chairman of the United Palestine Appeal, declared on his arrival here following a three-month visit in Palestine and England. "The Labor Government has for a long time been committed to a complete change of Palestine policy. Now that it is in control, we expect a complete abrogation of the White Paper, also," Rabbi Heller said.

War Department Appoints Jewish Liaison Relief Officers

Washington, D. C.—The War Department has approved the American Jewish Conference's proposal for the appointment of special Jewish liaison officers to assist them with the problems of Jewish stateless and non-repatriable persons in the United States zone of Germany. The contention of the American Jewish Conference has been that displaced and stateless Jews still held in camps in Germany have not been contacted by relief workers who understand their specific problems.

Bergson Ordered To Leave United States by November 1

Washington, D. C.—Peter H. Bergson, Chairman of the Hebrew Committee on National Liberation, was advised by the Board of Immigration Appeals to leave this country by November 1, or else he will be deported. A native of Lithuania, Bergson came here on a visitor's visa from Palestine. The Board of Immigration Appeals, being the highest authority in such matters, Bergson's only recourse now is to apply to a civil court for a writ of habeas corpus, but a Justice Department official expressed doubt whether he would be able to obtain such a writ. "It looks like he will have to leave this time," the official said.

(Please Turn to Page 64)

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HENRIETTA SZOLD

(Continued from Page 47)

the Agada; and "The Renaissance of Hebrew Literature," by Nahum Slouschz, the latter volume translated from the French.

When one reviews the work of Henrietta Szold for the Society, one sympathizes with the evaluation of Miss Szold by Louis Lipsky when he wrote: "She was all there was of the Society exclusive of its canvassers and directors. She gathered all the work in her lap—whatever there was of the making of books, the editing or translating of its manuscripts, the proof-reading of the galleys and the pages, the compiling of indexes and appendices, the preparation of advance notices, the motherly care of rejected and accepted manuscripts."

In addition to all these literary activities, Henrietta Szold shared with Dr. Cyrus Adler the onerous but important task of "The American Jewish Year Book," which was published from its inception by the Jewish Publication Society. In 1898, Dr. Adler induced the Board of Trustees of the Society to venture into this new field. Dr. Abraham A. Neuman has clearly described the significance of the Year Book in his biography, "Cyrus Adler," in these words: "With rare insight, Cyrus Adler perceived that a far-reaching transformation was taking place in the American Jewish community and that its full significance would be comprehended only by a knowledge of all the facts. With this conviction he turned to his colleagues in the Jewish Publication Society. He argued: 'If Jews are to grapple successfully with the large problems of the Jewish situation, the facts of Jewish life must be discovered.' He therefore proposed to the Society the publication of a year book which would record, year after year, authoritative statistics of the number and distribution of the Jewish population, the facts of their organizational life, their contribution to the civilization and culture of the country in which they lived. He was convinced that the year book would thus not only mirror the community life, but would operate as a unifying force and would bring the segments and sections of the community together in an orderly pattern."

In Volume 2 of the Year Book, issued in 1900, Dr. Adler paid special thanks to Henrietta Szold for her help in compiling the work. She continued to receive this high praise in subsequent volumes; and in 1904 she joined with Dr. Adler in editing the Year Book, and their names appear as co-editors. This co-editorship continued to 1905. In 1906 and 1907, Miss

Szold alone edited Volumes 8 and 9.

Her conscientious loyalty to details, her strict adherence to factual truth, her utter devotion to duty, though onerous and trying, are revealed in her work on the Year Book. It was a tedious and grueling task. Time and again, in her letters she described the wearisomeness of reading proof, of verifying statistics, of putting the Year Book into shape. When her friends complained about her infrequent letters to them, she wrote: "Yeak Book—by this time those two words ought to suffice to make my friends understand a state of mind, body, and temper not in the least conducive to letter-writing." Even when she found life good, she declared: "I'd love it more if it weren't so packed with Year Book—and its wearisome work." Yet she faithfully persisted in her work.

IV

The year 1909 was a milestone in the life of Henrietta Szold. During the previous year, her interest in and work for Palestine had grown, and her understanding of and commitment to Zionism as a Jewish philosophy had steadily deepened. Marvin Lowenthal, in his "Henrietta Szold, Life and Letters," considers her efforts as a teacher and writer as merely dead-ends, but her interest in Zionism as a thoroughfare leading to the true and great goal of her life. "By accident," he writes, "she took a journey—she thought of it as a vacation—to a world where all the paths of her life joined into one road, a steep, rocky, and tortuous road, but this time a road without end."

Henrietta Szold and her mother were about to embark on a European tour. The directors of the Jewish Publication Society gave her a gift which enabled her to extend her trip to Palestine. This visit to the land about which she had dreamed and spoken, the land which was the physical symbol of all her Zionist thought and feeling, served to close one era of her long and varied life and released in her new energies and new visions for yet a greater era that lay ahead of her in the dim future.

She expressed her joy and appreciation at receiving the gift in a letter to Dr. Cyrus Adler, written in New York, July 15, 1909. "I wish for words," she wrote, "to convey to you my surprise and gratification on reading your letter this morning and fingering the enclosure. As it is, I can only say—I was overwhelmed and I was gratified. I must leave it to you to charge these hackneyed words with the

(Please Turn to Page 58)

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Some Thoughts on Back-To-School

By JOSEPH HERTZ

THE atomic bomb was produced in college classrooms and laboratories. Within these walls of higher learning lies the fate of mankind—controlled by university students. They have the power to make or break civilization.

Breaking civilization does not limit itself to the destructive ingenuities of science. Passiveness, callousness and indifference to the social and political issues facing our limited and broad societies are of equal destructive power. Wishful thinking, inarticulate goals, and planless execution are the real dangers confronting us today.

Peace is not the absence of war. It must be planned for intelligently, and fought for incessantly.

He who enrolls in a higher institution of learning and warms its benches for four or more years, and does not actively apply any of his acquired (Please Turn to Page 66)

Rosh Hashonah Greetings From Abroad



Nathan Kolend

Nathan Kolend, 76 Millington Avenue, Newark, N. J., is serving with the American Red Cross as acting personnel officer of the African Middle East Theater, with headquarters in Cairo. During his 30 months overseas, Kolend has also served as a Red Cross field director at several army posts. To those of his faith "Nate" sends these New Year's greetings:

"On the occasion of the New Year, it is my privilege as a member of the American Red Cross to extend my heartfelt best wishes. American Jewry has reason to feel proud of its contribution to the war effort and to bringing nearer our long-sought victorious peace.

"Many of our faith are honored to serve with the American Red Cross—to serve your sons and daughters in uniform at home and abroad. We in the African Middle East Theater join with you in prayer on this Holy Day. May your every prayer be answered, and may all of us soon join you in a world at peace."

Kolend's wife, Selma, lives at the above address, and his parents, Mr.

and Mrs. Morris Kolend, at 52 Wolcott Avenue Terrace, Newark.

Cpl. Rose Zaremski, daughter of Mr. and Mrs. Jacob Zaremski, 6809 North Clark Street, Chicago, is chief clerk, Theater Exchange Office, African Middle East Headquarters. She joined the WAC in January, 1943, arrived in Cairo in June, 1944. To all people of her faith Cpl. Zaremski sends this New Year's greeting:

"As the New Year rolls around once more, this one so much closer to the ultimate peace we search for, it is my privilege to send greetings to my family, friends, and the thousands of Jewish people in the United States. And with this greeting goes the wish that next Rosh Hashonah will find the entire world united in one purpose—to preserve and keep the peace our men and women fought for."

The photo above was taken in the garden of an American Red Cross club in Cairo.



Cpl. Rose Zaremski

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Declaration to Dr. Julian Morganstern

By DR. SOLOMON B. FREEHOF

WE, the graduates of the Hebrew Union College, hail our Alma Mater on the completion of her 70th year. To each of us this anniversary brings solemn thoughts and fond recollections. The older graduates remember with loving homage those teachers and scholars of an earlier day who have long since joined the Celestial Academy. Younger graduates still are blessed with the living companionship of the men who taught them and carry vivid impressions of the many new teachers, scholars who fled from Nazi tyranny and for whom the Hebrew Union College has become a veritable Jewish College in Exile.

The professors of the Hebrew Union College, the living and the dead, each in his special field of work, each by his own personality and enthusiasm, each in his own day and in his own way, was a builder of the Hebrew Union College. We are grateful to them all, that they established in this new world a center of Jewish learning where ancient Hebrew culture



DR. SOLOMON B. FREEHOF

could, with modern scientific discipline, "renew its youth as the eagle."

The Hebrew Union College is the pioneer institution of Jewish learning (Please Turn to Page 63)

HENRIETTA SZOLD

(Concluded from Page 56)

meaning they should carry to be a complete expression of my feelings."

Typically, Miss Szold called this gift her "Palestine Fund," and she determined to keep it apart from the baser money which paid for her European trip.

"The pleasure of my trip will be enhanced so substantially by the contribution made to it by you (Dr. Adler) and the other members of the two committees that I cannot allow it to get itself mixed up with the commoner elements in the letters of credit I shall carry with me. It must be marked as a distinct entity, a thing apart, and so I labelled it promptly my Palestine Fund."

In the same letter, Henrietta Szold revealed her glowing love for the land she was now privileged to visit and see with her own eyes. "It rarely occurred to me that a European tour was a possibility in my life, but never did it enter my mind remotely that the privilege of beholding the Holy Land could fall to my share. It makes me happy to think that this rarest piece of good luck, with all it implies of Jewish emotion and education, shall dwell in my memory not as something purchased by my own efforts, but as something due to the appreciation of my efforts expressed by those under whose eyes they were made."

It was this trip that determined Henrietta Szold's future life work. To her friends and relatives, who warned her that she would be disappointed in Palestine, and would return anything but a Zionist, she wrote from Milan, on her way back to America: "The result is I am still a Zionist, that I think Zionism a more difficult aim to realize than I ever did before, and finally that I am more than ever convinced that if not Zionism, then

nothing—then extinction for the Jew."

When she returned from Palestine, Henrietta Szold continued as editorial secretary of the Society for a few more years. But a new vision and purpose had seized upon her life. Into that new purpose she threw her exhaustless energies.

On December 1, 1915, she regretfully sent her letters of resignation to the Society. And early in 1916, the Society regretfully acceded to her desires. She never lost interest, however, in the great work of the Society. She even expressed her hope—a hope that was realized later—that she might be permitted to do the proofreading "as a Jewish volunteer" for the new translation of the Holy Scriptures, which the Society at that time had in preparation.

Despite her heavy schedule of work in Palestine in the 1940's, when the Society cabled her asking her to accept an Honorary Vice-Presidency, Miss Szold briefly answered by cable, "Accept with pleasure." She was ready to serve again the organization in which she had played such an important part for over a quarter of a century.

The Jewish Publication Society of America rejoices in the knowledge that this great Jewess helped to lay its foundations, mold its literary policy, translate some of its great classics, and transfuse the work of the Society with her beautiful Jewish spirit. Nor should the Society ever wish to forget that its leaders and guides, through Dr. Cyrus Adler, made possible that first visit of Henrietta Szold to the Holy Land which was destined ultimately to transform her into the "Great Lady of Palestine," and enable her to become one of the immortals of Jewish history.

JEWISH POSITION IN THE NEW WORLD

(Concluded from Page 5)

needed to start these destitute people on the road to a new life.

Similar J. D. C. relief goes to Jewish survivors in France, Belgium, Holland, Greece, Italy, refugees in Spain, Portugal, Turkey, South America, far-off Shanghai and other countries. In addition J. D. C. paid for transportation for nearly 2,000 Jews who were able to enter Palestine during the first half of 1945.

Six decades of pioneering, sacrifice and creative endeavor have developed the Jewish National Home into the major hope of the Jews of Europe for their revival and freedom. From a mere handful of less than 50,000 Jews living in squalor and poverty, a thriving and progressive Jewish community of more than 600,000 men, women and children was built through the United Palestine Appeal. With the aid of the agencies constituting the U. P. A., more than 300 agricultural settlements were established, new cities and towns were built, neglected land was made to bear fruit, new industries were developed, modern schools and communities were erected. More than 350,000 Jews from lands of oppression found a new home in the Jewish homeland during the Hitler regime and today, with the funds provided by U. P. A., Palestine stands ready to end the homelessness and misery for all time of the surviving Jews of the world cataclysm.

The vast program involved in laying the foundations for the absorption of hundreds of thousands of Jews is furthered by U. P. A. funds which are used to accelerate every activity calculated to hasten the settlement of a maximum number of Jews.

With the war in Europe ended the eager desire of the Jewish survivors to find their way to the security and freedom of Palestine is manifesting itself through the utmost pressure on the facilities of the Jewish Agency for Palestine which is charged with the task of distributing immigration certificates. Tens of thousands of Jews in Rumania, Hungary, Yugoslavia, Greece and other lands have registered their wish for immigration certificates. Those who are now arriving in Palestine are completely destitute. Provision must be made for them in every aspect of their physical and spiritual life. Unprecedented expenditures are required of the Jewish Agency for housing, medical assistance, and other types of social welfare required by men, women and children who have survived the rigors of years in Nazi lands.

As the scene in Europe becomes clearer it is evident that for vast numbers of Jews there will be no desire to return to the lands with which the

most tragic memories are associated. The funds of the U. P. A. are being used so that these thousands of Jews may find their way to Palestine during the years of the Hitler terror.

During the year 5705 some 15,000 men, women and children were absorbed in Palestine. Ten new settlements were added to the 300 already built with the assistance of the U. P. A. funds. Additional tens of thousands of acres of land will be added for the settlement of the immigrants as well as to give to demobilized Palestinian soldiers an opportunity to settle on the soil of the land for which they fought during the years of the war.

A major task of the Jewish Agency is the expansion of Palestine's industrial machine so that employment may be found during peacetime for those who contributed so mightily to wartime production for the United Nations in the Middle East. With the funds provided by American Jewry through the U. P. A. room is being made for the survivors in Europe who want the reassurance that they shall never be homeless again.

Victory in Europe has greatly increased the demand for the type of assistance given by the National Refugee Service. This agency, which has for a decade been called upon to provide for the adjustment of newcomers to the United States, now has great and immediate needs to fill. Following the liberation of Europe's surviving Jews, thousands of their relatives in America are making anxious inquiries as to their migration to this country. Many thousands of them in Europe are trying to locate relatives here through the facilities offered by N. R. S.

The National Refugee Service faces even larger responsibilities than it has assumed in the past in behalf of the refugees interned at Oswego, New York. In the past year, N. R. S. has been the major donor of both money and services which made life livable for the refugees at Fort Ontario. In cooperation with other agencies, N. R. S. met the religious, educational and recreational needs of the more than 900 refugees. At this moment, it alone is providing for urgent medical requirements. But even more important, it will be called upon to play a major role in shaping the future of the internees. If, as is hoped, the refugees will be allowed to remain in this country, a large and important program in their behalf will be embarked upon by N. R. S.

In the year 5706 a new world will definitely be in the making. It will be our responsibility to determine what place the Jews of Europe and Palestine will occupy in that new world. Will we translate the hope of our fellow-Jews into realization and concrete fulfillment? Or will our lack of action doom them to continued suffering as uprooted and homeless objects of hate or pity? It is our duty to give meaning to their liberation, to give substance to their deliverance. It is our solemn obligation to give Jews who fought our battle of survival so long and at such terrible cost, the opportunity to rebuild the shattered house of Israel and to replace the bloodstained pages of tragedy of the past.

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V-E Day in the Valley

(Concluded from Page 25)

day before. Their quay, fishing craft, and motor boats were still bedecked with flags and bunting. So they were able to carry on the hours with which their new dining hall (opened on Passover Eve) had been ringing for several days. They too have a large number in the services—40 out of a membership of 230 men and women.

In other settlements, the Victory celebrations coincided with the sheep-shearing festivals—for the sheep are sheared between Passover and Shevout. The day after the Victory Celebration, I was watching a large flock being sheared in the pen of Ginegar. When I mentioned the Victory to a veteran shepherd, he replied, "For us this is the ultimate victory!" pointing to refugee youth, who had come from all parts of the Emek to give Ginegar a hand, among the herd of several hundred sheep and shepherds. And, in this brief sentence, he had expressed a prevalent sentiment. The victory for the Jews is here—in the fields and sheep-pens and fishing villages of Palestine—in what we have achieved and in the challenge which will be met when the gates are opened.

The children! For them the joy was unadulterated. The bad man, Hitler, had been defeated (by the Jewish Brigade, assisted by the Russian, Americans and British). Their only question was, "Will our soldiers come marching home tomorrow morning or only in the evening?" When told that it might take some time, they wondered why the Americans couldn't rush them home in "Jeepim" (Jeeps, Hebrew plural).

Victory celebrations are over and all hands are busy with the rush of field work. No day passes without some member of these settlements receiving a shocking communication from Europe. A sister or a cousin has returned to the native town or village: reports on the family's destruction; and implores help to reach Palestine. Telegrams, scribbled notes, postcards—each with its tale of horror. This is the aftermath of victory.

The Problem of Anti-Semitism

(Continued from Page 29)

on Judaism, and a considerable sum for placing of books in local libraries. It is no exaggeration that the expenditure of the American Jewish community to combat anti-Semitism equals the national budget of some of the larger Balkan or South American countries.

These facts lead to some serious reflections:

1. Is the anti-Semitic tide rising and with it the expenditures thought necessary to combat it?
2. Are the agencies engaged in the fight against anti-Semitism consciously or unconsciously extending and promoting their activities in conformity with the nature and practice of all bureaucratic agencies?
3. Is anti-Semitism a phenomenon which is rooted in the basic pattern of Western civilization and therefore irremediable?
4. Is anti-Semitism rooted in the basic pattern of Jewish life and thought and therefore irremediable?

An adequate answer to these questions is evidently beyond the scope of this paper and the power of one person. Only fleeting references to some provocative thoughts bearing on these questions will be made here.

The contemporary British philosopher John MacMurray, in his profound book, *THE CLUE TO HISTORY*, states: "... Christianity is essentially Jewish. This is the point from which we must start. ... The traditional habits of life, upon which our civilization is based, give rise to habits of thought and reflection which prevent us from understanding Christianity. ... Christianity itself is the product of the Jewish mind, which is the reflective aspect of Jewish habits of life which are very different from ours. ... To understand Christianity we have to create in ourselves that religious comprehension of reality which is the historic achievement of the Hebrew race. ... To understand Christianity is to understand the crisis of civilization in which we are involved, and to see what we

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have to do. . . ."

The implication is clear. Unless civilization succeeds in integrating Christianity, which basically is the Jewish ethos, into its texture it will always have to face a crisis in every age.

Our own Ludwig Lewisohn, in his essay, *THE PAGAN IN THE HEART*, puts it this way: The basis or center of the Jewish pattern is justice, truth, and peace. These constitute also the basis of the Christian ethic. But Western civilization has never made the slightest emotional adjustment to the ethic which Christendom feigns to accept. For the Jew the concepts of justice, truth and peace are freighted with the peculiar character and experience of his people who sum up in them their unique vision of the multi-form world. The pagan view of the world is not the Jewish view, or the Christian view. Ludwig Lewisohn's premise is essentially the same as that of John MacMurray.

As a layman and meager contributor to the agencies engaged in the fight against anti-Semitism, it seems to me that the American Jewish community does not possess sufficient scientific data or knowledge concerning anti-Semitism to justify the expenditure of millions of dollars. The fight against tuberculosis or cancer is based on solid statistical data as to its prevalence and on scientific facts as to the possibilities or limitations of cure. The scientific workers in the field of cancer or tuberculosis are not those who are engaged in fund raising for combatting cancer or tuberculosis. The moment there is an alliance between pure science and the social application of its results pure science suffers. Fact-finding agencies should be entirely divorced from any practical application of its facts; they must have no truck with fund-raising. It is an enlightened public interest whether in the form of private philanthropy, voluntary organizations or government agencies that utilize the findings of science for promotion of human or social welfare. The field of social science offers an outstanding example of a study of a problem in accordance with the most rigid criteria established by social science. I am referring to a study of the Negro problem in American life which may serve as an example and the model for the study of anti-Semitism. Recognizing the importance of the Negro problem in American life the Carnegie Corporation several years ago determined to bring the resources of the social sciences to bear on the problem. In order to avoid all danger of bias or partisanship in this study, it decided to bring a scholar from abroad "who could approach his task with a fresh mind." It was felt that it was important that such a scholar should be chosen from a country with no background or traditions of imperialism which might lessen confidence in the impartiality of the study. These considerations led to the selection of Dr. Gunnar Myrdal, a distinguished social economist from the University of Stockholm and economic adviser to the Swedish government, to undertake the task. His four years of intensive study are contained in his two-volume report entitled *AN AMERICAN DILEMMA*, and four other volumes prepared by noted scholars as-

sociated with him. I am aware of the recent efforts on the part of the American Jewish Committee and the American Jewish Congress to engage individuals and groups of high standing in the academic world in the study of inter-group relations, which in plain language means the study of anti-Semitism. However, these agencies are already committed to a philosophy of Jewish life which would not permit a study

of the phenomenon of anti-Semitism of the scope and objectivity as the study of the Negro problem by the Carnegie Corporation. One section or faction of the American Jewish Committee is committed to the "rediscovered" ideal of emancipation as an answer to all Jewish ills; another section of the Committee naively sees an end to our troubles in an International Bill of Rights. It is a pity how the bare and

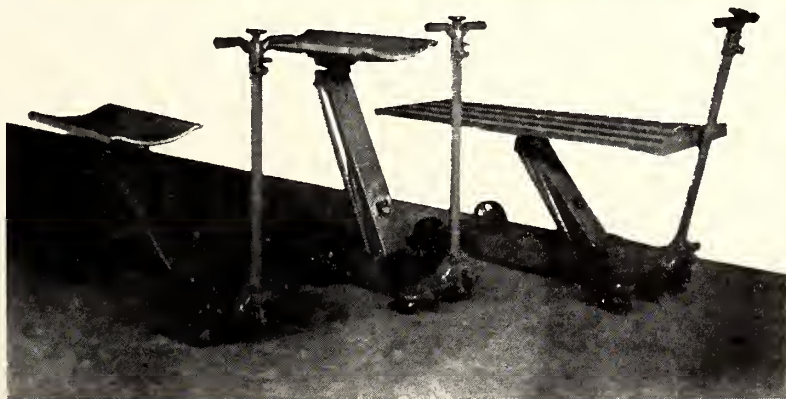
tragic facts of Jewish history in the last decades have not shown these gentlemen the frailty and emptiness of emancipation in Western Europe and the unreliability of high sounding declarations and commitments whether national or international. When it comes to Jewish problems instead of facing stern realities they like to cleave to placebos and nostrums.

(Please Turn to Page 65)

Europe's Jews Look to the J. D. C. for Help



In the year 5506 Europe's (outside of Russia) one-and-a-quarter million Jews who survived the Nazi reign of terror desperately need material and spiritual aid to rebuild their lives and communities. Their plea for help—the greatest in Jewish history—is being answered by the Joint Distribution Committee. Its life-saving and life-building aid reaches every country in Europe, North Africa and the Near East. Photo at upper left, taken before the German defeat, speaks eloquently for itself. The girl is the elder's granddaughter. (Upper right) The first shipment of 50 Torahs which were sent to Europe by J.D.C.'s cultural committee. (Below) A Jewish child awaits his bowl of soup after being liberated from a German concentration camp.



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Toward Fulfillment

By JUDGE MORRIS ROTHENBERG
President, Jewish National Fund

THE year 5705 from which we are taking leave has been the most decisive period in the record of World War II and perhaps in the annals of mankind. It has written FINIS to the bloody struggle which has been waged by civilized mankind against the forces of aggression, lawlessness and wanton murder; it has chartered a course for international cooperation and enduring peace; it has ushered in the Age of Atomic power which appears to make it mandatory for mankind to follow the ways of peace, unless the human race is prepared for suicide.

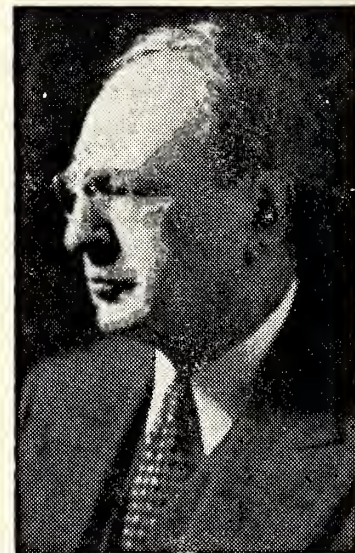
While the echoes of our victory in Europe and in the Pacific are still reverberating, mankind is emerging from the welter of blood and suffering with a saddening sobriety. We must hope that our wartime experience will bring to the fore that kind of statesmanship that will reconstruct the lives of nations and peoples on the foundations of enduring peace, equality, justice and international cooperation. We rejoice in the overwhelming victory which has been brought about by the boundless patriotism of the American and other democratic peoples, their devotion to high ideals, unlimited capacity for production and for scientific research, in which Jewish scientists have played an outstanding part. We must hope, however, that our military victory will be accompanied by the simultaneous triumph of the moral and spiritual values for which this battle has been essentially waged.

For we, the sons of a people that has suffered most in this war, will know no peace of mind and heart until the new world order is so shaped and the post-war settlement is so arranged as to make impossible the recurrence of the ghastly slaughters which have been inflicted by the Nazi beasts upon six million Jewish men, women and children—a total of human sacrifice which is many times greater than the combined casualties that have been suffered by the armies of the United States and the British Empire.

Ushering in the year 5706 of the Hebrew calendar we must dedicate ourselves to the consummation of the Zionist program which calls for the establishment of Palestine as a free and democratic Jewish Commonwealth. We were heartened to hear from the lips of President Harry S. Truman, upon his return from the Big Three Conference at Potsdam, that this program, constituting the most effective method and last hope for the rehabilitation and resettlement of the surviving remnants of European Jewry, is now the subject of diplomatic negotiations between the United States and the British Government as the mandatory for Palestine.

The London Zionist Conference has formulated the program and voiced the demand of the overwhelming majority of the Jewish people and of enlightened non-Jewish public opinion everywhere. It called for the opening of Palestine's doors for the absorption of at least one million Jews whose

position in the liberated lands of Europe is, alas, in many cases not better than it was under the conqueror's heel. It has called upon the Jewish communities in the western world to provide the greatest possible measure of new financial support for the national funds so that immigration and land purchase—the urgent and special task of the Jewish National Fund—may go forward at an accelerated pace and endow Palestine with that

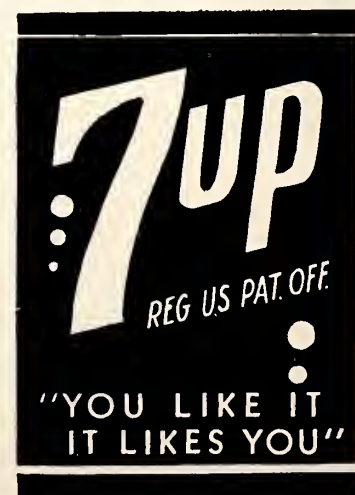


JUDGE MORRIS ROTHENBERG

greater absorptive capacity which is needed to cope with needs of the post-war period.

These measures are the prerequisites for the era of fulfillment which the New Year will usher in if a purified mankind will at long last take the necessary international steps to right an ancient wrong insofar as the Jewish people is concerned and if Jews

(Please Turn to Page 63)



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DECLARATION OF DR. FREEHOF

(Concluded from Page 58)

in the New World. Its influence has added the benediction of ancient Jewish ideals and knowledge to the learning and spiritual growth of this beloved republic.

Our College has been primarily a training school for rabbis. Its graduates received ordination "to teach and to judge." They were sent forth to maintain Israel's inherited ideals and to ennoble its daily living. By teaching and by example they were to continue the Covenant of Sinai and to keep Israel "a people near unto God."

We are grateful that our College has maintained the traditional Jewish unity of ministry and scholarship. Many of its graduates have been inspired to independent study and have added to the sum of Jewish learning, even though they were engaged in the manifold and arduous tasks of the American Rabbinate. We are grateful for the desire which the College has implanted in all of us to spread the light of Torah among our people. No graduate of the Hebrew Union College will ever be content with a rabbinate which has a monopoly of Jewish learning. We will not be satisfied with adding knowledge to our knowledge in one field after another as long as we remain "alone in the midst of the land." We mean to be not only the priest who officiates, the prophet who exhorts, but ever the rabbi who instructs. This we have learned from our teachers and this shall be our life-long devotion.

From the very beginning the faculty of the College came from almost every center of Jewish learning in the Old World. Through the very presence of our teachers, the College represented to us world-wide Israel, witnesses to God, priests in His service, destined to suffer and to triumph over suffering, to sow in tears and to reap in joy, to be persecuted and never to persecute, to be disappointed a thousand times, yet never to lose faith in the Divine Image inherent in man. Israel vital and eternal, ready now again to build new homes, new settlements, world-wide Israel is our

family and we are called to be its servants and leaders. Graduates of the Hebrew Union College will never be provincial. Our college drew its strength from world Israel. Its graduates will give their strength to our people everywhere.

In world Israel, our American Jewry will play an increasing part. With great centers of Old World Jewish learning now destroyed, with innumerable synagogues in ruins and their worshippers dead or in exile, awesome responsibilities rest upon us in this blessed land. Every branch of American Jewry now has heavier duties. Our Hebrew Union College, the pioneer institution of Reform Judaism, has a special mission and a magnificent opportunity. Old habitual pieties had been disappearing rapidly during the last two generations; the present world catastrophe has hastened their collapse. The world situation is too catastrophic for the leisurely processes of unconscious change and slow evolution. As Judaism revives it must quickly find adjustment to modern life. The forthright decision to modify ritual, to change texts of worship, to select the essential out of the midst of the relatively non-essential, the right and duty to reform Judaism now becomes an urgent necessity. The influence of the Hebrew Union College, through the writings of its professors and the leadership of its graduates, has been nationwide. It can now become worldwide for blessing.

We count on our Alma Mater, which has served American Jewry so well in the past, to serve world Israel equally well in the coming days. It must now increase its work and extend its service in the light of greater responsibilities to American and world Israel. In this task it shall receive our eager help. "Enlarge the place of thy tent, lengthen the tent-cords, strengthen thy stakes."

With gratitude for the past and with confident hope in the future, we bless the school that taught us as "the days of its years are seventy."

Toward Fulfillment

(Concluded from Page 62)

everywhere will rise to the challenge and the unprecedented opportunities of the historic hour and with renewed enthusiasm dedicate themselves to the rescue of the remnants of European Jewry by the upbuilding of Palestine as a Jewish Commonwealth. The year 5706 holds forth the promise that by our unshakeable faith and continuing effort we may be privileged to witness and to share in the fulfillment of a dream for which generations have prayed and labored.

INTER-AMERICAN YOUTH SEMINAR

The first inter-American Seminar of Hashomer Hatzair, (Zionist labor movement), for leaders from the United States, Canada, Cuba and Mexico concluded a three week's course of work and study in Liberty, N. Y. Among the 60 participants of the Seminar were 7 members from Havana, Cuba, and 5 from Mexico City. The Seminar was conducted in English, Spanish and Yiddish.

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Whitney, S. C.

NEWS SUMMARY OF THE MONTH

(Concluded from Page 55)

Air Services for WAC Who Died in "Shangri-La"

New York.—A Star of David was dropped into an inaccessible valley, named Shangri-La, in New Guinea, to mark the final resting place of WAC Sergeant Belle G. Naimer, of New York City, one of the eight members of the Women's Army Corps who lost their lives in a plane crash last May 13 in the valley. Jewish services were conducted for Sergeant Naimer, from a plane flying over the valley. The services were read by a non-Jewish chaplain because no rabbi was available.

World Conference of Christian Zionists To Meet in Washington

London.—A world conference of Christian Zionists will soon be convened, probably in Washington, to make felt the world-wide support of Christian organizations for Jewish statehood in Palestine, Dr. Howard M. LeSourd, former Dean of Boston University, and director of the American Christian Palestine Committee, told the World Zionist Conference here at its adjourning session.

Edward Levinson

New York.—Edward Levinson, publicity director of the United Automobile Workers and former labor editor of the *New York Post*, died here at the age of 47. His books include "I Break Strikes," an expose of strike-breaking private detective agencies.

Argentinian Gets Guggenheim Fellowship

Washington, D. C.—Dr. Elisa Hirschhorn, plant pathologist of La Plata, Argentina, is one of five Latin-American scientists awarded Samuel Guggenheim Memorial Foundation Fellowships for advanced study of Biology in the United States, *Science News Letter* reports.

Jewish Chess Champion

Moscow.—David Bronstein, 20-year-old Soviet Jewish chess player, won third prize, four thousand rubles, playing against veteran champions in the national chess tournaments here, in which he was the youngest competitor. After a drawn-out and bitterly contested game, young Bronstein defeated Romanovsky, the oldest player at the tournament, to take third place.

Jewish Girls Policewomen in Berlin

Prague.—Hundreds of Jewish girls, from Russia, Bukovina and the Baltic countries, many recently liberated from Nazi concentration camps, are now policewomen in the Soviet-occupied zones of Berlin, Vienna and other towns in Germany and Austria. Off duty the girls engage in helping Jewish survivors to cultural and social rehabilitation.

Most of the girls have mastered the German language and are highly praised by Soviet authorities. They usually receive promotions after three months' service.

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THE PROBLEM OF ANTI-SEMITISM

(Concluded from Page 61)

I have now reached the crux of my theme. I propose that the American Jewish Community establish an institute for the study of anti-Semitism, to be staffed by men of professorial rank and high standing in the academic world. The support of the institute is to be derived from welfare federations and national organizations which are to assure it an untrammelled existence and activity. The institute may be placed under the aegis of a great university, as the institute for Advanced Studies at Princeton University. Or, the study of anti-Semitism may be part of the activity of an Institute of Ethnic Relations. Such an institute has been proposed by a former Chief of the Office of Indian Affairs of the Department of Interior, a well-known liberal who realized that American democracy can achieve its mission and destiny only by bringing about a harmonious appreciation and interplay of the best in the heritage and culture of every religious, cultural, racial and ethnic group in the complex pattern of American society instead of reducing them to a low common denominator.

The study of such a protean manifestation as anti-Semitism requires great material and intellectual resources. It is analogous to cancer for the study of which vast financial and intellectual resources are expended. Anti-Semitism is a cancer in the body social and politic and requires bold action for its study and eradication.

The value of a scientific institute for the study of anti-Semitism whether

as an autonomous institution or as one placed within the larger framework of an ethnic institute which will cover the whole field of intergroup relations, will be not only in shedding authoritative light on a problem of such deep concern to the Jew but also in serving as a mirror in which the essence and nature of Western civilization will be reflected.

The life of a people as well as the life of an individual is a central fact in the pattern of the universe and needs no rationalization or apology. The process of life however, that is, the method and means by which a group or individual obtains and maintains his sustenance is subject to study, rationalization, apology, or attack. An institute such as that proposed will venture into any phase of study no matter how unpalatable its findings may be to some sections of the Jewish community. One example may suffice. Suppose the studies of the institute will lead to corroboration of the idea that urbanization of the Jew is a major factor in anti-Semitism.

This idea has been expounded by Lewis Browne in his book, HOW ODD OF GOD. According to Browne, urbanization of the Jew caused: (a) alienation from the physical; (b) proclivity for the intellectual; and (c) addiction to the revolutionary. Such traits are distasteful to the Gentile who is preponderantly rural. Corroboration of such an idea will give reason and force to the Zionist philosophy of Jewish life and the Jewish community will have to make the best of it and formulate plans for sanitating its economic life.

The Facts of Roosevelt's Attitude on Zionism

THE American Zionist Emergency Council, speaking for all major Zionist organizations in the United States, made the following comment on the statement issued by Azzam Bey, secretary general of the new Arab League, which alleges that the late President Roosevelt gave a pledge to King Ibn Saud of Saudi Arabia that he would not support Zionist claims:

"In a statement issued by Azzam Bey, secretary general of the new Arab League, a highly dramatic account is given of an alleged pledge by President Roosevelt to King Ibn Saud, according to which the late President placed his hand in the hand of Ibn Saud and swore that he would not support the claims of the Zionists.

"President Roosevelt issued a widely publicized statement on October 15, 1944, in which he referred to the plank in the Democratic party platform favoring 'the opening of Palestine to unrestricted Jewish immigration and colonization, and such a policy as to result in the establishment there of a free and democratic Jewish Commonwealth,' and in which he declared, 'I am convinced that the American people can give their support to this aim and if re-elected I shall help to bring about its realization.'

"On March 16, 1945, after his return from Yalta and of course subsequent to his interview with Ibn Saud, President Roosevelt allowed it to be stated

on his behalf in an initialed note to Dr. Stephen S. Wise that he had made clear his position on Zionism in the October 15th statement, that this position remained unchanged, and that he would 'continue to bring about its earliest realization.'

"In these circumstances, either the story put out by Azzam Bey is manufactured out of whole cloth or else the late President was guilty of a quite incredible piece of deceit. It will be recalled that when President Roosevelt's statement of March 16, 1945, was issued, nothing was heard from Ibn Saud of any alleged promise to him. It is not until months after the President's death that this unsupported story is suddenly produced.

"At the conclusion of his statement, Azzam Bey urged the Yugoslav government to discontinue its demand for the prosecution of the Mufti of Jerusalem as a war criminal. The Mufti, following his pro-Axis activities in Palestine and Syria, was responsible for the Rashid Ali revolt in Iraq at a most critical time in the war. Subsequently, he fled to Germany and became a henchman of the Goebbels propaganda ministry in Berlin. He was responsible also for large-scale massacres of opponents of the Axis in Yugoslavia.

"Azzam Bey's support of this arch-criminal is, to say the least, significant."

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SOME THOUGHTS ON BACK-TO-SCHOOL

(Concluded from Page 57)

knowledge towards alleviating the ills of our society, is not only intellectually insincere but morally dishonest. Such a student can be compared to a doctor whose patient's death was caused by his failure to apply his knowledge of medicine. Merely to receive the degree and prestige of a college graduate and not to utilize the knowledge of one is menacing and deceitful.

Making civilization is the alternative to destroying it through passivity. It implies a well-thought-out goal and dynamic means. It spells militant democracy. It connotes a positive way of life, implemented and preserved by action.

Our higher schools of learning must serve as the laboratories in making civilization by welding their student bodies into mature, intelligent and active citizens.

The nucleus for this type of "Joe College" is available today on most campuses, and by the end of the current school term, will develop manifold. Demobilized soldiers will once again return to their schools from which they were torn apart, and will gladly trade in their guns for pens. This ex-soldier student group is a mature one. It saw action. It faced death. Its presence will serve as a challenge to the "normal" type of college student, and to the standards of the "normal" curriculum of studies. These men have studied life not from passive lecture notes, nor from out-dated text-books, but from actual experience. They have learned the significance of "One World;" they have seen the fruits of fascism and reaction; they have witnessed the undying love for homeland and nation, as evinced by the conquered peoples of the world.

Jewish G.I.'s are no exception in this new, vivid appreciation of life. They too have been jolted out of their complacency and smugness as have their fellow non-Jews. But they have uniquely perceived and felt something which their buddies, perhaps, have not.

They have seen the stark and the appalling tragedy which befell their own kin and kith—five millions of them. They were particularly disturbed in witnessing V-E demonstrations denouncing those of Israel's remnants, and denying them their legally owned homes and properties. For many of them it was the first face-to-face contact with the Gentile world. Having left the gilded ghettos of Brooklyn and Dorchester they found a strange, hostile world—a world which merely tolerated their existence, which did not consider them as its equals.

In turn, they began to feel uncomfortable and questioned their Chaplains as to the reason, and what could be done about it: The answer invariably could not have been, nor was it, a simple one. It inevitably resolved itself in that age-old topic: the Jew—past, present, and future. It covered a lot of territory—3,000 years of a people's history, culture, despair, and hope. For the first time Jews began to ponder about themselves; they ceased taking themselves for granted. They began to analyze the forces that make them tick, what makes them run.

If the war did anything positive

for the Jews—it made them Jew-conscious.

Now, these same Jewish G.I.'s are returning to civilian life. Thousands of them will enter university portals and delve into the arts and sciences with the hope of contributing to the building of a better world. This better world to them is no longer an abstract slogan as it was before they entered the army. It is no longer a cliché. It connotes a determination to learn, teach, and preserve the tenets of Jewish tradition and of American democracy. Without these civilized values there is no hope for civilization: much less for Israel. The fundamental instinct of self-preservation is as applicable to Jews as to any other group; to avoid the real problems which endanger Jewish survival, to indulge, instead, in a glib phraseology of wishful thinking about equality and justice, are acts of cowardice.

These problems must be met head on, and the knowledge and techniques attained in the university classrooms, and in the extra-curricular campus activities must be applied to the understanding and the solution of the political, economic, sociological, and cultural problems confronting the Jewish world. In solving the many-phased Jewish problem we will be contributing to the solution of the complex World Problem.

The Jewish world needs a new generation of leaders—young men and women with knowledge, insight and ability. It looks to the universities to provide them with this indispensable reservoir.

THE SIGNIFICANCE OF V-J DAY By Mrs. Joseph M. Welt of Detroit, National President of the National Council of Jewish Women

The long awaited announcement of V-J Day, marking the end of hostilities in this most terrible of all wars, may mark the beginning of a new era of international cooperation and brotherhood between all men and all nations of the world. At least that will be the hope of all God-fearing men and women as they go to their respective synagogues and churches offering grateful prayer for the deliverance from the holocaust of war.

The world has paid, in what Mr. Churchill called "blood, sweat and tears," for the extravagance of war. Millions of our finest young men and women have died in the service of their countries; almost as many innocent civilians, women and children included, have been the victims of the terror of war and the inhumanity of the Axis powers. This, alone, should be enough to teach the world that the time has come for a final outlawing of armed conflict between nations. But if this were not enough, the new atomic bomb has given dramatic warning that a new war would result in the almost complete destruction of the world.

The atomic bomb, and its almost incredible capacity for destruction, underlines the necessity for world organization such as that recently outlined in San Francisco at the United Nations Conference on International Coopera-

RABBI RABINOWITZ APPOINTED

(Concluded from Page 54)

ica with the class of 1943, was graduated from the University of Iowa in 1939. In 1943 and 1944 he was associate rabbi of Temple Beth El in Cedarhurst, Long Island. In 1944 and

tion. The unleashing of this new force, as the war was approaching its end, is almost as though God in His wisdom was serving final notice on the world that we must all learn to live together, if we weren't to perish together.

The atomic bomb unquestionably is the forerunner of a new scientific era of atomic power. We have every reason to expect that our scientists and technicians will harness the atom in the service of mankind; but always there will be in the background the spectre of destruction unless along with this new marvel of science there develops a spiritual renaissance, a worship of God and a respect for the rights of all His children, for each individual man.

Without new devotion to the spiritual welfare of mankind, V-J Day will be just another armistice in the long record of man's cruelty to man; with it, the world will enter a new and greater era of friendship, cooperation and Godliness.

1945, he was director of the midwest office of the Seminary and of the Counsel of Conservative Synagogues in Chicago. In 1937 and 1938 he was the National President of Aleph Zadik Aleph, the Junior Order of B'nai B'rith. At the Jewish Theological Seminary he was President of the Student Body of the Rabbinical School.

Mr. Rothstein, in announcing Rabbi Rabinowitz's appointment, stated that there are 4,600 Synagogues in the United States today, of which barely one-fifth have rabbis and adequate teaching staffs. It is the purpose of the United Synagogue to strengthen these synagogues so that they may carry out a program leading to a greater understanding of Judaism and its traditions and the strengthening of Jewish religious life among all elements in American communities.

Rabbi Rabinowitz will direct the work of the United Synagogue in encouraging the establishment and development of Synagogues throughout the country. He will open regional offices of the larger organization in various parts of the United States so that those small communities which cannot now afford full spiritual and administrative staffs may profit by the expanded activity of the United Synagogue.

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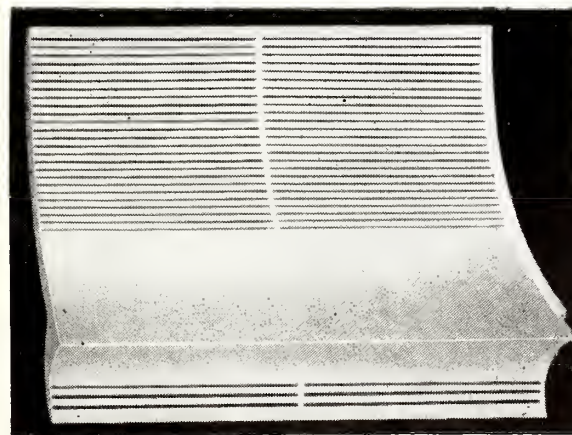
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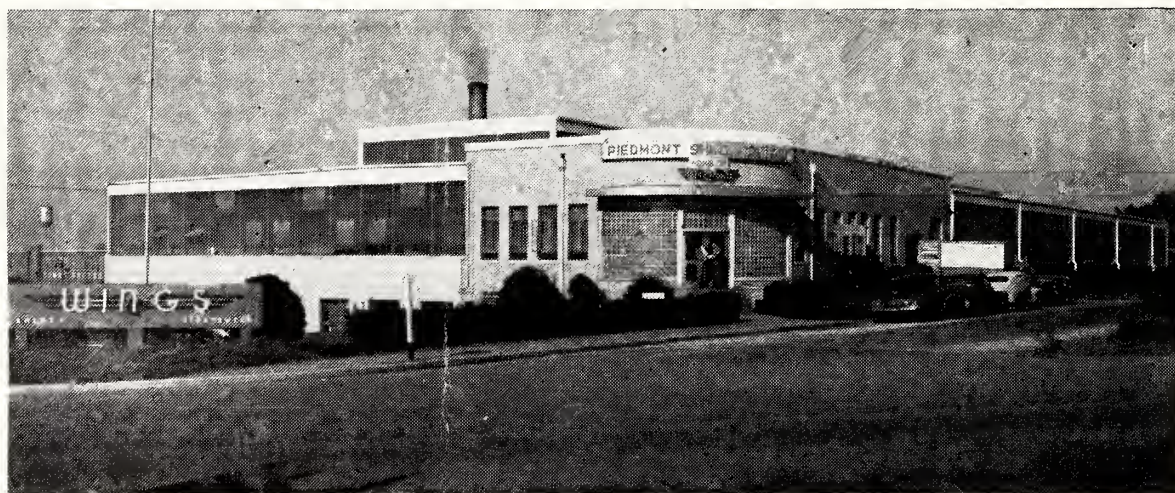
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VOLUME XI

NOVEMBER, 1945

NUMBER 3

EDITORIALS

CHESTER A. BROWN, Editor

Fact, or Theory?

In its Information Bulletin of September 15, the American Council for Judaism makes the point that the plight of dislocated Jews in Europe is being over-emphasized by Zionists in order to stress the urgency of the Palestine situation.

One paragraph in this Bulletin struck us as particularly interesting. It says: "The inescapable conclusion is that anti-Semitism in Europe is declining, in varying degrees, depending on local circumstances, from the peak of the Nazi triumph, and will continue to decline."

In the same mail which brought the Bulletin came a letter to the Editor of THE AMERICAN JEWISH TIMES, in his capacity as Editor of a Bulletin which the Sidney J. Stern Lodge, B'nai B'rith, of Greensboro, N. C., has been sending to Greensboro members of the armed services. This letter, from T/5 Arthur Goodman, a resident of Greensboro now in the European theatre, is dated September 10, and says in part:

"Yesterday and the day before I attended Rosh Hashonah services in Munich. It was an imposing sight to see more than one thousand G.I.'s and officers gathered for Jewish services in the very city where the movement was born which spelled death for everything Jewish. And how well, and as far as European Jews go, how almost completely they succeeded is very much in evidence right here in Bavaria where most of the camps are that house the remnants of the five million Jews who once lived in Europe.

"I said 'house,' but I should have said barely shelter, or encircle or imprison, because it is very much like a prison. The people live in overcrowded barracks, a fence runs around the camp and no one can pass the gate without a pass. But there is not much to do for these people if they do leave the camp, although it (Camp Feldafing) is located very close to the beautiful Starnberger See. The nearby towns of Tutzing and Starnberg are "Off Limits" to the Jewish DP's because they are dirty and run around in rags. Of course they are filthy. Why? Because they have no soap and no decent clothes.

"There are not many of them—a mere handful of the numbers they represent. In all camps in Southern Germany are about 55,000. And yet, there are too many, in fact 55,000 too many, because they have no place to go and nobody wants them. They cannot go back to Poland or to Hungary because the few who had gone back returned again, thrown out of the places and towns they used to live in and threatened with death when they tried to reclaim their former property. Nobody wants them but Palestine; there they would be welcome and there they would like to go, but they can't. Of all the 55,000, a total of 15 received permission to go there in the four months since the end of the European War."

Bear in mind the date of this letter. It was not written immediately after VE Day. It was sent, for all practical purposes, approximate to the date of the Council's Bulletin. Hence it does not reflect an old story, but one that is fairly current. Try, therefore, to reconcile the Council's assumption, quoted above, with the eye-witness statement of the Goodman letter, which says, among other things, "... they have no place to go. They cannot go back to Poland or to Hungary, because the few that had gone back returned again, thrown out of the places and towns they used to live in, and threatened with death if they tried to reclaim their former property."

Would that indicate a decline in anti-Semitism?

It is one thing to sit at a desk and dream interesting theories, and quite another to get the facts at first hand. The quotation in the Council's Bulletin is what many of us would like to believe. The Goodman letter tells us what we must believe, if we are not to delude ourselves.

Atomic Force and Palestine

Ibn Saud and his followers may live to rue the day that saw the possibilities of atomic force evidenced in the use of the atomic bomb. If the connection is a bit obscure, please follow closely this line of (we admit, obtuse) reasoning.

Few people know the full potentialities of atomic force. Not even those who have played important parts in its recent development will hazard predictions. But among the possibilities held forth are its use as power—a motivating force that will make things go.

If this be true, then some of the other elements of motivation which have been in common use may become passe and have a lessened demand. Among those is oil. If we can put an atomic pellet in our automobiles of the future, what need will we have for gasoline?

We now come to Britain's well-known proclivity for "pouring oil on troubled water" in the Palestine situation. There is little doubt that British policy on Palestine has been affected by its high regard for Ibn Saud's oil resources. Now, if oil is no longer so highly important, Britain will no longer find it necessary to play power politics with the Arabs, and as a consequence may change its attitude toward the Palestine Commonwealth.

We offer this gratis to the Zionists—particularly to the "hopeful" type, who seize upon every utterance of a President, a Prime Minister or what-have-you, as assurance that their goal is about to be reached. We admit that it is a bit far-fetched, but perhaps no more so than many of the straws to which the "hopefuls" cling.

Relief Requires Funds

The stories coming out of the countries of Europe that felt the greatest weight of the Nazi onslaught indicate need for relief that almost staggers the imagination. Funds will have to be provided for that relief. No one among us will argue against the need. Nor will it be held against the relief organizations if they may have failed to anticipate their full requirements.

It might be a good policy in the next U. J. A. campaign to set a goal that will be sufficient to cover all possible future contingencies. No matter how large the amount, American Jewry, always quick to rally to the plight of fellow-Jews, will see to it that it is raised. It is the least that we, happily spared the direct impact of war's ravages, can do. Money must definitely play a secondary part where lives are at stake.

Guess Who?

Thumb-nail description of some "Information(?) Bulletins":

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Is the Jewish Community Prepared To Meet The Veteran?

By CHAPLAIN (CAPT.) LEO GEIGER

Chaplain Geiger, who is stationed at the Greensboro, N. C., Army Air Base, finds that it is not the veteran, but the community that requires adjustment.—THE EDITOR.

OF immediate importance is the challenge that confronts the American Jewish community with respect to the Jewish soldier about to return home to partake of the blessings of peace. The Jewish serviceman, in common with all others, is eagerly anticipating his restoration to normal, peaceful living. The basic aspiration of almost every soldier is to be a civilian again, an ex-soldier, and this aspiration is being realized by ever growing numbers day by day. The age of the veteran is at hand. The coming months will see thousands and millions of men and women shedding their Army and Navy uniforms and discarding the arduous routine which was theirs for the past several years. They will seek to gain or re-gain their moorings in the community.

The "Post-War Period" about which we have been dreaming and talking for so long is already a reality. Perhaps we are somewhat bewildered at the suddenness with which it is thrust upon us, but we are all happy that it is here. Many will be the agencies engaged in the task of rendering this period of reconversion and rehabilitation as smooth, as workable and as expeditious as possible. But aside from these general agencies, every local community in the country will form a focal point from which constructive plans and projects must emerge to promote both the welfare of its own veterans and the welfare of the nation as a whole.

It is the conviction of many observers that the re-integration of the veteran into the life of the family and the community will prove to be a far smoother task than had been anticipated. Despite his many travails, the veteran will have retained much of his individuality and ingenuity. These traits may of necessity have become dormant at times, but they are still there, and they will, as formerly, constitute his greatest assets toward rapid re-adjustment.

The average serviceman returning to his community will be found to have grown and matured considerably as a result of his wartime experiences. He is far more mature emotionally, psychologically, and even mentally, than his chronological age would indicate. He has learned to adjust himself to every possible situation, discomfort, climate, pain, tension and fatigue. He is no longer the young boy who awoke one bright morning to acknowledge the Greetings of the President of the United States. Above all, he has learned to live with other people and to cultivate a tolerance for differences. This broadened perspective makes him more than ever "open to reason." "It really hurts me at times," said one soldier

to me the other day, "to think that people still regard us as little boys and babies. They forget that we have grown beyond our years by the life we have been living and by the death we have been witnessing. Whatever else we have learned from this war, we have certainly become hardened to the point that, given half a chance, all we want is to be our normal selves again, and it will not take us long to do that if the atmosphere will be half as conducive and encouraging as it ought to be."

Who Is Under Mental Tension?

Though it cannot be denied that the aftermath of the war will present us with many difficulties, nothing is farther from the truth than the notion that every other veteran will be a mental case. To quote one student of this subject: "When alarmists tell us that after the war, the nation's psychiatrists will be the busiest of all men, we rather remember and think that there are more psychopathic personalities outside the army than ever got into it, or developed in it. In one year alone, viz. 1943, 702,000 men called up by Selective Service Boards for examination were rejected for nervous or mental disorders, mainly psychoneurosis. That was 8 percent of those called up. From observation in two overseas theaters of operation over a period of two years, it can be shown that men brought back from the line for psychoneurosis and allied disorders total less than 2 percent of hospital admissions. And it must not be forgotten that many, if not most of these conditions heal automatically upon arrival in the good old U. A. S. The great home-coming need not be feared at home, nor by those who hope to be home soon. Most of our problems are neatly summed up by the barber who was aptly quoted in the New Yorker: 'Most of these soldiers coming back, their beards will be pretty tough — all that shaving with cold water. Whiskers will be all crisscross, too; specially kids that never shaved before the Army got them.'"

And what is true of the material and social welfare of the new veteran, is equally true of the spiritual and communal adjustments facing him. These, too, must be reckoned with in our "Post-War" planning. And again, it may be said that the veteran will be less of a problem to the Jewish community than the community will to the veteran. While in the service, every inducement was offered him by the Chaplain, the Jewish Welfare Board, and other organizations, to avail himself of the various Jewish activities provided for him. Many of our men and women in uniform were introduced

(Please Turn to Page 6)

President Truman's Buddy

By SAMUEL S. MAYERBERG, D.D.

Rabbi Congregation B'nai Jehudah, Kansas City, Mo.

Eddie Jacobson, former business partner of America's Chief Executive, reveals intimate glimpses of links that have bound them together since soldiering days in World War I.—THE EDITOR.

"... Then President Truman ordered some shirts from Eddie Jacobson, who had been his partner when he was a haberdasher in Kansas City, and a member of his battery in the last war. . . . The President and Jacobson talked together over the counter and were photographed. . . ."—News Item, June 28, 1945.

Edward Jacobson's eyes shone with a radiant light of joy as he spoke, and a flush of Arabian Nights! Just think of it, rabbi, the great President of the United States was my business partner and now he holds the most important position on earth! Nothing like it can be found outside the pages of a fairy story."

Edward has been a member of my Reform congregation for many years—a faithful and devout member. Accompanied by his wife and children he regularly attends our Sabbath services on Friday nights. Furthermore he, is an active member of my Temple Brotherhood, serving on its board, and never misses one of its functions. He heads our corps of ushers at High Holyday services.

We are close personal friends and, therefore, it was not difficult for me to get Eddie to talk about a subject so dear to his heart. He is usually quite taciturn, but when I dropped in one afternoon to see his beautiful new store and said, "Eddie, thousands of our fellow Jews throughout America might be interested in your friendship and former business connection with President Truman. Will you tell me in some detail about it, so I can write an article on the subject for LIBERAL JUDAISM?" His face lighted up and he became almost garrulous!

"That is a subject," he replied, "that always fascinates me, rabbi, and I will tell you anything you want to know."

Giving his clerks instruction not to interrupt us until we were through, he led me into his office and we seated ourselves to enjoy a long and happy conversation.

"Tell me, Eddie, how your friendship with Harry Truman began."

With an almost beatific look on his face, Edward answered: "War was declared in April, 1917, and in June I enlisted as a private in the 2nd Field Artillery of the Missouri National Guard. Harry was then 2nd lieutenant of that company. On August 5th we were mustered into the United States Army, 129th Field Artillery, and were sent to Camp Doniphan, Oklahoma, for training. There Harry Truman was appointed Exchange Officer in charge of the regimental canteen. I was Supply Sergeant at that time, but Harry had me transferred as Exchange Sergeant."

Jacobson reached into his desk-drawer and drew out a nicely bound volume, "The Artilleryman," and cheerfully said: "This is one of the most important books in the world to any man of the 129th Regiment and here is what it says about the canteen—"

One of the first acts of the regimental authorities after arrival at Camp Doniphan was the establishment of a regimental exchange or "Canteen" under the responsible supervision of

1st Lieutenant Harry S. Truman, with the assistance of Sergeant Edward Jacobson of F Battery.

With a reminiscent look in his eyes and a half-sheepish grin on his face, Jacobson said: "Our friendship became intimate from then on. Each day Harry would write a letter to his girl, Bess Wallace, and I would write one to my sweetheart, Bluma Rosenbaum, who

At this point I interrupted Jacobson: "Eddie, just why did the firm of Truman and Jacobson fail? I ask the question because so many shallow-minded people associate success in life only with business and financial success. Some may even think that because Mr. Truman failed in the haberdashery business, twenty-three years ago, he can't be a great president now.



President Truman receiving from Frank L. Weil, President of the National Jewish Welfare Board, a copy of that organization's book, "Fighting for America."

is now my wife, and when I went into town, I would mail them.

"Our regiment went overseas on June 7th, 1918, and we served in Vosges Mts., St. Mihiel, the Argonne and Verdun. Harry became the Captain of Battery D, and no man was more respected or beloved than he. We participated in a lot of heavy fighting right up to the end.

"We were discharged in May, 1919," continued Jacobson, "and we looked about for something to do. I had had business experience before the war and, since we saw each other frequently and were intimate friends, we decided to go into business together. We waited for a store to be remodeled on 12th Street, near Baltimore Avenue, and we opened up in November, 1919. We continued in business until 1922. Those were happy years! We were not only business partners but close friends, frequently in each other's homes.

"I was the buyer and Harry was the bookkeeper. We both waited on trade and we would take turns opening the store and closing it. The store became a kind of meeting place for the buddies of our regiment. Then came the depression and we had to close up. I became a traveling salesman while Harry went into local politics."

You don't have to answer the question if it embarrasses you."

In eager tones, Jacobson replied: "On the contrary, I am glad to answer it. In spite of our hard work and long hours, in spite of careful administration of the store, we couldn't keep it going because the inflation of the Mellon boom caught us when depression came. Overnight the stock for which we had paid such high prices depreciated in value until it was almost nothing. Harry and I had very small financial resources and we couldn't weather the storm." With a glow of pride, he continued: "We were hit hard but, over the following years, Harry and I paid every debt. It took a lot of sacrifice, but both of us are glad that the old firm of Truman and Jacobson doesn't owe anybody a dime.

"By the way, rabbi, I wish you would explain how Harry went into politics. It was through young Jim Pendergast, nephew of Tom Pendergast. Jim was a fellow officer in the 129th Regiment and he suggested to Harry that he ought to run for some public office. Jim introduced him to Tom. That was a fortunate circumstance for Harry and you know, as well as everybody else knows, that in each office he has held, Harry Truman has been above reproach

in his personal and political life."

Jacobson's eyes flashed with anger as he proceeded: "Some of the eastern papers and magazines occasionally refer to Harry as a member or product of the Pendergast machine. Please say for me that no political boss, nor anyone else, would ever dare to ask Harry Truman to do a crooked thing because they know his character is so true, he would angrily refuse to do it." With evident pride Edward went on about his old partner: "In all investigations, local and national, nothing was ever found to besmirch this clean and upright record. If it had been there, it would have been found. In every public job Harry has held, he has been honest, able, progressive, courageous and efficient. You watch him, rabbi, he'll make one of the best records in presidential history."

"I know what you say, Eddie, is unequivocally true, but everybody knows that now. What we are curious about concerns your present relationship with Harry S. Truman."

Jacobson smiled and said: "That will be a pleasure, but there are some things so personal, that I cannot speak of them—even to you."

He eagerly showed me snapshots of Truman and himself on recent hunting trips. Reaching again into his desk drawer, he drew out a portfolio to show me communications from Truman as vice-president and president. "This," said Jacobson, "is a copy of the telegram President Roosevelt sent Harry when he was nominated for the vice-presidency at Chicago, last summer. Western Union made several copies for Harry and he sent me one with notation, written in his own handwriting: 'To Eddie Jacobson, my friend, buddy, partner, in whom I repose the utmost confidence.'"

"When I opened my new store, I wrote to Harry to tell him about my new venture. He was vice-president then, and he wrote this letter to me on February 19th, 1945: "

Dear Eddie:

I am not only surprised, but I am pleased to death you are back in the game again and I know you are going to have a lot of fun at it. Don't let them catch you on an inflation squeeze as they did us before.

Be sure and come in on your way back East.

Sincerely yours,

Harry

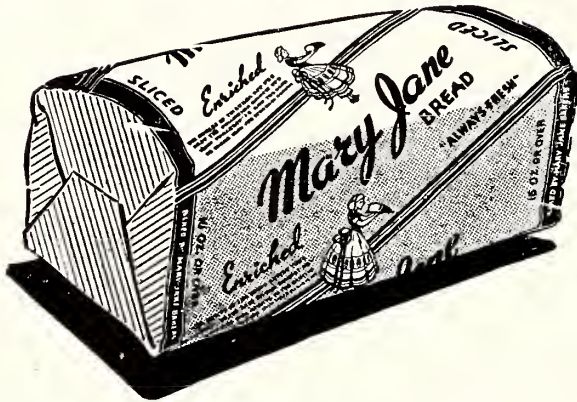
Immediately after Truman took the oath of office on the lamentable death of Franklin D. Roosevelt (April 12th, 1945), Jacobson wrote a congratulatory note to President Truman. On May 10th Eddie wrote at length and I quote a part of his letter:

Dear Mr. President:

Now that the worst of the excitement of Mr. Roosevelt's death and the European war is over, I thought it time to write you—not to offer advice on how to run the country, for I think I know your qualifications for that part of the job. Nor did I pray to God to give you courage, for I know you possess it, but, Harry, my family and I

(Please turn to Page 8)

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Is the Jewish Community Prepared?

(Continued from Page 4)

to aspects of collective Jewish life for the first time in their lives. They were welcomed to synagogues, Jewish centers and clubs, while individual members of the community offered their hospitality, and otherwise endeavored to render their life while off duty more pleasant and comfortable.

No Tickets To Prayers

The serviceman did not have to go through any formal procedure to be admitted to a Congregation or to join a study group. The Chapel was at his disposal at all times, and the Chaplain was only too eager to befriend him. He was never called upon to pay membership dues or initiation fees. He did not require a "ticket," to be admitted to a religious service or to a social function. He was not subjected to any rules and regulations laid down by any Board of Trustees. The Jewish Chaplain, unhindered by certain restrictions prevailing in the civilian rabbinate, had ample opportunity to direct his training and insight to the needs and temperament of his personnel, and to bring them to a closer appreciation of Jewish values and to a better understanding of contemporary Jewish life. The Chaplain's position and his prerogatives in the service being what they are, it was necessary for him to have close personal contact with the soldier or sailor, to minister to him in sickness and in health, to be with him on maneuvers and in battle, to share in his joys and sorrows, to guide and counsel him, and to give him concrete aid and assistance in overcoming his many difficulties. Whatever the reasons were that brought them to the Chapel, the fact remains that thousands of our youth made their first contacts with Judaism while they were in uniform. Ever so often, a serviceman would say, "This is the first time I really spoke to a Rabbi," or, "this is the first time I ever attended services."

It remains to be seen to what extent the Jewish serviceman will carry over his Jewish interests to civilian life and broaden these interests under normal surroundings. It is presumptuous, however, to predict that, finding himself unhindered by war-time conditions and military routine, he will seek to acquire constructive Jewish outlets in his Congregation and his community. Communities and Congregations, large and small, will do well to face the fact that the future of American Judaism and American Jewish leadership rests in the hands of the new veterans. As they incorporate themselves into the life of the community, it will be found that their minds and spirits have not been sterile and dormant all these years. They will be just as eager to give as to receive, and the community will be as much the beneficiary as it will be the benefactor. The Jewish veteran, seasoned in outlook and in experience, will have a great deal to contribute in ideas and in deeds to the vitalization of American Jewish life and leadership. Unless the community takes active steps to utilize the new energies in its midst, it faces the danger of letting these energies go to waste by sheer inertia.

Advice To The Community

At a recent Conference of Jewish Chaplains in New York City, many aspects of this particular problem were discussed, and a number of specific proposals to Congregations resulted. Among them were the following:

- 1) That Congregations offer free membership to returning veterans for a definite period of time, to be determined by the association of which the particular Congregation is a member.
- 2) That free educational facilities be afforded to children of veterans in the Hebrew Schools and Sunday Schools, the time element again to be determined by the Rabbinical or Congregational body.
- 3) That Congregations offer every encouragement to veterans looking to their participation and leadership in the affairs and policies of the Congregation.
- 4) That courses in adult Jewish education be sponsored by the Rabbi and the Congregation, and that every effort be made to encourage regular attendance.
- 5) That the Congregation take every measure desirable to render its religious, social and cultural programs, intelligent, intelligible, and meaningful, so as to radiate inspiration and influence in the life of the entire community.
- 6) That each Congregation appoint a Veteran's Committee whose function will be not to duplicate the efforts of established veterans' agencies, but to fill in any gap that may occur in the re-adjustment of one of its own members.

Above all, Rabbis and leaders of congregations should realize that the veteran will not tolerate pettiness and pretty politics in Congregational life.

The Congregation should be the center and the model of unity, broad-minded policy, and constructive action. It must once and for all abandon and repudiate any tendencies or elements that make for dissension and for narrowness and aloofness. Congrega-

(Please Turn to Page 12)

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In the Atomic Vanguard

By BERNARD POSTAL

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THANKS in good measure to the genius of Jewish scientists, the world has entered a new epoch of civilization which history will know as the atomic era. Unlike the fire, stone and iron ages, which also were decisive landmarks in the progress of mankind, the atomic age burst upon the world to the accompaniment of tremendous publicity which has made its creators' names universally known. Already responsible for hastening the end of World War II, the atomic age will ultimately affect the lives of every man, woman and child for millennia to come, for when harnessed to peacetime needs atomic energy will create revolutionary changes in living, power, industry and communication.

Although the atomic bombs that devastated Hiroshima and Nagasaki were the first concrete evidence that the titanic force of atomic energy could be put to work by man, most of the men and women of science who devoted their lives to atomic research were working on the problem in the realm of pure science rather than as an instrument of war. They were striving toward the development of the new force as a contribution to human welfare rather than as an agent of destruction.

Modern science makes it virtually impossible for one person to develop

any fundamental process unaided. Today scientific progress is the result of cooperative effort, the product of many minds. This has been especially true in the long search for a method of releasing atomic energy, a quest in which Jewish scientists have played an historic and determining role.

The story began in 1841 with the isolation of uranium. A second major advance was the discovery of X-rays in 1895. Further progress came when the Curies obtained a pinch of radium salt. In 1905 Professor Albert Einstein advanced the theory that if the energy in a pound of matter could be released, it would provide power equal to ten billion kilowatt hours of electricity. Through his theory of relativity, Einstein developed an equation which demonstrated the existence of a defi-



BERNARD POSTAL

nite relationship of matter, energy and the velocity of light. Now the formula he postulated forty years ago has been put to its first practical use outside of the laboratory by the release of atomic energy.

For a generation prior to World War II, scientists everywhere sought to test Einstein's formula by splitting the atom. But before the atom could be broken, science had to know more about its structure. It was Professor Neils Henrik David Bohr, Danish physicist, son of a Jewish mother, who evolved the theory on how atoms are built up, a discovery for which he received the Nobel Prize in 1922. He is also founder of the Institute of Theoretical Physics of Copenhagen.

In the years that followed, other scientists, some working independently, others cooperatively, made other discoveries which slowly pushed man's knowledge of the atom and its power to its ultimate climax. In 1934, Enrico Fermi, a young Italian physicist of Jewish ancestry, startled the world of science by producing artificially a new element, Number 93, by bombard-

(Please Turn to Page 10)

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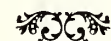
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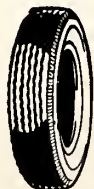
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NEWS SUMMARY OF THE MONTH

Jewish Chaplains Commended by Arnold

New York.—In a message to the annual dinner in the Jewish Theological Seminary, to be held November 7 in honor of its alumne serving as army chaplains, General H. H. Arnold says. "As commanding General of the Army Air Forces, I take this opportunity to express to all my chaplains of the Jewish faith, my deep appreciation of the splendid work they are doing at home, abroad, and in the far-flung zones the world over." Messages were also received from General Brehon Somervell, head of Army Service Forces, and Fleet Admiral Ernest King.

American Jewish Committee Establishes Headquarters in Europe

New York.—Dr. Max Gottschalk, Director of the Foreign Affairs Department of the American-Jewish Committee, sailed for London to establish permanent headquarters of the Committee on the European continent, in order "to place its facilities at the disposal of the Jewish communities of Europe and to help them in the solution of such problems as the restoration of their rights, the restitution of property and indemnification among others." From London Dr. Gottschalk will proceed to France, Belgium, Holland, Switzerland and other western European countries.

Ram's Horn in Land of Rising Sun

Yokohama.—The empire of the rising sun heard the shofar (ram's horn) for the first time, blown by an American-Jewish soldier, Corporal Daniel Cohen of Brooklyn, N. Y., before three hundred men in a Presbyterian Church, By the Sea, Japan's oldest church. The participants were soldiers, sailors and marines, some with sidearms, others with carbines, prepared to enter Tokyo.

Bisno Leaves B'nai B'rith Youth Organization After 16 Years

Washington, D. C.—Julius Bisno, executive director of Aleph Zadik Aleph, B'nai B'rith's organization for boys of high school age, for 11 years, and since 1944 administrative secretary of the B'nai B'rith Youth Commission and national director of B'nai B'rith boys' work, has resigned as of October 1 to become assistant director of the Los Angeles Jewish Community Council, it was announced by Henry Mousky, chairman of the B'nai B'rith Youth Commission.

Yiddish Vaudeville Circuit

New York.—The first Yiddish vaudeville circuit in New York City will open this winter at the Windsor Theater in the Bronx and the National Theater on the East Side, it was announced here by Irving Jacobson and Irving Grossman, Jewish actor-managers who will jointly operate both houses.

President Truman's Buddy

(Continued from Page 5)

did pray to the Lord to give you health and guidance, which He alone can do.

To this letter President Truman replied on May 16th.

Dear Eddie:

You don't know how very much I appreciated your letter of the tenth. I am so glad you are getting along all right with the new shop. I had a letter from *—, copy of which I am enclosing, and I am writing them if they have any business to transact with me, they will have to transact it through you. When you come back to Baltimore you and Kaplan come over to see me. I will be glad to see you both.

Give my best to the family.

Sincerely yours,
Harry

*The firm referred to had written the President, stating it had supplied shirts to many presidents and would be honored to have his business.

—Editor.

(Please Turn to Page 20)

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—Philip Gendreau

PROTESTANT churches, like all others, teach that a parent's first responsibility is the training of his children. In families where God is loved, the little child is put to bed with a prayer. When he is a little older, he learns to repeat a prayer himself.

Usually he follows the memorized prayer with an informal one, for he is taught to use his own thoughts and words as he prays.

There is a grace said at meals in many Protestant homes, sometimes by the father in whatever words he may choose.

The child learns to think of God as the Giver of all good things, and it helps him feel secure in God's world.

For Protestants, the Bible takes the place of the Church as the final authority. They study it and listen to what God says to them through it. It is the business of ministers and teachers to help people understand the parts that puzzle them, but each one must be left free to interpret as he believes right. Some things in the Bible are hard to understand but the Protestant Church has always believed that what is most important is so clear that even people without much education can find it.

Although Protestants read and study the Bible more than Catholics do, Catholics and Jews share reverence for the Bible. All of them call it the Word of God.

The sacred writings of the Jews are that part of the Bible which Christians call the Old Testament; these were the

scriptures used by Jesus and His first followers. Soon the Christians began to write; they wanted to keep a record of Jesus' sayings and tell of His life. One wrote an account of the work of the earliest missionaries. Letters were written by some of the leaders. All these were treasured and finally collected into what is called the New Testament.

Wherever Christians have gone, they have carried the Bible with them and it has been translated into the everyday language of the country. In some places where there was no written language, missionaries learned to speak as the natives do. Then they put down letters to represent the sounds and so built up a language in which they could write and which they could teach the people to read. The Bible was the first book written. The study of it has been the beginning of education and civilization for many. Now the Bible is the "Book of a Thousand Tongues." It is the world's best seller: about thirty million copies are printed every year.

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Lt. (jg) Joseph Mottsmann, son of Mr. and Mrs. H. Mottsmann, has left California for Okinawa. Lieutenant Mottsmann recently returned from ETO and has been attending Advanced Communications School in Philadelphia before returning overseas.

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IN THE ATOMIC VANGUARD

(Continued from Page 7)

ing uranium with powerful electronic and atomic rays. This discovery, which won Fermi the Nobel Prize in 1939, pointed the way toward bursting the nucleus of the atom and releasing its energy.

Subsequently, physicists learned of the sensational experiments made at the Kaiser Wilhelm Institute in Berlin by Drs. Otto Hahn and Lise Meitner. While repeating Fermi's experiment, they obtained two other elements, barium and krypton, instead of element 93. In the process of transmuting one element into another they succeeded in releasing 20,000 kilowatt hours of energy per gram of uranium. Calculations made by Dr. Meitner explained mathematically for the first time that the splitting of the uranium atom in about two equal parts resulted in the release of vast amounts of atomic energy. Thus the key to unleashing the new force was found.

Dr. Meitner, a 67-year-old Austrian Jewess, had been a director of the Kaiser Wilhelm Institute since 1922. Shortly after her discovery, she attempted to leave Germany to escape the anti-Jewish persecutions of 1938. Although the Nazis had previously deprived her of her Institute post, they sought to prevent her from leaving the country. Fortunately, she managed to reach Denmark with her priceless records and formulae.

Before she left Germany, Dr. Meitner communicated the results of her experiments to her brother-in-law, Dr. Otto Robert Frisch, himself a noted physicist. Dr. Frisch, also a Jew, had been dismissed from his post at the University of Hamburg in 1933. The son-in-law of Professor Bohr, Frisch had been working on atomic research for many years, first as an associate of Bohr's in Denmark, and later in England. Frisch cabled the Meitner report to Bohr, who was then in America. Bohr, Fermi and the American, Dr. John R. Dunning, repeated the Meit-

ner-Hahn experiment at Columbia University on January 24, 1939. Three days later they announced to the world the revolutionary fact that the atomic era was in sight.

Meanwhile, a young American Jewish physicist, Dr. Philip H. Abelson, of the University of California, was engaged in similar research independently and was on the verge of the same discovery made by Dr. Meitner. At that time scientists believed that the uranium atom that had been split was the ordinary uranium but this belief gave rise to a number of inexplicable problems. These were solved in 1939 when Drs. Bohr and Fermi, together with John W. Wheeler of Princeton, established definitely that it was not uranium 238 but a rarer substance, uranium 235, which held the mystery of the release of atomic energy.

It was then that Professor Fermi went to Washington to interest Army and Navy authorities in U-235 as a possible military weapon. With the outbreak of war, research in the creation of an atomic bomb reached new heights throughout the world. In Great Britain, a galaxy of distinguished scientists, including Dr. Frisch and two other Jewish refugees from Germany, was mobilized. Meanwhile, Professor Bohr, who had returned to Denmark, successfully resisted all efforts by the Germans to coerce him into working for them when Denmark was occupied by the Nazis. At the same time he was in constant touch with Dr. Meitner who had already fled to Sweden and there became associate of the Academy of Science. In the fall of 1943, when the Nazis ordered the arrest of all Danish Jews, Bohr was smuggled out of Denmark by the United Nations, with the aid of the Danish underground.

In 1943 the scientific efforts of the United States and England were united in the feverish international race to (Please Turn to Page 12)

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A Country Like America

By BETTY GOLDSTEIN

This is the third prize-winning story in the contest conducted by the American Jewish Times. Miss Goldstein was born in Atlanta Ga. in 1927. She has lived most of her life in Macon Ga., and last June graduated from the Miller High School there. She plans to enter the University of Georgia and make journalism her life-work.—THE EDITOR.

DING, ding, ding, the front door bell shrieked shrilly, and Mrs. Schwartz put aside the kishke, she was busily stuffing, to see who was ringing the bell.

"Yes, vot can I do fur you?"

"Mrs. Schwartz?"

"Yes."

"I'm Miss Julia French from the Macon Telegraph. I've been asked to interview you in connection with your son, Sgt. Abraham Schwartz, who is in a hospital in England."

"Yes, von't you come in? Have a seat, and I'll be mit you in a minute."

Chubby, grey-haired Mrs. Schwartz toddled off to the kitchen to turn the light down under the semis and the luchs on coogle that she was cooking for her husband's lunch. Mrs. Schwartz had her hair fixed in a ball in the back of her head, and to look at her you could tell that her life had been sour as well as sweet. Trying times and worry were evident in the wrinkles on her forehead.

"I'm sorry to keep you waiting such a long time. Vot is it dat de news-paper would like to know about mine son? He is like any other soldat."

"Mrs. Schwartz, we would like to find out as much about your son's life as we can. My paper wants to bring to light the heroic deeds the Jewish refugees are accomplishing in this war."

"Vell, I tell you all dat I know. I tink maybe you would get something from some of his letters dat he wrote me. He is such a fine son. He all the time write me and tell me vat he doing. Vait a minute I get his letters for you. I always keep dem."

Miss French smiled as Mrs. Schwartz went to get the letters. She knew that this was going to be an interesting assignment.

Mrs. Schwartz returned with a stack of letters. She took out one near the bottom of the pile.

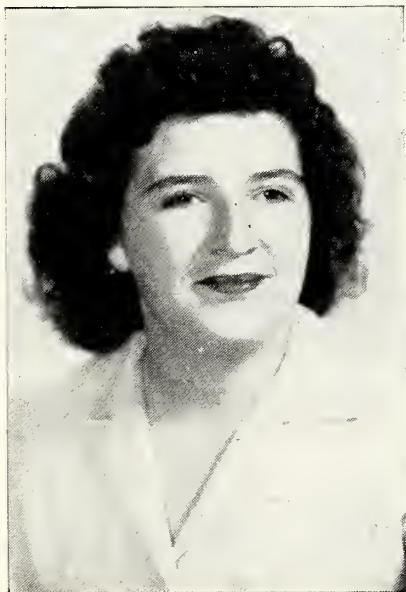
"I read you a soon vun, ven he not gone away so long."

"Mother darling:

"It seems strange to be writing once again from German soil. When we left, I never thought I would return. It really seems like only yesterday that we were on that boat heading for what we knew would be a haven and a paradise.

I'll never forget the day our boat docked at Ellis Island. We trembled for fear something would be wrong and we couldn't get through. Everything was so different—nobody shouting at you or shoving you.

"We were so happy when we left for that town—we later learned to love and call home—Macon, Georgia. We didn't know exactly where we were going or what we were getting into,



BETTY GOLDSTEIN

but anything would have been better than that everlasting fear of being put in a concentration camp.

"Do you remember how worried that dear principle at Whittle School, Miss Taylor, was because I was so afraid all the time. The first day I walked rather ran, to school in the street, and arrived trembling and shaking. When asked what was the matter, I shyly managed to get out the words, 'sum-von vas in de back of me—I taught he would hurt me.' Miss Taylor tried to comfort me. After a few days, I no longer feared walking on the sidewalk and gradually began to adapt myself to my surroundings.

"I've come a long way since those first days—finished grammar school, (Please Turn to Page 16)

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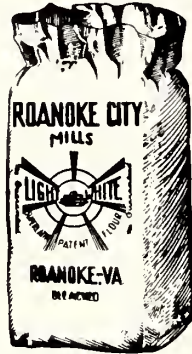
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Is the Jewish Community Prepared?

(Concluded from Page 6)

tional policies and functions should be guided by the pattern of sympathy, sincerity and understanding. The veteran will resent being patronized or condescended to. He will seek to avail himself of the outlets that a meaningful American Jewish life will give him and it would be folly for our present leadership to engage in any policy or conduct that is not compatible with



CHAPLAIN (Capt.) LEO GEIGER

Jewish and democratic ideals and that will tend to alienate the veteran from, rather than bring him nearer to his heritage and his people.

These are some of the challenges and opportunities that will confront every Jewish community in America in the days ahead. What applies to the Congregation applies with varying force to the many other organized groups in American Jewish life in which the veteran will become interested. It will be the prime responsibility of these several units within the Jewish community not to permit the spiritual and communal welfare of the veteran to lag behind his economic and social re-adjustment. Both are vital to his security and to his happiness as a citizen and as a Jew.

In the Atomic Vanguard

(Continued from Page 10)

beat the Germans to the atomic bomb. Working on the problem in England, in addition to Frisch and Bohr, were 38-year-old Prof. Rudolf E. Peierls, and Dr. Franz Simon, both of whom had been forced to leave Germany because they were Jews. All four were on the original technical committee created by the British General Staff to direct the work of producing an atomic bomb. Peierls was professor of applied mathematics at Birmingham University since 1937, and Simon was reader in thermodynamics at Oxford since 1933.

When the late President Roosevelt named a committee of top flight scientists to look into the problem of the atomic bomb, the resulting survey led to the establishment of a social laboratory in New Mexico. There the atomic

bomb was born and perfected under the direction of another Jewish scientist, Dr. J. Robert Oppenheimer, of the University of California.

Professor Oppenheimer, a theoretical physicist and pioneer in atomic research, planned, organized and directed the New Mexico laboratory. Official government statements credit the New York-born 41-year-old scientist with solving many of the technical problems that developed in assembling the components into an effective bomb. To his genius is attributed much of the final achievement in this marvel of science. Secretary of War Stimson, in his report on the atomic bomb, said the development of the bomb itself "has been largely due to his (Oppenheimer's) genius and the inspiration and leadership he has given to his associates."

Dr. Oppenheimer comes of a well-known Philadelphia Jewish family which has been associated with Congregation Mikveh Israel for more than a century. He is related to the Rosenbachs, Solis-Cohens and Binswangers of Philadelphia. One of Oppenheimer's assistants at the New Mexico laboratory is also a prominent Philadelphian, Dr. Joseph Keller.

Son of Julius and Ella Freedman Oppenheimer, the creator of the atomic bomb is a graduate of Harvard and Cambridge. Since 1929 he has been professor of physics at the University of California and the California Institute of Technology. Some years ago he evolved a new mathematical theory which explains how matter is being created constantly out of radiation-like rays. Not too sure the bomb he had fashioned would work, Oppenheimer bet a colleague ten dollars that part of it would fail. He gladly paid off the wager, made just before the bomb was given its final experimental trial in the new Mexico desert.

Although not active in Jewish affairs, Dr. Oppenheimer makes no bones about his Jewishness. A few years ago he addressed the students at the B'nai B'rith Hillel Foundation at the University of California. In 1939, in an address on the sixtieth birthday of Al-

(Please Turn to Page 13)

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IN THE ATOMIC VANGUARD

(Concluded from Page 12)

bert Einstein, Dr. Oppenheimer voiced a characteristic credo for science.

Most of us are concerned with research in or another branch of scientific work (he said), are proud to have in Einstein a popular symbol of what we are doing and trying to do. All discoveries in science grow from the work, patient and brilliant, of many workers. They would not be possible without this collaboration . . . Einstein himself has been led to question the possibility of continued scientific progress in a world dominated by Fascism and Fascist thought . . . In a Fascist world neither the technological nor the cultural fruits of science could find anything but abuse. In general, the effect of science is to reduce, too, the absoluteness of difference between people, and to increase their common understanding; that is just the content of its objectivity.

And now, Oppenheimer, Meitner, Bohr, Fermi, Frisch, Simon, and Peierls, Jews working with fellow scientists of every creed and national origin, are shown to have had a decisive role in utilizing the secrets of nature to make that credo a reality.

One more Jewish name remains to be mentioned in connection with the atomic bomb — Harry Gewertz, a Philadelphia electronic engineer at Harvard. It was this 28-year-old youngster who left an engineering job at the Naval Aircraft factory at the Philadelphia Navy Yard to join the Harvard laboratories in 1942. There he invented the instrument used to measure the force of the atomic bomb. One of those aboard the army bomber that dropped the second atomic bomb — the one that struck Nagasaki — was Sgt. Spitzer of the Bronx.

Reference should also be made to William L. Lawrence, a science editor of the New York Times, a Jewish newspaperman, who was called in by the War Department to explain to the press, in laymen's language, the intricacies of the atomic bomb's principles. It was Lawrence who first presented to newspaper readers in 1940 the method by which atomic energy is released.

Whatever the shape of the world of tomorrow may be as a result of the birth of the atomic era, the release of atomic energy has already demonstrated one thing: Hitler and Mussolini might have won the war had they not presented the United Nations with some of the best scientific brains of Germany, Italy and the occupied countries. As the Washington Post said, "had these Germans and countless others of high scientific attainment not been sent to concentration camps, murdered or forced into exile, the story of the war might have been different . . . It appears that men and women whom the Third Reich had scorned because of their race or their religion were among those who made major contributions in the development of the atomic bomb."

In a similar vein in the New York Herald-Tribune commented editorially upon the atomic bomb as the product of international unity:

Consider the names and origins of those prominently associated with this scientific triumph, possibly the greatest in human history. Let us begin with Dr. Lise Meitner, a pioneer in the long search for a method of releasing atomic energy. She is a woman physicist whom the Nazis expelled from Germany as a "non-Aryan" and who, with her associates, Drs. Otto Hahn and F. Strassman, both chemists, had been working in the Kaiser Wilhelm Institute in Berlin bombarding uranium atoms with neutrons and then submitting the result to chemical analysis. After her expulsion she went to Copenhagen and there with Dr. Frisch, another physicist, continued her experiments. Together they discovered the key to the great secret. Dr. Frisch cabled the news to Dr. Neils Bohr, a former associate in Copenhagen, then over here, and he, Professor Enrico Fermi, of Italy, and our own Professor John R. Dunning repeated the successful experiment at Columbia . . . In short, the bomb that fell on Hiroshima was a joint product of an intellectual brotherhood which takes little note of national boundaries except those of the enemy; it was a thundering message from the freemasonry of science.

The axis dictators, plotting the conquest of the world, began their attack on civilization by war on the Jews. It is the irony of history that this anti-Jewish crusade enabled American and British science to outpace all German efforts and to usher in the atomic era, first as a weapon of victory and ultimately as an instrument for the advancement of humanity and the security of world peace.

GREENSBORO, N. C.

Simchas Torah Dance

Rounding out the holiday season, the B'nai B'rith soldiers' lounge sponsored a Simchas Torah dance on Saturday evening, September 29, in the lounge. With the opening of Woman's College, special guests for the affair were the Hillel Girls' group, acting as junior hostesses. Vic Rosen and his band from ORD furnished music and entertainment for the occasion, which was well attended and greatly enjoyed by a large number of men from ORD and their friends. Sandwiches and drinks were served during the evening. Mr. and Mrs. Harry Abrams and Mr. and Mrs. Al Klein were hosts for the affair.

Women's Council Meets

The opening meeting of the Council of Jewish Women was held on Monday afternoon, October 1, in the assembly room. Mrs. Raymond Farber, newly elected president, was in the chair and heard reports from the various standing committees. Mrs. M. E. Sands announced the annual carnival as the first large money-raising project of the year, and will take place in November.

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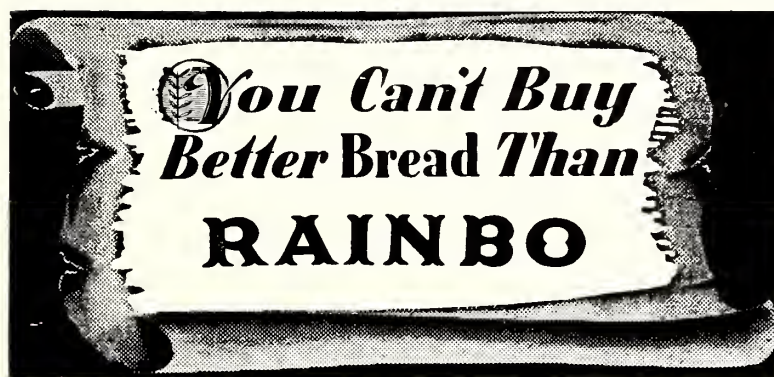
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Greensboro's G.I.'s Enjoy The High Holy Days

By EDWARD KAPNICK

U.S.O.-J.W.B. Director, Greensboro, N. C.

WITH the close of the High Holy-days, another chapter was written in the history of the Greensboro Jewish Community and its service to the men and women in uniform. It was not so long ago that I wrote of the glorious manner in which we celebrated the Passover Festival. Now at the threshold of a New Year, we can reap satisfaction and joy in the knowledge that we included these men and women in our spiritual observance at a time when such expression was most needed. Let me mention some of the things which brought a touch of home and satisfied the inner yearning of the men and women for a closer identification with the Jewish way of life.

On Friday evening preceding Rosh Hashonah, the chapel was completely filled with servicemen and their families. Services were ably conducted by Chaplain Leo Geiger. For the social hour, home-made gefilte fish with horseradish and chalah was served by hosts and hostesses from the community. This was followed by honey cake and wine. The men were delighted with the traditional holiday food and lingered long to chat with friends and reminisce about their own home life.

On the following evening, joint services of the community and camp were held at Temple Emanuel where the soldiers of ORD were guests of the Greensboro congregation. After the religious ceremonies, all were invited to the Soldiers' Lounge where a turkey supper was served by a local committee.

On the second day of Rosh Hashonah, services were again held at Temple Emanuel. Chaplain Leo Geiger was the guest speaker and delivered a very challenging and inspiring sermon.

Yom Kippur was observed by the military personnel in prayer both at the camp chapel and Temple. Following services, the men were transported by army conveyances to the Soldiers' Lounge where a break-the-fast supper was served.

The festivals of Sukkoth and Simchas Torah followed closely on the heels of the High Holydays, but the B'nai B'rith Committee was not to be deterred.

A pretentious Sukkah was built over the snack bar, and the varied species of fruit which dangled from the leaves and branches were not amiss in this setting. Fruit cake and all the traditional foods were abundantly served. During the evening, the art of hypnosis was ably demonstrated by a Catholic Chaplain who was a guest at

the lounge. The Sukkoth party was significant not only as a harvest festival but was also the occasion for the debut of the college girls who had enrolled this year at the Woman's College of the University of North Carolina. They came fresh from vacations at home, abounding with enthusiasm and spirit and gayly joined in the festivities.

On the following evening, an interesting musical program was presented at the assembly room of Temple Emanuel. Chaplain Geiger arranged the program and acted as narrator. He introduced the program by a talk on "What Is Meant by Jewish Music." The presentations included violin and vocal renditions by outstanding performers of ORD and several piano selections by a mother of one of the men stationed at the local post. Community singing from the JWB Songsters concluded a very entertaining program. The remainder of the evening was spent at the Soldiers' Lounge where refreshments were served.

Simchas Torah, which concluded the festival season, was celebrated by a dance and entertainment. The affair was a joyous one, and the only objection forthcoming was that the dance floor was not adequate for all the men and women who crowded into the lounge.

I feel certain that in this joint participation by the Community and soldiers during the Holyday Season, we gained a mutual enlightenment of our rich heritage; we felt a mutual enjoyment which naturally follows in an atmosphere of good fellowship, and we secured a mutual sense of belonging—for the servicemen as part of the Greensboro Jewish Community, and for Greensboro as part of the American Jewish Community.

GREENSBORO, N. C.

Welcome, Stranger!

Sgt. and Mrs. Chester A. Brown, Jr., announce the birth of a daughter, Bonnie Joan, at Doctors' Hospital, New York City, on October 30. Sergeant Brown is a son of Mr. and Mrs. Chester A. Brown of Country Club Apartments, Greensboro, N. C.

Campus Activities

The first Hillel meeting of the year was held in South Spencer building at Woman's College on Tuesday, October 2. Miss Marilyn Silverstein, of Greensboro, newly elected president of the group, spoke briefly on the meaning of Hillel, and then introduced the other officers and committee chairmen, all of whom mentioned something about their particular jobs.

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Bar Mitzvah

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—Arnold Eagle

THE most important day in a boy's life is the Sabbath following his thirteenth birthday, for then he becomes Bar Mitzvah, a son of the commandment. He becomes responsible for his own behavior. From now on he will fast and pray as his father does, and go with him to the synagogue.

His father and rabbi have given him careful preparation and he has practiced how to put on tephillin. There are two long narrow strips of black leather each with a square box attached. The boy winds one of the straps around his left arm, repeating words which his father and his father's father have said each morning as they made themselves ready for prayer: "I bind this as a sign on my hand, as a memorial of thy outstretched arm." The second strap is tied behind the head with the little box in the middle of the forehead. Inside each box is a narrow parchment, upon which is written the Shema and other verses from the Bible. The passage ends: "These words thou shalt bind for a sign upon thy hand and they shall be as frontlets between thine eyes."

On the day the boy is to become Bar Mitzvah, the family goes proudly to the synagogue. He formally enters the congregation of Israel.

The choir of men and boys sings an opening hymn, made up of verses taken from various books of the Bible; the cantor chants the call to prayer: "Praise you the Lord, to whom all praise is due." There are many chants and prayers and responsive readings from the prayer book. These are in Hebrew, but the prayer book gives

a translation into English in a parallel column so that everyone can follow the service. Each familiar phrase takes on new meaning for the boy.

Midway in the service comes the moment for which all this has been preparation — the reading of the Torah. The little bells tinkle as the scroll is carried to the reading desk and taken out of its velvet case. Seven portions of the Sidrah are read by the cantor and seven men are called up to the Torah in turn, to say a blessing before and after the reading of each portion.

Then the Bar Mitzvah boy is called to the reader's desk; sometimes he himself reads the concluding verses of the Sidrah and chants another selection from the prophets. In some synagogues the boy is invited to give a brief speech which he has himself prepared. He thanks his parents and teachers for their care and training and pledges loyalty to all their instruction.

The rabbi usually gives a little talk to the Bar Mitzvah boy and his parents. Then the cantor proceeds with the chanting of the service. Afterwards the boy receives congratulations and the relatives go to the home for further celebration.

HENDERSONVILLE, N. C.

S/Sgt. Kalman Sherman, USMCR, son of Mr. and Mrs. Louis Sherman, has returned to the Pacific. He was overseas with the First Marine Division and since his return was stationed in California. According to the latest word, he has just gone to Guam from Kwajalean.

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A COUNTRY LIKE AMERICA

(Continued from Page 11)

got a wonderful high school training at Lanier. You have no idea how much it has helped me since I've been in the war. It makes me swell up inside with pride to know that I speak just as a native American and that I had all the opportunities that are offered to John Jones. 'Free and equal, with liberty and justice for all,' is really what America means.

"Well, Mother, I see the lights are getting dim, and I'll have to sign off for now.

"Your loving son,
"Abraham"

"Here Miss French is vum letter dat I got from him ven he vas on de front lines.

"Mother darling,

"I have just a few minutes to write you during the short lull we're having now. The smoke is just settling over the battle field and the boys are taking advantage of the short rest—some to reminisce over home, some to plan what they'll do when they get there, and others, like me, to write letters to the ones they hold dearest in the world.

"I've been thinking about you folks and what you did two nights ago at the first Sedar. I could just see the guifilta fish, the egg water, wine, matzas, the

wine for Eliza all on the table, and my dear ones seated around it. I saw my empty chair, which really wasn't empty because I was really right there with you. I could even hear Issac asking the four kashas. I hope next year I'll be right there with you.

"Mother, I just want to mention one thing, that all boys on the battle field with comrades all around then dying every hour, want to say. If, God forbid, anything were to happen to me, please don't take it too hard, because I feel honored, that if necessary, I could give my life for a country like America. It makes me know that you'll always be safe.

"I'll go now. Give my love to everyone and don't forget to take plenty for yourself.

"Your loving son,
"Abraham"

Tears came into Mrs. Schwartz's eyes as she replaced the letter in the envelope. A tear slid down her cheek as her eyes fell upon a telegram with two gold stars on the envelope.

"Dis vum is de telgram from de Var Department, telling about Abraham's veing wounded. He vas shot in de stomach and de left leg, and now he is

(Please Turn to Page 21)

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Hebrew Union College Celebrates 70th Anniversary

THE month of November marks the 70th anniversary of the Hebrew Union College of Cincinnati, the leading Reform rabbinical school of the country.

The Hebrew Union College was founded in 1875, in Cincinnati, Ohio, by Isaac Mayer Wise, a Bohemian immigrant rabbi, who believed firmly that the salvation of Jewry lay in free America. Wise was a true liberal, who believed passionately in the right of men to live their own spiritual lives; and he was determined to make that liberalism real in Jewish life here in this new world. He had fled from the tyranny of Hapsburg Europe; and almost from the very first day that he set foot on these shores he attempted to create a united American Jewry, which would be both Jewish and American. He struggled with unflagging faith and devotion and tireless energy; and he succeeded. In 1873 he organized the Union of American Hebrew Congregations. Two years later, the Hebrew Union College was established.

This College, the oldest Jewish theological school in the Americas, is dedicated to the preservation of Judaism, its great historic ideals and its traditional institutions. It holds that Judaism is both in spirit and fact a continuously progressive religious discipline, and it must be kept constantly liberal and spiritually alert. It believes that if Judaism is to live and expand here in America it must be open to every positive influence of modernism, must square itself with every advance in scientific thought, and must engender that type of religious devotion which will evoke the uncompromising loyalty of every Jew.

In accordance with these basic principles the Hebrew Union College has carried on its work. Its first sessions were held in the vestry rooms of Congregations B'nai Israel and B'nai Yeshurun. The original teaching staff consisted of Rabbi Wise and one assist-

ant. Seventeen students responded to the first call. The library in those days contained little more than a few Bibles and prayer-books hastily gathered from nondescript sources. From these modest beginnings the College has grown steadily under the leadership of its successive Presidents, Isaac M. Wise (1875-1900), Moses Mielziner (1900-1903), Gotthard Deutsch (February 1903-June 1903), and Kaufmann Kohler (1903-1921). Today its Faculty consists of one professor emeritus, eleven active professors, and nine special instructors. During the sixty-nine years of its existence it has graduated four hundred and seventy-five rabbis. Its Library, now one of the largest Jewish libraries in the world, contains approximately 100,000 volumes and 2,500 manuscripts. Its staff consists of a Librarian and six assistants. It has its own bindery and photostatic department. The College is housed in five stately buildings upon its own tract of land, consisting of approximately eighteen acres, situated on Clifton Avenue opposite beautiful Burnet Woods.

In 1909 the Teachers Institute of the Hebrew Union College was established. It was possible by a munificent gift of \$50,000 by the late Jacob H. Schiff of New York City. Its present primary activity is to provide instruction in Jewish subjects, by means of lectures by members of its Faculty before the religious school teachers and kindred groups of the Jewish congregations of the country. Under the terms of the Schiff gift the services of members of the Faculty are available to congregations at a nominal fee.

In the fall of 1923 the Hebrew Union College School for Teachers in New York City was established with the cooperation of the Association of Reform Rabbis of New York City and vicinity. The purpose of this school was to prepare teachers for the religious schools of the Reform Jewish (Please Turn to Page 22)

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GREENSBORO, N. C.

Pfc. and Mrs. Edgar S. Spizel

Pfc. Edgar S. Spizel is in Miami Beach awaiting discharge from service. Mrs. Spizel was the former Sheila M. Kaplan, daughter of Mr. and Mrs. J. H. Kaplan of Greensboro.

Brown-Hayman

Alan M. Brown, son of Mr. and Mrs. Chester A. Brown, was married to Miss Sheila Hayman, daughter of Mr. and Mrs. Daniel Hayman, of New York, on October 11. The ceremony took place at the home of the bride, and a wedding supper followed at the Hotel Plaza Persian Room.

Sidney J. Stern Recovering

The many friends of Sidney J. Stern will be happy to learn that he is well on the road to recovery from his recent illness.

Lt. S. M. Lerner Killed

Lt. S. M. Lerner was killed in the accident that saw the crash of an air transport near Knoxville, Tenn., on October 5. He was the husband of Betty Changdie, daughter of Mr. and Mrs. Harry Changdie of Greensboro, N. C.

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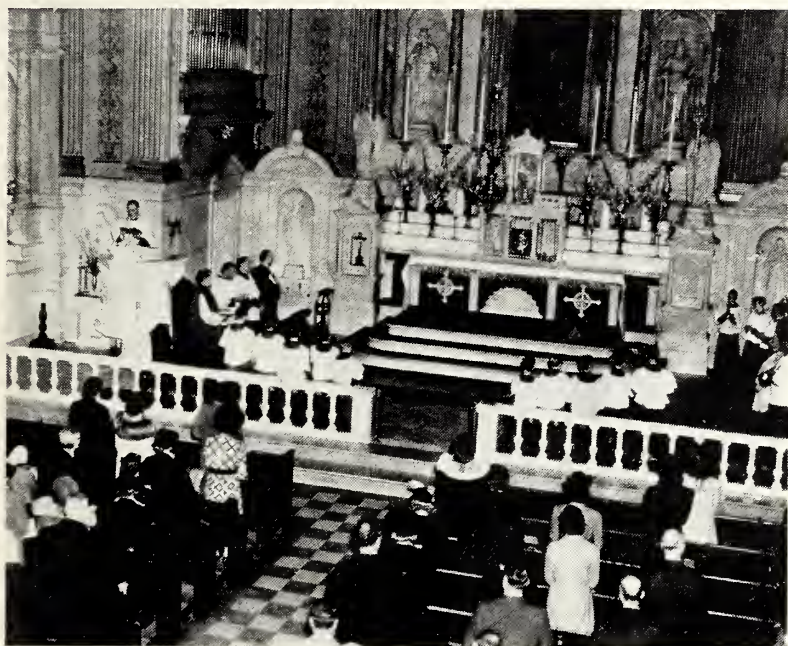
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The Catholic Church

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WHEN he reaches his sixth birthday the child begins to go with his mother to Church. The church may be a splendid cathedral, or a little wooden building set up in a newly settled country. Many Catholic churches are rectangular in shape like the traditional Jewish synagogue, but the typical form is that of the cross, for the cross is the central symbol of Christianity.

When a child enters a church built in this style, he finds a broad aisle down the center, and the first thing he sees is the altar at the farther end. On either side there are pews for the congregation. This part of the building is called the nave, which means ship and suggests that there is safety and peace in the Church always, as a ship is safe even when there are storms at sea.

The nave ends where it meets the cross-section, the transept, which has aisles and pews in the arms. Often a dome or spire rises above the place of crossing, lifting the heart of the worshipper toward heaven.

There are pictures on the walls of nave and transept and in the stained glass windows. Many centuries ago few people could read and there were no printed books. So the churches were like colorful picture books of the stories of the Bible and the lives of the saints.

In most Catholic churches there are fourteen pictures, or sculptures, seven on each side. These represent the events of the last day of the life of Jesus, when He went from Pilate's house, where he had been condemned to death, to Calvary, the hill where He was crucified. Above each painting or sculpture there is a wooden cross, called a "Station of the Cross." To "do" the stations of the cross means to go from pictures to picture and stop before each station for thought and a brief prayer of penitence and love.

The church is always open, so that one may enter whenever he wishes and "make a visit to Jesus." At the entrance there is a font of water which has been blessed by the priest with solemn prayer. As if to renew the rite of his

baptism the Catholic child dips his fingers in the water, makes the sign of the cross and says, "In the name of the Father and of the Son and of the Holy Ghost." By this ceremony he symbolizes that he is once cleansed of sin and fit to come into God's presence.

He touches his knee to the floor as he faces the altar in adoration of the Blessed Sacrament. He may stop before the image of a saint and pray. At the side altar, he may light a votive candle; as long as it burns, it will carry his prayer to the ear of God and the saints in heaven. He bends the knee and blesses himself again at the altar rail, as always when he passes in front of the altar, and goes out quietly, stopping to use the holy water once more, and, should he feel so inclined, to drop a gift into the poor box.

RICHMOND, VA.

Rabbi Calisch Honored

Rabbi Edward N. Calisch, rabbi-emeritus of the Beth Ahabath Synagogue, has been signally honored in an article appearing in the June issue of "The Commonwealth," the magazine of Virginia. Rabbi Calisch recently completed 54 years of active service.



RABBI EDWARD N. CALISCH

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DANVILLE, VA.

PRESIDENT TRUMAN'S BUDDY

(Concluded from Page 8)

The Trumans and Jacobsons are loyal friends. Whenever Mr. Truman is in Kansas City for any length of time, Eddie and he are together. It was almost habitual for Harry Truman to be at the Jacobson home for dinner and a card game afterwards. On one such occasion, he played a piano duet with Gloria, the lovely young Jacobson daughter. Whenever the Jacobsons visited Washington, they were the Truman's guests.

"I suppose you will visit the Trumans in the White House," I observed hopefully.

"The President has invited us, but illness in our family will delay us for a while, but we will visit them at the Summer White House, in Independence, as soon as Mrs. Truman has gotten it in shape," replied Eddie in eager anticipation.

I was about to take leave of my humble and loyal friend when he remarked: "You know, rabbi, since people have learned of my former partnership with the President, they come to me with all sorts of requests. They want to use my friendship with Harry to get something for them. Of course I immediately spurn all such requests. I will never ask the President for a personal favor or for anyone else. Some people have tried to persuade me to ask the President to use his power to accomplish some project or some movement. In every case I refuse. He doesn't need my advice on any subject. But there is one thing I will always be glad to do, that is to urge the President to use every influence he has to rescue and save as many of the desolate and homeless Jews of Europe as possible. But he doesn't need me to urge him, his broad sympathies and kindly heart will prompt him to do that anyway."

As I rose to depart, Eddie said: "I am going to see the President at the White House on Monday, June 18, and I know you want me to give him your regards. Will you send him a copy of LIBERAL JUDAISM when this article appears?"

"Of course, Eddie," I replied gratefully, "but what will you say and how will you act when you see your buddy, your former partner, and your intimate friend who is now the distinguished President of the United States?"

"Oh," said Eddie, "other buddies will possibly be with me on that visit. We will be ushered into Harry's office and we will stand reverently before him. Pretty soon the big shots and the secretaries will leave the room and the President, with a grin, will say, 'Boys, at ease.' Then we'll rush him, hug him, slap him on the back and say: 'You old so and so, you certainly made it.'"

Undoubtedly Eddie Jacobson will forever remember that visit with his old pal, the occupant of the White House. From New York some days later he sent me the following report about it:

Dear Rabbi:

You will have to pardon me for not writing you sooner to tell you how our president is getting along. We received a marvelous reception and found him to be in the best of health and the highest of spirits.

Our train was three hours late and he could not wait for us for lunch. We also missed seeing Eisenhower appear before the joint houses of Congress but did see the President decorate him on the White House lawn. It certainly was an inspiring scene. He invited us to swim in his private swimming pool but we declined. Will give you more of the details when I get home.

We were in such a rush that I did not get to speak to him about the Jewish situation in Europe, but you can rest assured that when I see him in Kansas City next week, I will certainly appeal to him to get the British Government to relax their restrictions for those entering Palestine.

Sincerely yours,

Ed Jacobson

Knowing President Truman's avowed sympathies and his fondness of Eddie Jacobson, it may well be that on June 28th some hopeful thoughts were exchanged — in the old haberdashery — regarding the future of the Jews.

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Williams-Kaplan

Mr. and Mrs. Louis Williams announce the marriage of their daughter, Anne Shirley, to S/Sgt. Morris Kaplan, son of Mr. and Mrs. Hyman Kaplan of Montrose. The ceremony took place at Agudas Israel Synagogue, with Rabbi Charles Williamsby of Washington, D. C., an uncle of the bride, officiating.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., required by the Acts of Congress of August 24, 1912, and March 3, 1933, of The American Jewish Times, published monthly at Greensboro, N. C., for October 1, 1945.

State of North Carolina
County of Guilford

ss:

Before me, a Notary Public, in and for the State and County aforesaid, personally appeared Harry Sabel, who, having been duly sworn according to Law, deposes and says that he is the Publisher and Owner of The American Jewish Times and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in Section 537, Postal Laws and Regulations, printed on the reverse side of this form, to-wit:

1. That the names and addresses of the publisher, editor, and business manager are:

Publisher, Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.; Editor, Chester A. Brown, 603-4 Southeastern Bldg., Greensboro, N. C.; Business Manager, Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.

2. That the owner is: Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

HARRY SABEL.

Sworn to and subscribed before me this 20th day of September, 1945.

(Seal) THERESA N. TELLER, Notary.

A Country Like America

(Concluded from Page 16)

in a hospital in England. I got a letter from the govment saying he got de purple heart. Dat make me proud to know my son is brave, but I vish he could come home."

"Thank you for the information. You have been so helpful and I'm sure your son will be home soon. The story will come out in the paper sometime next week."

Ding, one long ring meant the postman and Mrs. Schwartz went to the door to get the mail.

"Wait a minute, Miss French, here is a letter from mine son."

"Mother darling,

"I don't have but a few minntes to write you the good news. Tomorrow I leave for home—yes, home. I don't think I've ever been so happy in my life. You'd better sit down for this one—I'm being sent to Lawson General Hospital in Atlanta, only 100 miles from home.

"That's all for now. I'm counting the days until I see you.

"Your loving son,
"Abraham"

The tears poured in torrents down Mrs. Schwartz's cheeks. She was going to see her son. He was coming home.

BIRTHS

High Point, N. C.—Sgt. and Mrs. Daniel Ballow announce the birth of their daughter, Barbara, on September 17, at the AAF-ORD Hospital. Mrs. Ballow is the former Miss Estelle Layton, daughter of Mr. and Mrs. Edward Layton of High Point.

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HIGH POINT, N. C.

Hebrew Union College Celebrates Anniversary

(Concluded from Page 17)

congregations of New York City and vicinity. Owing, however, to economic circumstances the College was compelled to discontinue this School in

1932. During the nine years of its existence the School enrolled over three thousand students, of whom one hundred and seventy-six were graduated.

In the summer of 1925 a Summer School was inaugurated at the Hebrew Union College. Courses were offered of post-graduate character, leading to the degree of Doctor of Divinity. In the summer of 1926 a session of the Teachers Institute was introduced

ership, and religious idealism have been the guiding principles of this College throughout the past and will be fostered with even more determined purpose in the future which is drawing for the Judaism and Jewry of tomorrow.

From its founding in 1875 until 1926 the Hebrew Union College was maintained by the Union of American Hebrew Congregations, a federation of over three hundred congregations committed to the cause of Reform Judaism. In 1926 the Hebrew Union College was chartered separately under the laws of the State of Ohio, but with the Union of American Hebrew Congregations recognized as its patronizing body, and with the original close affiliation between the College and its parent organization still rigidly maintained.

The business of the Hebrew Union College is administered by a Board of Governors, consisting of thirty-one members. Nineteen of these are elected by the Alumni Association of the Hebrew College; the President of the College is ex-officio a member of the Board of Governors. These twenty-six members elect five additional members at large, who are, however, nominated by the Central Conference of American Rabbis. The Board of Governors holds three regular meetings annually, in October, January and May. During the interim between regular meetings an Executive Committee of nine members, elected by the Board of Governors, discharges all routine business.

WILMINGTON, N. C.

Pomerantz-Bluethenthal

The marriage of Miss Joan Bluethenthal, daughter of Mr. and Mrs. Herbert Bluethenthal, to Lester Pomerantz, of Philadelphia, was solemnized here on October 20 at the home of the bride. Rabbi Fred I. Rypins of Greensboro, N. C., officiated.

Miss Bluethenthal, a graduate of Ashley Hall, Charleston, S. C., received an A.B. degree from Woman's College, Greensboro, N. C., and subsequently graduated from the Philadelphia School of Occupational Therapy. Mr. Pomerantz is a veteran of World War II and a graduate of the University of Pennsylvania.

**THEY held on to the beaches . . .
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in conjunction with the Summer School. Economic circumstances have, however, necessitated the temporary suspension of this Summer School.

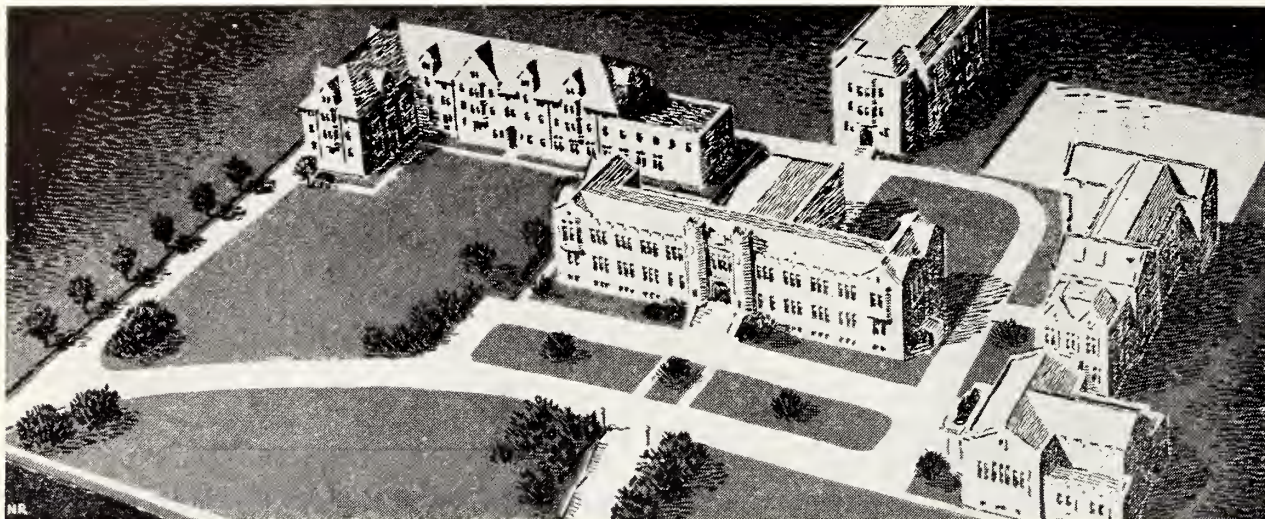
In the summer of 1941 a Summer Institute for Graduate Study, a rabbinic "Refresher Course," was inaugurated. It is open to graduates of the Hebrew Union College and of other approved theological seminaries. A wide range of lectures and seminars is offered for a period of one week. The purpose of the Institute is to stimulate the rabbis academically, to guide them in their graduate work, to keep them abreast of modern trends in Jewish studies, and to help them maintain their contact with the traditional religious literature and ideal of Judaism.

Today the Hebrew Union College is conscious that the greatest challenge in its history lies before it. Jewish life and scholarship in Europe have been crushed or rigidly circumscribed. The future of world Jewry, certainly for our generation, rests in America. No one at this hour can question this fact. American Jewry, and particularly the Hebrew Union College, is preparing itself to give to Jews, wherever they may be, the spiritual and religious leadership they must have, in order to survive.

This College has already reared three generations of American Jewish leaders who have gone into the communities of the United States, into Canada, Cuba, Panama, England, Palestine, South Africa, and have fought for the ideals of religion and social justice in accordance with Judaism's prophetic tradition. They have been a positive force for truth, justice and social betterment among Jews and non-Jews in every community where their voices have been heard.

Today during this crisis, created by the second World War, the College has anticipated its historic obligations by appointing to its staff eleven distinguished Jewish refugee scholars from all parts of the war-torn world, giving them the opportunity to carry on their scientific studies in the quiet and security of free America.

Jewish scholarship, communal lead-



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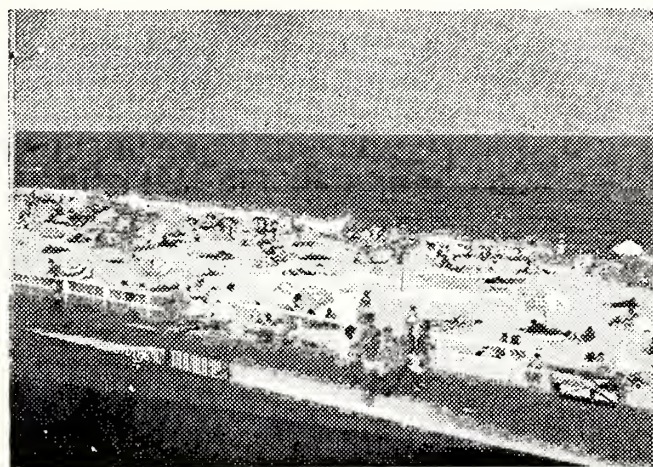
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—Henry Cabot Lodge

The American JEWISH TIMES

In This Issue

- Georgia's Jewish History *Rabbi Herbert S. Waller*
- What Lies Ahead in Palestine *David Ben-Gurion*
- The Legend of Chanukah *Dr. Aaron Rosmarin*
- The Call to Jewish Education *Rabbi David DeSola Pool*
- The Book—God's Blue-Print *Bernard Heller*
- The Wrestling Chazan of the A. A. F. *Pvt. Joe Fried*
- G. I. Josephs in Modern Egypt *Dr. Israel Goldstein*
- Seventh Avenue or Place Vendome *William B. Saphire*
- "The Man of Destiny" *Daniel Frisch*
- We Must Recapture Faith *Chester A. Brown*
- Jewish News Centers in Washington *Murray Frank*
- A Guide to Jewish Living *Ira Eisenstein*

December 1945

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The American Jewish Times

VOLUME XI

DECEMBER, 1945

NUMBER 4

EDITORIALS

CHESTER A. BROWN, Editor

Making a Virtue of a Necessity

To many who have the cause of Zionism at heart, the decision of the British and American governments to make one bite of the entire problem of Palestine with the appointment of an Anglo-American Commission of Investigation, will come as a bitter pill. And yet it is Zionist leadership itself which has once again missed the boat.

There are two distinct phases of the Palestine situation—the matter of providing a refuge for the displaced Jews of the world, and the ultimate political future of the Promised Land. Just as in the period of agitation for the abrogation of the White Paper, Zionist leaders have delayed action by refusing to separate a non-debatable issue from one that is fraught with controversy. As we pointed out at the time, if there had been complete concentration on the immediate problem of opening up Palestine to further Jewish immigration, there isn't the slightest doubt that our government would have long since made representations to Britain that might have alleviated the present plight of the displaced Jews. It was because of insistence on coupling the pressing problem of removing immigration restrictions with the perplexing matter of what form the government in Palestine should take, that the matter was deferred.

Again we have the insistence on the coupling of the two issues. Neither Britain nor the United States can arbitrarily rule on the establishment of a Jewish Commonwealth at this time. There are too many important considerations involved. Meanwhile, the urgent problem of providing a haven of refuge for thousands of our sorely-smitten brethren is finding no solution.

In the light of the attitude of Zionist leaders for a complete showdown, the appointment of the Anglo-American Commission is entirely consistent. In view of the exigencies of the situation, it might still not be too late for the Zionists to make a counter-proposal, asking that, pending the investigations planned, a way be provided for those Jews who have already expressed a desire to go to Palestine, to do so. That would only be doing first things first.

Zionist leaders have only themselves to blame for the present impasse. It would seem now that not only is patience a virtue, but in this case, the virtue becomes a necessity. Strikes in Palestine, vituperative utterances, violence, will not aid the cause, but rather deter it. Calm and cool heads must prevail, or the entire cause of Zionism will receive a body blow from a public opinion that may not know all of the facts, but will think as it reads.

The time calls for real leadership. It is imperative, if all of the splendid work over the years is not to be in vain, that we have it.

Judaism Needs a Rebirth

By NORMAN N. SHAPIRO, Rabbi Congregation B'nai Emunah, Tulsa, Oklahoma

When the Americans marched into the main square of Cologne, they found amidst indescribable devastation a plaque bearing this quotation from *Mein Kampf*: "Give me five years, and you will not recognize Germany" . . . (Signed) Adolph Hitler. That fateful prediction has come to pass; thank God, not in Hitler's original intended sense, but by the ruination and destruction which he helped heap upon his own people.

One of the main objects of the Nazis' determined efforts to destroy the world was Hitler's avowed attempt to eliminate books by Jewish

or liberal authors and reading material on Jewish subjects. Unfortunately, Hitler had more than five years to bring about his cruel and diabolical policy. From 1933 and before, he and his ilk sowed seeds of hatred everywhere. Yet, even though many bonfires were created, "the parchment burned but the letters soared upwards," and a number of Jewish schools of learning and Yeshivot were transplanted on American soil. These, together with our own American schools and centers of learning, offer our own people today all the opportunities in the world to re-acquaint and re-equip themselves with their people's history, traditions, and problems.

Now that the war is happily over, each Synagogue must adopt a reconversion program all of its own. True, during the war years every congregation joined wholeheartedly in the war effort. Whatever leisure time people had, in many instances, was given to war activities. Many vital congregational programs—among them Adult Jewish Education—were, however, greatly curtailed. But now that peace is here, we must again gear ourselves to more normal activities. Chief among these must be an intensified interest in Adult Jewish Education. Out of the ruins of a European Jewry laid waste by war, mass slaughtering and torture, there must arise a reborn Jewry in centers like the United States and elsewhere, which fortunately have come through unscathed from bombings in this war. A sense of responsibility for the future survival of Judaism must be felt and engendered especially by the Jews of America. A feeling of determination to show the world that the decimated Jew, who for so many years has been subjected to a chamber of horrors defying human description, has enough resiliency in him to show the world that he will always be the "Eternal Jew."

It is honestly hoped that the Jews of America will respond to the great challenge, and that each Synagogue will sponsor courses of study for its men and women, its young people and its returning veterans, to the end that people in large numbers will come out regularly throughout the year for the twofold purpose of gaining more knowledge and of preparing themselves more adequately to serve the Jew and Judaism in America.

A "Must" Book

When Oscar Leonard wrote *Americans All* (Behrman House, New York), he undoubtedly had in mind as his major audience the Jewish youth of our country. He has turned out an opus that should have a much wider field than that. For *Americans All* is a book that can be read with interest and profit by adult as well as child, by Christian as well as Jew.

History can be dull. Leonard has made it interesting. Using a narrative technique, he enumerates the contributions made by Jews from all lands to American progress, from the days of Columbus up to date. The wide research which must have preceded his writing is a tribute to his painstaking effort. The result is a chronology that will not only occasion surprises to many Jews, but may serve as an important force in the field of inter-faith relations. Few non-Jews could read *Americans All* without a deeper appreciation of what Jews and Jewry have meant for this country.

Americans All is especially recommended for use in Sunday schools where it could serve as a text-book. As a matter of fact, it is a "must" book for every American home where there is even the least disposition to tolerance and inter-faith good will.

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Across Continents

A Reporter's Impression

By BRACH HABAS

Palestine's star woman reporter, starting on a roving assignment, depicts what her glance has registered during brief stops in Cairo, Athens, Naples, and Brussels.—THE EDITOR.

EUROPE at present is vastly different from any picture that the American public might conceive. In capitals I visited on my trip from the airport of Lida (Palestine), on the way to Europe, I found a weird mixture of the military and the civilian.

Cairo gives the impression of a huge transit camp, where night and day hundreds of army planes carry scores of people to and from, on their way across the world. During my travels I felt an increasing admiration for the efficiency of the A. T. C. (Air Transport Command).

In Athens and Naples skeletons of buildings, large and small, stand as stark reminders of the recent tragic past. Forlorn hopelessness is written on every face, wretchedness and deprivation are apparent on every street.

In Italy only a glance is necessary to reveal the fact that it is an enslaved and beaten nation.

Franco's once-famous ehie is now threadbare. In my wanderings I met a group of villagers hanging decorations across a roadway, in honor of General de Gaulle, who was scheduled to pass that way. Among them stood a pale emaciated woman, exhibiting six dirty, undernourished children. She said to me: "I would like to know where our eggs and our coal go to."

In affluent Belgium, the populace throng the streets, dancing and singing; their only apparent concern is to have a good time.

People returning from Poland speak of long lines of horsedrawn carts, filled with booty, that jam the roads.

From Germany they bring tales of German girls and soldiers, lying unashamed amid the ruins of the bombed cities.

Watching and listening I gathered the impression of the aftermath of a gigantic earthquake that had shaken a whole continent.

placed persons roving Europe, are the remnants of the Jewish people to find each others? At the Jewish Brigade headquarters, which organization has

done remarkable work rescuing Jews, I heard amazing stories of long-separated families finding one another. In Tarvizio (Italy) at the Immigrants Assembly Center of the Jewish Brigade trucks arriving simultaneously from different directions brought a father, a mother and a son, each of whom had been convinced he has the sole survivor. To climax this drama, the united family then located another son, a Brigademan.

After the liberation a new danger faced the Jewish people, their inability to achieve recognition as a separate racial group, which added to their humiliation and depression. The work of the Jewish Brigade and the Jewish Chaplains did much to alleviate this situation, and to rebuild Jewish morale. Due to the intervention of American Jewish Chaplains, many camps have been made possible where Jewish people can declare themselves as such, and regain their self respect.

(Please Turn to Page 42)



Mrs. Louis Schwartz Named Executive Director of National Council of Jewish Women.

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Georgia's Jewish History

A Glorious Tradition

By RABBI HERBERT S. WALLER, Congregation B'nai Israel, Columbus, Ga.

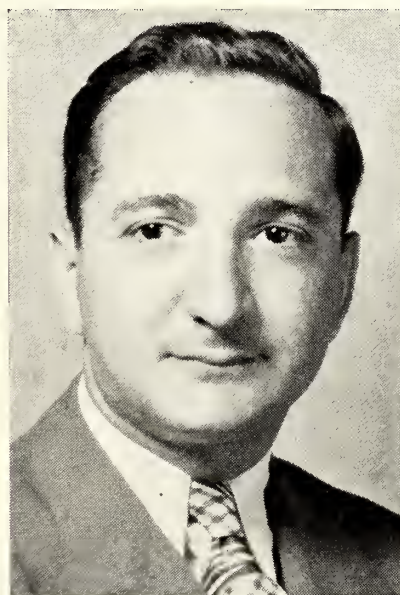
THE story of Jewry in Georgia is contemporaneous with the story of Georgia itself. It is a line stretching over 212 years, from 1733 to 1945; it is a line stretching from Savannah on the coast to Columbus on the Western border, from Rome, and Dalton in the North to Thomasville and Valdosta in the South; it is a line which reflects every significant happening in the history of the Colony and the State—the bitter political disputes of the early days, the bloody struggle of the revolutionary war, the strife with hostile Indian tribes, the war of 1812, the yellow fever epidemic, the tragic conflict between the states, and so on to the present day. This story of Georgia's Jewry may be unique in that members of the Jewish faith have lived in this state since its very founding; but in the manner of their living, in their integration in their respective communities, in their acceptance of the duties even as of the privileges of citizenship, the Jews of Georgia are typical of those throughout the United States. It is impossible here to do more than touch upon the beginnings of this story, to suggest when and how the Jews come to the various cities and towns and villages,—how they participated in the building of these cities and towns and villages of Georgia,—and incidentally to mention the names of some of the individuals of the Jewish faith whose contributions to their communities and their country have been recorded in the pages of history.

Not many realize that the earliest years of Georgia's history are redolent of lofty ideals and noble purposes. The colony was founded for refugees—Protestants who had fled from the Inquisition on the Continent, and dissident British groups—for the impoverished, for the daring and the resolute. There were to be "no rum, lawyers, or slaves" in the new colony. Each applicant was carefully examined as to his qualifications to participate in the project. An entail was placed upon the land so that no colonist would ever become landless, reminiscent of the Levitical injunction of the Jubilee year. Yet even in this highly conceived settlement, tolerance and the equality of individuals were unknown. Catholics were barred from the colony for political reason,—neighboring colonies were strongly Catholic. The arrival of the first Jewish settlers was distinctly in opposition to the wishes of the London Trustees. When the leading Jews of the London community, commissioned to receive public contributions for the Georgia Settlement, used the sums they had secured to send a group of co-religionists to Georgia, the Trustees

were highly indignant. They peremptorily ordered the revocation of their commissions, and instructed General Oglethorpe to refuse admittance to the Jews. They declared that were it to become known that Jews had been admitted, the needed popular support might be withheld. General Oglethorpe, however, was not easily to be intimidated. He was responsible for the success of the colonization project and he recognized the asset which these Jewish colonists could become. In direct contravention of his unequivocal instructions, Oglethorpe admitted the 40 members of the Jewish faith who arrived on July 11th, 1733, on the second ship to reach the colony. Thus Jewish history in Georgia began, just five months after the arrival of Oglethorpe and his associates. There are varying explanations for Oglethorpe's action. Some credit him with deeper understanding and broader tolerance than that of the Trustees; others conjecture that Oglethorpe who had been an active member of the Masonic Order in England felt a bond of sympathy with such ardent Masons as Joseph, Moses, and David Nunes and other Masonic members among this first contingent of Jews. Whatever the decisive consideration, Oglethorpe's judgment was soon vindicated. One Jewish colonist, Dr. Samuel Nunes, who had been a Court Physician in Lisbon, rendered such valuable medical service to the entire colony that he was publicly praised by Oglethorpe; another, Abraham Delyon, who had engaged in viticulture in Portugal, planted the first vineyard in Georgia. Colonel William Stephens, Secretary of the Trustees, on an inspection trip in Georgia shortly after its settlement wrote of this vineyard: "Nothing has given me so much pleasure since my arrival as what I found here." Two others of the pioneer Jewish families produced distinguished patriots during the Revolutionary War: Philip Minis (the first white child born in Georgia, July 11, 1734) and Mordecai Sheftall.

The religious history of the Savannah Jewish community begins with these forty men, women and children,—Spanish, Portuguese and German Jews,—who within a month of their arrival organized K. K. Michve Israel, and rented a room where services were conducted. A sefer Torah and other ceremonial objects had been brought with them. In 1737, other Jewish immigrants brought additional Jewish books, a Chanukah Lamp, etc. Until 1740 the congregation activities continued without interruption. In that year, however, the removal of a large number of the colonists from Georgia, Jews among them, brought a tempor-

ary suspension of activities. From the beginning, there had been dissension among some of the colonists because of the restriction of land sale and the prohibition against slaves. By 1739 a strong movement had developed demanding the repeal of these regulations. When the demand was rejected, the discontented left the colony in such large numbers that business and com-



RABBI HERBERT S. WALLER

mercial opportunities were seriously impaired. Many of the Jewish families removed to Charleston, S. C. Some returned ten years later when the dissension in the colony abated.

One of the most interesting and revealing events in the early history of Jews in Georgia was the creation in April, 1750, of St. George's Society. This organization formed by five men of five differing faiths, at Tondee's Tavern in Savannah, is the earliest evidence in North America of an attempt of men of differing religious convictions to unite their efforts in common communal tasks. The Society was largely the product of Benjamin Sheftall, one of the original Jewish colonists. Its purpose was to provide for orphans and widows, and to create educational opportunities in the new colony. It later became known as the Union Society. When the British captured Savannah in 1778, four members of this organization were among the prisoners of war sent to Sunbury. While prisoners, these men held meetings for three years preserving the Chapter of the organization. Mordecai Sheftall, son of Benjamin, was elected president 1779. A piece of wood from the oak tree under which that meeting was held, was placed in the corner

stone of the Pulaski Monument in 1825 by General LaFayette. In 1850, at the centennial of the Society, a box made from the wood of the tree was placed among the prized possessions of the organization.

Although at the outbreak of the Revolutionary War there were no more than 40 Jewish families in Georgia, their heroism and gallantry form an important part of the story of Georgia's fight for freedom. The Disqualifying Act of 1780 names Mordecai Sheftall, Chairman of the Parochial Committee (a committee organized in Savannah to regulate the internal affairs of the city) Levi Sheftall, Philip Jacob Cohen, Sheftall Sheftall, Philip Minis and Cushman Pollock. Mordecai Sheftall later became Commissary General for Georgia and South Carolina, and his son served as his Deputy. Minis, Cohen and Pollock furnished important financial support for the Revolutionary cause. Among Jews who served as officers and men in the line were Lt. Abraham Seixas, brother of the famous Rev. Gershom Seixas of New York, Lt. David Sarzedas, Maj. Benjamin Nones, William, James and Isaac Minis.

An attempt to reestablish the Savannah congregation was made at a meeting in the home of Mordecai Sheftall on September 14, 1774. The Revolution again forced the cessation of regular services. On July 7th, 1786 another reorganization took place, with Philip Minis elected as Parnass and Emanuel DeLaMotta as Chazan. The latter served the congregation gratuitously. In 1787 money was raised to build a wall around the plot of ground given to the congregation by Mordecai Sheftall to be used as a Jewish burial ground. On November 30, 1790 Mickve Israel was officially incorporated and regular religious services were held for a number of years. Deaths and removals forced a suspension of these activities however, and it became necessary to give up the building which had been rented. Largely as a result of the activities of Jacob DeLaMotta a synagogue was built and consecrated on July 21, 1820. DeLaMotta served as Chazan without compensation until his removal to Charleston in 1823. In 1829 this building burned. Funds for a new synagogue were secured by Dr. Moses Sheftall, then president of the congregation and a brick building was constructed, in 1838. Rev. Isaac Leiser of Philadelphia delivered an official dedicatory address February 24, 1841. Once more, however, after a few years, the paucity of members and the lack of professional leadership led to a suspension of public worship.

(Please Turn to Page 18)

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What Lies Ahead in Palestine

By DAVID BEN-GURION

Mr. Ben-Gurion is chairman of the Executive of the Jewish Agency for Palestine. He has long been a leader of Palestinian Jewish labor and of the world-wide Zionist movement. The statement here reproduced was made by him at the Seminar of the American Christian Palestine Committee, held in Princeton, New Jersey.—THE EDITOR.

IT IS my hope that during this brief visit to the United States I shall be able to help Americans understand what the situation in Palestine is today and what developments may be expected in the near future.

Basic to any consideration of the Palestine question is the fact that since 1939 the country has been governed by the White Paper, according to the terms of which all Jewish immigration is to be suspended after a small number of remaining entry permits are used up. The Jewish population would then be a third of the total population of the country and would remain a permanent minority. Furthermore, according to the White Paper, Jewish settlement in Palestine is confined to a small area, about 5 per cent of western Palestine while Palestine as a whole is to become a more or less independent state, subject to the safeguarding of British economic and strategical interests—whatever that may mean and however that may be compatible with real independence.

If the three provisions of the White Paper are carried out, Jews will find themselves occupying approximately the same minority position in Palestine as in every other country of the diaspora; in their own historic homeland they will not be at home. This is a status in which we would never have acquiesced in 1939, had it not been for the imminent danger of war. Now for us as human beings and as Jews and Palestinians, the war had a very special significance. We believed that every other issue had to give way to its successful prosecution; that all our energies must be concentrated on helping see it through, in order to remove the greatest danger that had ever threatened humanity, the enemy that had singled out our people not for enslavement but for total annihilation. Therefore, though we were deeply roused by the existence of the White Paper, we felt that as long as the war went on, we must do everything in our power to help England win the war, as

(Please Turn to Page 14)



THE ZEBRA STRIPES of the Buckenwald prison coat became a proud symbol of defiance and hope as a group of young men unfurl the Zionist flag they had secretly hidden during their long imprisonment, preparatory to disembarking upon the shores of Eretz Israel. These children, like the 16,000 other Youth Aliyah charges brought to Palestine by Youth Aliyah, will be maintained and educated with funds collected by Hadassah.

The Legend of Chanukah

By DR. AARON ROSMARIN

Dr. Aaron Rosmarin, Director of the Youth and Education Department of Mizrahi and author of numerous scholarly works, relates the Talmudic legend of Chanukah.—THE EDITOR.

AND it came to pass in the days of Antiochus, King of Yavan, a mighty and powerful ruler whom all the kings had to obey. He conquered numerous provinces, subdued many kings, destroyed their palaces, burnt their castles, and their servants he put into prison. Upon the seacoast he built a large city as his capital and called it Antiochia — after his own name.

In the twenty-third year of his reign, two hundred and thirteen years after the erection of the Temple, he decided to march against Jerusalem. He gathered all his chieftains and addressed them, saying: "You all know that there is a Jewish people in Jerusalem. To our god they offer no sacrifices, our laws they do not observe, and the laws of the king they violate. They only sit and wait for our collapse, for the collapse of all kings and rulers.

"They also boast, saying, 'when our king will rule over us we shall rule over sea and mainland, and the whole world will be given over into our hands.' Therefore, it is no honor for the government to let them live on earth! Now, come, let us march against them! Let us hinder their observance of the Sabbath, the New Moon and circumcision."

This found grace in the eyes of his chieftains and of his entire army. Antiochus dispatched his general, Nicanor, with a large army to Jerusalem. The Yevanim then issued edicts against the Jews. They commanded that each Jew having a lock on his door be pierced by the sword. This they did only to hinder the Jews from leading pious lives. For, in a house that has no lock, no pious life can be practiced, since anyone can enter it by day or by night.

Thereupon the Jews removed the doors altogether from their houses. They could not eat, drink or sleep because of constant fear of thieves, robbers, and licentious Yevanim (Greeks). The verse "And thou shalt tremble day and night" was actually realized. So the Jews prayed to the Holy One, blessed be He, and said, "Why must we suffer so much?" Whereupon the Holy One, blessed be He, answered them, "It is because you have not observed the commandment concerning the Mezuzah (a slip of parchment containing the passages, Deut. VI, 4-9 and XI, 13-21 and fastened to the doorpost), but you will be delivered."

Enactments of Spite

When the Yevanim saw the Jews held out against this severe decree and none of them stumbled, they imposed another enactment upon them. They issued an edict that each Israelite who owned an ox or a sheep engrave upon its horn that it had no share in the God of Israel. This, in order to prevent the Jews from eating meat, milk and cheese and also from plowing the soil.

When the Jews heard this, they were very much grieved, but they proclaimed: "We shall, God forbid, not deny

our God!" And they sold their cattle, both the clean and the unclean. Whereupon the Holy One, blessed be He, said to them, "It is because you have not made pilgrimages to Jerusalem for the Passover, Pentecost and Tabernacles and you have failed to offer sacrifices and give presents to the priests. This is why you deserved to see your oxen slain before your eyes. But from this decree also you will be delivered."

Whereupon the Holy One, blessed be He, caused deer, lambs and various other clean animals to enter into the Jewish houses. The Jews bound and slaughtered them and consumed the meat thereof. They then sang praises



DR. AARON ROSMARIN

to the Lord and said: "Praised be He Who has reversed the evil devices of our enemies for our good. For, if our houses would have had doors, how would this food have come in to us?" Whereupon the Holy One, Blessed be He, said, "You had mercy upon My Glory and did not deny Me, hence I supplied you with food."

When the Yevanim saw that against this decree also the Jews held out, they ordered every Jew whose wife performed the rite of immersion to be pierced by the sword.

When the Yevanim saw that the Jews held out against their enactments, they issued a more severe and bitter decree. They ordered every Jewish bride on her wedding night to visit the chief of the city. Thereupon, the Jews stopped marrying off their daughters.

Three years and eight months this lasted until Hannah, the daughter of the High Priest, Mattathias, married Eleazar, the son of Hashmonai, for these were the greatest men in Israel in that generation.

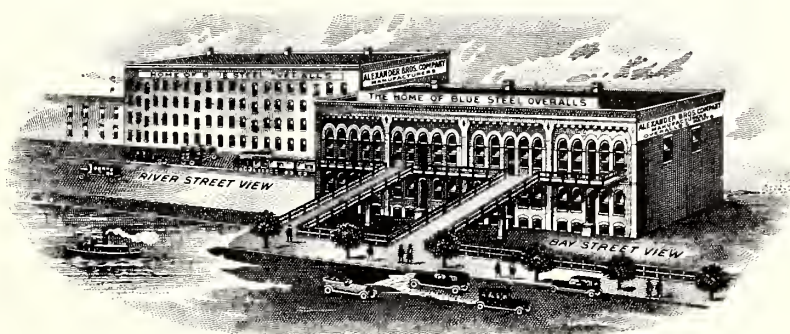
Woman's Protest

When the dinner commenced, Hannah arose and said: "Why do you not take an example from Simeon and Levi, (Please Turn to Page 22)

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The Call to Jewish Education

By RABBI DAVID DeSOLA POOL

GEORG Brandes, whose original name was Morris Cohen, was one of the great literary critics of the nineteenth century. In his reminiscences of his childhood he writes:

"When I dragged behind the nursemaid, sometimes I heard a shout from a grinning boy making faces and shaking his fist at me. I asked the maid what it meant. 'Oh, nothing,' she replied. 'It's a bad word.'

"But one day, when I came home I asked my mother: 'What does it mean.' 'It means Jew,' said mother. 'Jews are a people,' 'Nasty people?' I asked. 'Sometimes, just as are other people,' said mother, smiling. 'Could I see a Jew?' I asked. 'Yes, very easily,' said mother, lifting me up quickly in front of the large oval mirror above the sofa. I uttered a shriek, so that mother hurriedly put me down again, and my horror was such that she regretted not having prepared me."

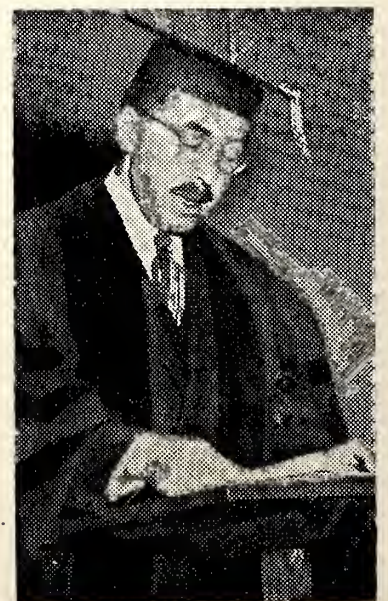
In these poignant words we have a vivid picture of the unthinking cruelty of which parents can be guilty when they do not prepare their children from earliest years to face the realities of life with self-knowledge. For Jewish parents to allow their children to grow up without their knowing what is a Jew is to subject them to the danger of going through life maladjusted to their environment and with a dangerously split personality. Such Jews by birth who have not been taught by loving parents what it means to be a Jew, will learn it distortedly, viciously, and all too quickly from mocking boys in the street, from bigots and from the minor Hitlers in the adult world. Such disinherited Jewish children all too often grow up with a sense of self-deprecation and guilt, trying to escape from themselves in rebellion against the destiny of Jewishness which birth has set upon them.

Had the little Georg Brandes been prepared from his early childhood to accept as normal the fact that he was a Jew, he would not have recoiled from it with a shriek of horror. He would have progressively learned that his being a Jew was not a matter of shame, but a fact in which he could take joy and pride. Later on in life as a man, when he was taunted with being a Jew his reply was that the whole of his native land, Denmark, is impregnated with Judaism, its God is the God of the Jews, and its religion, its Christianity, is reconstructed Judaism. Its Old Testament is a holy Jewish book, and the New Testament is written by Jews. Half of Danish culture, he declared, originates from Palestine, and half its literature is thence inspired. Even such real Danish names as Petersen, Hansen, Jensen, he added, are Jewish names, Biblical names. Everybody in Denmark lives and breathes, he said, in Jerusalem's atmosphere and all the Churches are full of it. It is sad indeed to think that because of parental neglect this knowledge of the worth of Judaism had to come to Georg Brandes through opposition and attack rather than naturally, harmon-

iously and beautifully, through the expanding horizons of childhood.

There are few graver parental sins against childhood than for parents to fail to give their children a sense of identification with the people and the religion into which they have been born. To withhold from a child the knowledge and the love of his own people is to rear him to be an outcast among his own, a potential renegade and Quisling. To withhold from a child the knowledge and love of his ancestral religion is to leave him without traditional moral and spiritual anchorage. All recognize that parents besides having to clothe and feed their young and give them strong bodies with which to face life, also have the duty of seeing that their children get adequate education of their mind, habits and character. But they also have the obligation of giving their children a soul. Jewish parents fail in this last obligation if they do not give their child a knowledge of his unique Jewish heritage. Their child's soul will be thrilled as he learns of the heroism and martyrdom in his epic Jewish story. The child's soul will be stirred with the pride of spiritual aristocracy as he learns of the 3,000 years during which his ancestors have served as God's witnesses and the parents of Christianity and Islam, which in their turn have carried the knowledge of his God to the four corners of the earth. The Jewish child's soul will be strengthened as he learns that the Bible is in a unique sense his book. The child's soul will be stimulated as he learns to recognize his share in his Jewish heritage

(Please Turn to Page 48)



The Honorable Simon H. Rifkind, of the United States District Court in New York, delivering an address at the Commencement Exercises of the Jewish Theological Seminary of America, on October 7, 1945. Judge Rifkind, who is a graduate of the Teachers Institute of the Jewish Theological Seminary, is now in Europe as Chief Civilian Adviser on Jewish Affairs to General Eisenhower.

The Book—God's Blue-Print

By BERNARD HELLER

The following is a preprint of an article that will appear in the 1945-46 Jewish Book Annual published by the Jewish Book Council of America, sponsored by the National Jewish Welfare Board, 145 East 32nd Street, New York 16, New York. The Jewish Book Annual (\$1.00) will appear in connection with Jewish Book Month, November, 1945. The purposes of this month for rededication to Jewish cultural values are contemplated in this article by Dr. Heller, author of the "Odyssey of a Faith" and other books.—THE EDITOR.

SOMEWHERE in the writings of Shalom Jacob Abramowitz better known as Mendele Mocher Sefarim, we are presented with a picture of a market place in a small Ghetto town in Russia. Between the rows of stands, on which there are sparing displays of wares, kerchiefed women and bearded men in long caftans wend their way eyeing the articles for sale and reflecting whether the coins in their pockets are sufficient to acquire these articles. If the answer is the affirmative the bargaining then begins. The small pile of vegetables on one stand, the bit of dry goods on another, and the sundry pieces of crockery and hardware on a third stand, reveal the pathetic poverty of the population of the village. For from the sale of this meagre assemblage of goods these must eke out a living.

Between these stands with edible goods and various other articles there is a table on which are a few bound volumes and pamphlets. In front of the tables there stands the Mocher Sefarim—seller of books, a bespectacled

elderly man with a gentle mien and kindly eyes. He calls the attention of bypassers to his wares.

"Here are Pentateuchs with excellent type and paper like parchment, and with all the standard commentaries," he cries with a voice more of a teacher than a hawker. Now and then a woman stops and furtively scans the pamphlets. She seems to hesitate to tell the book dealer what she wishes. The elderly merchant of the works of the pen proffers, not without delicacy, the information about the brochures he imagines the woman is seeking. "If you wish a most transporting tale then read this romance. Its setting is in a large city and the persons belong to the most elegant people. Read this book and you need not make the costly trip to Berdichev or Kamenetz." If the sales talk does not evoke the expected response the bookseller ventures with a new line, as he selects another pamphlet. "If your husband has difficulty in earning 'Parnose' (a livelihood) then recite this 'Techina'

(Please Turn to Page 24)

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CIVILIZATION. FOR NOT UPON STRENGTH
NOR UPON POWER ALONE, BUT UPON THE
SPIRIT OF GOD SHALL OUR DEMOCRACY
BE FOUNDED.**

—FRANKLIN D. ROOSEVELT

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The Wrestling Chazan of the A. A. F.

By PVT. JOE FRIED

Pvt. Joe Fried was city editor of the *Atlantic City Daily World* before he became a private early in June. At 18, Fried was already a seasoned newspaperman with a boardwalk column, and a number of front page beats under his belt. Now a private, in the A.A.F., he still finds typewriters irresistible.—THE EDITOR.

THE "wrestling chazan" of the Army Air Forces, Pvt. Harry Boskey of New York City, is truly a gentleman capable of doing more variable tasks than a basic trainee has foot pains.

A one-time member of the world-renowned Joseph Rosenblatt Choir, Pvt. Boskey recently defeated Joe Harbin, who claimed the AAF mat crown, in a match held here before several thousand officers and enlisted men.

Wrestling, however, is but one of Pvt. Boskey's many abilities. During the High Holy Days he held the position of Chief Cantor and director of the Sheppard Field Choir. And the choir was in tune, too!

On the surface it appears somewhat unusual for a brawny grappler, as wrestlers are often termed, to lay aside the ring trunks and in their stead don a "tallas" and "yamelka." Therefore it is best at this point to explain that Boskey, known to his fighting idols

as "Man Mountain" is a person of unusual abilities.

Desirous of experiencing life from all angles, Pvt. Boskey has among other trades and professions listed the following: taught English in Latin and South America and taught Americans the customs of their neighbors; labored as a newspaperman; wrestled throughout the North American continent; played 'bit parts' in the movies; plumbing; soda fountain employee and shipping clerk. Oh, yes, he paints pictures, also!

Fond of traveling, "the wrestling chazan" decided to see the world. He has done exactly that. Since leaving his home on Allan Street, Pvt. Boskey has assumed the role of a "globe trotter." And few indeed are the countries which have not been honored with the presence of the 225-pounder.

Active in Jewish life, Pvt. Boskey, in addition to once vocalizing with the (Please Turn to Page 37)

J. W. V. Opens New Washington Headquarters



Washington offices for the Jewish War Veterans of the U. S. have been opened on Embassy Row, 3147-16th St., it was announced by National Commander Archie H. Greenberg. Offices of the national J. W. V. will be on the first floor of a building just purchased and renovated by the J. W. V.'s Washington Post. The two upper floors of the five story building will provide sleeping quarters for service personnel while the other floors will offer club facilities, including a library and game rooms, for servicemen of all faiths.



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There is a pithy Talmudic statement that so long as the voices of Jewish children will "chirp" in the House of Jewish Studies, the enemy will not prevail over Israel.

"The House of Jewish Studies" is the only effective weapon against anti-Semitism. It is high time this were realized by our anti-Semitic organizations and their supporters, for the efforts and the funds at present expended—and wasted—on fighting anti-Semitism with "... ologies" could produce constructive and beneficial results in increasing and adding momentum to the chorus of Jewish children's voices "chirping" in the Houses of Jewish Study—the mightiest bulwark against anti-Semitism.—*The Jewish Spectator*.

More than three and a half millenia ago we appeared on the scene of history as a people who incarnated an idea which was then and has been to this day a stumbling block to a world which has refused to be redeemed from its paganism. To that incarnation of an immortal idea we owe *both* our miraculous persistence and our unique martyrdom. Today the terms of that persistence have changed. Destiny has brought it about that the continued life of the Jewish people depends upon its re-integration in its own land in a Third Commonwealth. Thus and only thus can both the body of Israel and the incarnation of the idea of Israel be perpetuated. We shall not rise to the height of this destiny nor incorporate it wholly in our will except through a profound awareness of the uniqueness of the historic experience of Israel, except through a burning devotion to the idea and to the faith for which Israel stands.—*The New Palestine*.

There has been a tendency in the comment which immediately followed the vote in Great Britain to stress the fact that the election-eering of both parties concerned itself far more with domestic than foreign questions. It is noted that Labor spokesmen had given repeated assurance that their victory would not imply a break in the continuity of British foreign policy. However, Professor Harold Laski, chairman of the Labor Party's executive committee, laid particular emphasis in his post-election remarks on the *changes* which he anticipated in British foreign policy. "At long last," he said, "we have made possible a full friendship with the Soviet Union. At long last we shall be in a position to do full justice to our Spanish comrades. We shall give no help to decaying monarchs or obsolete social systems."—*Jewish Frontier*.

Of all the tragedies of the year 5705, the tragedy of the thousands of "Hebrew Catholic" and a lesser number of "Hebrew Protestant" children is perhaps the most difficult one to face. The Jewish people have always been singularly partial where their youth was concerned. According to some rabbinic opinions, "the world exists only thanks to the breath of the school children." . . . And was not the *Torah* said to have been given to Israel only after the children had pledged security for their elders' earnestness and readiness to accept and keep the *Torah*! . . . Those thousands of Jewish children who were lost to our people, lost more tragically—and we say *tragically* advisedly—than if they had perished together with their parents, will becloud forever the memory of the year 5705.—*The Jewish Spectator*.

The Road Back

Historic milestones are rarely conspicuous except in retrospect. But events have moved so swiftly during the past year that all historic perspective has been telescoped, and we find ourselves breathlessly face to face with the beginning of a new era.

Not only the Jewish people, but all mankind is opening a new chapter as we enter the year 5706.

We must undertake the building of that new world for which so many millions of our people died during 12 years of oppression. What kind of a world will that be? What will be the place assigned to the surviving remnants of the Jewish people? Neither liberation nor victory has solved the problem of the 1,250,000 Jewish survivors.

Although four months have passed since the defeat of Germany, the Jews of Europe find themselves in a desperate condition. They

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Vienna to Kunming*By* **HOWARD L. HURWITZ**

A CHILD called from the back of the chapel where we were holding Friday night services in Kunming, China. The voice did not sound Chinese. Later investigation proved its possessor to be Daniel Weihs, aged two and a half, son of Doctor and Mrs. Hugo Weihs of Vienna.

The road from the Austrian capital has been a long one for the Weihses. Placed in a city prison shortly after Hitler's invasion, the doctor was later removed to Buchenwald where he labored for eight months. Upon his release, he obtained passage for Shanghai where he married a Viennese girl. Japanese occupation forced them from Shanghai to Kweilin (southeastern China) where they lived for four years. Here Daniel was born in a mission hospital. A Japanese thrust into the interior drove them to Kunming where they have been for the past year.

The doctor is employed as a surgeon in a Chinese Army hospital, and teaches his specialty (ear, nose, and throat) in the local medical school. Equipment and medicines are almost non-existent, but he has developed improvisation to a fine art and much is done with little. Patients are usually Chinese soldiers, but the out-patients' clinic is open to civilians.

Doctor and Mrs. Weihs salvaged little from Vienna and that little was abandoned at Kweilin. Their squalid hovel, in the rear of the hospital compound, is partitioned into two rooms, each four and a half feet square, illuminated by a faintly glowing bulb. It is a rare evening when a rat does not spurt out of the shadows to drain my slight reservoir of courage. The doctor tells me that the straw roof contains a layer of paper and the rats are fond of the paste which fastens it to the rafters. They dine every evening and far into the morning; nor is their nibbling discouraged by the odor from an adjacent open latrine.

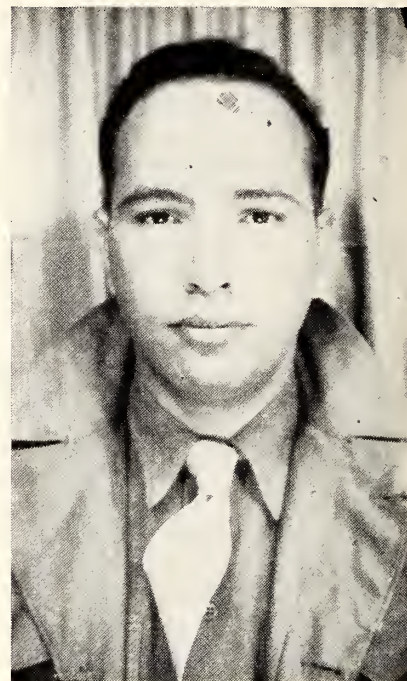
In his early forties, wiry and energetic, Doctor Weihs is average in height, but above average in courage. To supplement his tiny income, he patiently tutors Chinese who wish to learn English. Determined to make the family's quarters habitable, he has constructed for his wife a metal baking oven from salvaged tin cans. With other scraps of metal, he has fashioned a small model of an American Liberator which Daniel races along an imaginary runway. His hobby, carpentry, has been an advantage in creating bookshelves, benches, cupboards, and toys for the baby.

Daniel, an air enthusiast, is bright and strong. We have made many a flight through the pages of the "Air Force" magazine. Occasionally he throws in a Chinese word or a German expression; but his first tongue is English and he uses it effectively.

Doctor Weihs' friendship with local people, several of whom are his students, has been of great help to me in skirts. We have visited factories, and

otherwise inaccessible places, in the company of Chinese friends. The doctor interprets explanations in Mandarin in which I have the flimsiest vocabulary.

The Weihses have been grateful for the refuge afforded them by the Chinese National Government, but hope to settle in America or Palestine. Either country would be enriched by their

**HOWARD L. HURWITZ**

presence. The doctor assures me that he will not be a burden to anyone in the States even if he has to wash dishes, which he did at Buchenwald. As I looked at his handiwork, and listened to his animated talk on medical practices in Europe and China, I knew that he would wash dishes if he had to, but that a new and better world should afford him a richer outlet for his warm humanity and abundant ability.

SAVANNAH, Ga.**Jewish Alliance Hears Leo Lania**

At a session held in the Camillia Room of the Savannah Hotel Monday November 5, the members of the Jewish Alliance listened to an address by Leo Lania, appearing in behalf of the Joint Distribution Committee.

Mr. Lania is author of several volumes. In Europe he was in contact with Hitler and Mussolini, wrote exposes and was considered one of the most effective anti-fascist on the continent.

GREENSBORO, N. C.**Good Luck, Cy!**

Friends of Cyril Jacobs are congratulating him on the establishment of his business as an accountant. Cy brings to the job a back-ground of both practical and theoretical experience over a period of years. Because of the difficulty in obtaining office space, he will for the time being operate from his home at 302 A. E. Bessemer Avenue.

Speaking for the Young Jew

By JOSEPH HERTZ

AMERICAN young people understand that among the causes for World War II were the economic rivalries and discrepancies between the "have" and "have not" nations. The lessons have become clear. Mutual and collective responsibility for universal economic welfare must be borne by *all* of the United Nations. Each and every economic area on this globe is the concern of all, for they may easily become transformed into tinderboxes. The establishment of the Economic and Social Council of the United Nations is a heartening augury of the growing awareness of this principle.

America, with its tradition of big business and modern industrial techniques, has its role to play in this worldwide economic upswing. During the course of the war, natives of many lands, from China, to India, to Iran, to Africa, to South America, came into contact with us, and emerged from this experience with open eyes. Our industrial might, our mechanical and scientific inventiveness, our productive genius, illumined dark and hitherto inaccessible regions. We opened

the door of the Modern Age to dank and backward areas, and let in fresh gusts of air. These people will not forget us.

The end of hostilities does not indicate the end of responsibilities. As at the end of the last war, when Americans participated in the reconstruction of the devastated areas of the world, so today do chances open up for our young people. At that time, we dispatched scientists, doctors, flood-control engineers to China; production engineers to Russia; supervisors to South America; social workers to Central Europe. Today, wider and broader horizons stretch before us, opportunities which are completely unprecedented.

Young American Jews, in common with other young Americans, are also seeking an outlet for service abroad. That outlet can very well be Palestine. For the crisis of the war years, with all its accompanying emergencies, has wrought out of that territory nothing less than a National Home for a whole people.

The combination of Jews and Palestine has struck off an industrial ef-

fort which proportionately has eclipsed any other in the Near East. More than \$100,000,000 for war material was manufactured by Jewish industry in Palestine, including such diversified products as 3,000,000 anti-tank mines, to 1,000,000 pairs of shoes, to 7,000,000 bottles of fruit juices.

This tremendous wartime industrial and agricultural output, accomplished in spite of a hindering and cynical British Colonial Office, points the way to the potentials of peacetime activity. Plans drawn up by the Jewish Agency's Economic Department conceive of equally great industrial expansion in the post war era. Diamond-cutting, textile factories, light-bulb industries, canning factories, optical shops are a very few among the realistic plans waiting for implementation.

All this is in addition to the acclaimed scientific and cultural strides which have been taken by the Jewish community in Palestine. In the fields of chemistry, parasitology, food science, bacteriology, botany, and others covering the entire gamut of scientific endeavor, advances have been made which received accolades from world-renowned technicians.

However, the courageous and bold progress made in Palestine has undeniably been accompanied by many concomitant difficulties. These difficulties,

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1164 Survivors Reach Palestine With Aid of U. J. A.



Several weeks ago the S. S. Mataroa brought 1164 refugees from worn-torn Europe to the Jewish homeland in Palestine. This historic rescue achievement was the result of the combined efforts of the agencies of the United Jewish Appeal for Refugee, Overseas Needs and Palestine. The Joint Distribution Committee furnished the sum of \$80,000 for transporting and maintaining the refugees en route to Palestine. The Jewish Agency for Palestine, which receives its funds from the United Palestine Appeal, assembled the refugees and provided them with immigration certificates. The refugees on the S. S. Mataroa were a cross-section of the hundreds of thousands of Jews in war-ravaged Europe who looked to the United Jewish Appeal to give them a new future in a new home. Photos show (above left) flag of Zion being carried ashore at Haifa. (Above right) some of the children among the 500 passengers who had been rescued from

Germany's death camps at Buchenwald and Dachau. Their prison numbers are tattooed on their forearms. (Below left) Babies receive special care in Palestine. (Below right) Five men who came out of Dachau. Dr. James G. Heller, National Chairman of the United Jewish Appeal, who witnessed the arrival of the Mataroa in Palestine said; "It is impossible to describe the scenes I witnessed and the emotions I experienced. But if all our people in the United States could have been with me, their hearts would have been full to the bursting point—with horror at the thought of the suffering endured by these men and women and children; with sorrow in memory of all their dear ones who died under Nazi persecution; and at the same time, with thanksgiving in the knowledge that these Jews, young and old, were on the threshold of a new life of freedom and dignity in the Jewish National Home."

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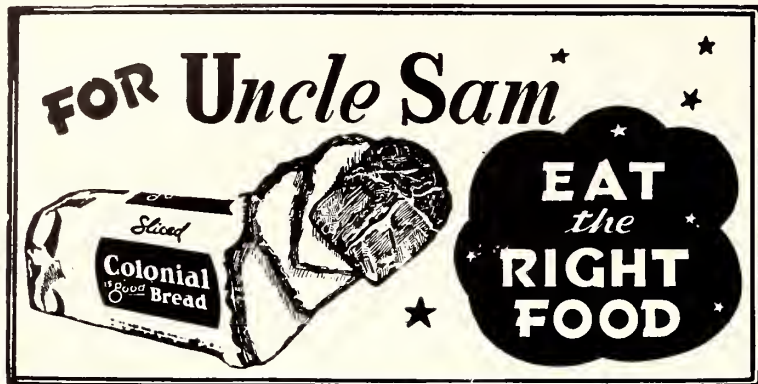
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WHAT LIES AHEAD IN PALESTINE

(Continued from Page 6)

if there were no White Paper in existence.

Now that the war in Europe and the Middle East is over, in what position do the Jews of Palestine find themselves? This is a question that cannot be answered unless the difference between Jews in Palestine and Jews everywhere in the world is clearly understood. While Jews everywhere else are part of a larger political entity to which they owe allegiance along with fellow-citizens, in Palestine they are Jews and nothing but Jews, with their own policy and their own collective will. We Palestine Jews came to Palestine because we could not tolerate the situation in which we found ourselves elsewhere; we grew tired of being indignant against anti-Semitism and we said to ourselves: "Why do not we change our situation ourselves? Are we to achieve real equality with all other men only when the entire world becomes better? Ought we not take our fate in our own hands and by our own efforts achieve equality of status for ourselves? Why should we not be like all normal groups of people, who are dependent primarily on themselves rather than on whether others like them or not?" We said: "Let us try. Let us go to Palestine and endeavor to work out our own destiny."

It was no easy matter. In the days before the first World War when we began our modern settlement work in Palestine, we found that we had to overcome four great difficulties: a corrupt Turkish government; very primitive neighbors; a desolate country which had for centuries been ill-used to the point of destruction; and our nature and habits as they have developed in exile in the course of the many centuries during which Jews had been barred from productive work on the soil, labor, and self-reliance. We knew that the only salvation for our people was its reestablishment in Palestine as a free nation, and so to a large extent we managed to overcome the great difficulties which faced us. In spite of the corrupt government, we established the equivalent of a Jewish self-government in Palestine, so that we were not completely dependent on Turkish officials and Turkish law. We established a Jewish self-defense. We tried to learn the nature of our primitive neighbors and make peace with them; to a certain degree we succeeded. By dint of hard work we managed to overcome the desolation of our country. We built up a Jewish agriculture and industry, and we earned the right to feel: "We are at home, we are in our own country; it was created by ourselves; the villages and the towns where we live are the product of our own work."

It was not only the work of our hands that made us feel so: when we came back we knew every stone, every mountain, because for thousands of years we had lived with them, whether we were in Russia or England, in Yemen, America or Persia. Mount Carmel and the River Jordan have wandered with us, in our hearts throughout the world for all these centuries, kept alive by that great Book we

brought with us from Palestine. So when we came back, we felt: "Here we are, we have returned!" It was thus that towards the end of the last war thousands of young Jews came from the United States to fight in the Jewish Legion for the liberation of Palestine, and thus pioneers have streamed to Palestine ever since.

After forty years of exceedingly hard pioneering work, the great English-speaking nations, England and America, and then the whole civilized world recognized our right to our country, and gave us their blessing in the Balfour Declaration and the Palestine Mandate. On the basis of those two pledges we continued our work in Palestine on a far larger scale, and were responsible for no inconsiderable progress in the years following the first World War. Then came the gravest moment in our lives when an enemy of a virulence which even Jewish history had never known, declared before the whole world that he intended to conquer the world and to exterminate the Jewish race, not only in Germany but everywhere else. At that tragic hour when the danger of complete extinction was near, the English Government, the government of the great nation which had made the promise to us and set us at work, said: "No, you are strangers in your country, you are intruders. The historical connection between you and Palestine (which England, America, and the whole world had recognized) does not exist any more and you will not be allowed to go back to Palestine."

The threat to massacre Jews had been openly proclaimed by Hitler in Mein Kampf which had been published in millions of copies and translated into English. But the English Government told us, in effect, that though we might indeed be massacred in Germany and in German-occupied countries we could not go back to Palestine; we were strangers there as everywhere in the world. Twice before in history our country had been destroyed, once by the Babylonians, and the second time by the Romans, but neither of them declared that we had nothing to do with Palestine; neither of them tried to abolish our psychological, historical connection with that country. That was done for the first time in our history in the White Paper of 1939.

Yet, as I have said, we knew that the winning of the war must take precedence in our minds over the blow we had been dealt by the British Government in the White Paper. Now the European war is over, the Jews have emerged with a painful consciousness of not being safe anywhere; not being sure of their rights, their dignity, or even their very physical existence. The history of the Jewish people has always weighed heavily upon us, and we have not forgotten what happened to us in Babylon, in Spain, in Arabia, in medieval England, France, and Germany, but what happened in the last few years is without precedent even in our history—the massacre in cold blood of more than five million people, men, women, little children, murdered for

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G. I. Josephs in Modern Egypt

By DR. ISRAEL GOLDSTEIN

The President of the Zionist Organization of America tells in the following graphic account, of the splendid generosity and devotion of American-Jewish chaplains and officers to the survivors of European Jewry, as observed by him on his recent visit to the liberated Jews in camps in Germany. Where relief organizations could not and did not do much, these uniformed men did; this is truly an epic of liberation, a story as stirring as any account of battlefield heroism.—THE EDITOR.

WHEN the complete story of the liberation of Hitler's victims is written it will include a chapter which is not sufficiently well-known. It is the record of American-Jewish Chaplains and American-Jewish Army Lieutenants who, without waiting for directions from officials, seized the first moments of liberation to bring food, clothing, shelter and cheer to the pathetic survivors whom they found in the camps. Weeks later, UNRRA teams arrived, when they arrived it was with good intentions, but without drive and "know how." In the first weeks of liberation, thousands of lives were saved and thousands of lives were brightened by the unofficial saviors who went out of their line of duty to perform a magnificent, desperately needed labor of love. They will probably never receive citations or decorations from the government, but they have manifested qualities of character and resourcefulness which deserve the most grateful acknowledgment.

Chaplain Robert Marcus, Hirschel Schachter, Joseph Shubow, and Benjamin Browdy are among those whom I met while abroad. Coming into Germany with the American armies of liberation, they were the first Jews from the outside world to greet the liberated victims of Nazism.

What a dramatic "shalom aleichem" it was, on both sides! The Chaplains lost no time. They found men, women and children sick, emaciated and in rags. They brought them food, clothing and medicines—not always through official channels. The children crowded about their jeeps, felt the first warm clasp of friendship and solicitude from the outside world, and learned to laugh again.

One group of young people from Buchenwald were brought to a "hachsharah" training farm which now bears the name of "Kibbutz Buchenwald." A group of children were brought to France and found a happy ending to their tragic Odyssey when they sailed from Marseilles to Palestine.

Another Chaplain escorted groups of Jews to Italy where they are located on "hachsharah farms," having been helped by the strong and tender hands of the Jewish Brigade boys; and they are awaiting their chance to go to Palestine.

Another Chaplain transferred a group of Jews to a lovely spot in quiet, rustic surroundings and thereupon proceeded on a search for food and clothing supplies to last them for months during which they might recuperate from their ordeals.

The name of the American Rabbi-ate and the reputation of American

Jewry has been glorified by the needs of these Chaplains. Chaplain Judah Naiditch, who is the Deputy to the Chief of Chaplains in the European Theatre of Operations, has all the threads of the full story in his hands and deserves a great share of the credit.

Not less remarkable is the record of several American-Jewish lieutenants. In the Heidelberg area, Lieutenant Hutter has endeared himself to thousands of liberated Jews. In Langesell he has set up a model camp for about 300 Jews. The social service and ad-



DR. ISRAEL GOLDSTEIN

ministrative experience he acquired in the Chicago Welfare Fund Federation has stood him in good stead. Much more than administrative skill, however, has gone into his work. He has poured his heart into it. They call him, "taateh." The young man is both revered and loved as a father. The UNRRA or the JDC would do well to ask the army authorities to release him to handle an administrative assignment for the care of displaced Jews throughout the American zone.

In the Frankfort area there is Sergeant Tulipan who works in the Air Transport Command, a young man from Jersey City. All of his spare time and a good deal of time which he cannot spare, he has given to settling a group of Jews in a hostel of their own. He has taught them to organize themselves into a well-functioning community and he holds himself responsible for their physical and moral welfare. He too has been crowned with the title of "taateh."

The credit for the establishment of the best organized large all-Jewish camp goes to Lieutenant Irving Smith of South Bend, Indiana, who is the

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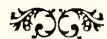
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Seventh Avenue or Place Vendome

By WILLIAM B. SAPHIRE

MADEMOISELLE'S fashionable evening gown may carry a French name on the label, but, more likely than not, Yiddish was the language spoken by the people who manufactured it. Since the beginning of the war, the world's fashion center has moved from the Champs Elysee to twelve crowded, noisy blocks between Times Square and the Pennsylvania Station, in New York City. Here is the heart of the largest garment industry in the world: an industry fathered by Yiddish speaking immigrant Jews and carried on by their sons who still speak fluent Yiddish.

When Paris was forced to relinquish the fashion crown, six years ago, Mayor

and grandparents worked side by side. When the business grew, funds were pooled to bring over other "landsmen" as apprentices.

During the 90's garment factories mushroomed in loft buildings near the water front. They were dimly lit sweat-shops, absorbing new immigrants at low wages. Work days were long and dangerous. Fires often swept the wooden buildings taking hundreds of lives. But at the turn of the century many an immigrant had earned his first fortune. The industry moved up-town. Large unions were formed and the manufacture of clothing surpassed all other industries in New York City.

When noon whistles blow, New York's garment world goes out to lunch. The atmosphere changes suddenly from mid-town Manhattan to lower East Side. Large chain cafeterias, which serve strictly "American" dishes in other parts of the city, advertise gefilte fish and blintzes in the district. Sidewalk vendors' of neck-ties and men's socks, like East side push-carts, noisily complete with near-by Macy's and Gimbels. Bosses and employees, seamstresses, cutters, pressers, errand boys and switchboard girls of the garment center, gather in knots on the street for an hour or so of gossip about the trade, world politics and family affairs.

Evening Prayers And Subway Rush

At five in the afternoon, the garment workers pour into the Bronx and Brooklyn subways. Many, however, crowd into the near-by second story synagogues for evening prayer services, and to miss the rush-hour jam.

But the garment industry is no longer predominantly Jewish. Union officials say. Many Italians are entering the trades. They, according to the unions, are bringing their whole families into the industry, while many of the "old-time" Jews are anxious to see their children in some profession.

New York's garment workers, Jewish, Italian, Irish and Negro, form some of the most powerful unions in the country and exert influence in the political field as well as industry. They form a liberal front against native fascists and proponents of other "isms," Union spokesmen say. According to many, New York City's garment workers were to a great extent responsible for passage of the Ives-Quinn

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WILLIAM B. SAPHIRE

LaGuardia declared that New York reigned supreme in the garment field and would continue to do so. His pronouncement was hailed by the industry. It was widely predicted that Schiaparelli and Vionnet would hereafter, travel to Manhattan for their themes. With the end of the war, however, many top New York buyers, perhaps reminiscent of the lush days in Paris following World War One, announced that they will once again board "the first available ship or plane" for the French capital.

Fashion Start By Candle-Light

New York's garment industry which now poses a challenge to the home of vogue, had a mean beginning. Its story dates back to the 1880's when scores of thousands of Jews, skilled in the needle trades, poured out of steerage immigrant ships to meet America's industrial revolution.

These Jews, who had learned their life work by candle light in the tiny ghetto holes of Eastern Europe, set up home shops in small East side tenements. With often only one sewing machine between two or three "landsmen" families, they produced snits, coats and dresses. Father, mother, and children

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What Jews Ought To Read

By MORTIMER J. COHEN

Dr. Mortimer J. Cohen is the editor of "In Jewish Bookland" published by the Jewish Book Council of America, sponsored by the National Jewish Welfare Board. This article is one of a series issued by the Jewish Book Council.—THE EDITOR.

UNDoubtedly, Jews are manifesting a greater interest than ever before in what is happening to their people all over the world. Both those in the armed forces and those at home are becoming more concerned about the survival of their people, and about the relation of their people to the changing, stormy world around them. Furthermore, there is increased interest in what the Jewish people stands for, what they believe, what is their cultural inheritance. The American Jewish community is especially awakening to its responsibility for all things Jewish, for by the bitter circumstances of history, American Jews have had thrust upon them the spiritual as well as material leadership of world Jewry.

Whether American Jews are sufficiently prepared for this responsibility, is open to argument. This, however, may be taken as a truism: As a community becomes mature, it seeks to understand itself better, it becomes

curious about its past, it reaches out in all directions for such helpful information as will enable it to participate in and guide the currents of its life. This communal maturity is revealed by the books it publishes and reads. Writers bear the same relationship to a community that the brain does to the body. They are the sensitive nerve-ends that record, interpret, and guide to action the multitudinous stimuli that beat in upon them.

Manifestly, it is impossible to list in this article all the worthwhile books that have been published in the course of a year. A number of books have appeared in English which, if read, would help the average, intelligent American Jew become better acquainted with the problems, the values, the goals, and the solutions involved in Jewish life today, and enable such a Jew to become a wiser and more creative participant in the Jewish life of our times.

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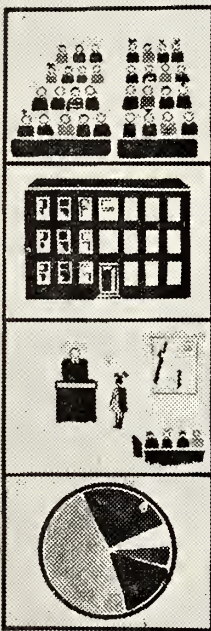
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GEORGIA'S JEWISH HISTORY

(Continued from Page 5)

It is interesting that on the election of President Washington, the Jewish congregation in Savannah was the only religious organization in that city to send a congratulatory message. It was in his answer to that letter of Levi Sheftall, President of Mickve Israel Congregation, that George Washington wrote "May the same wonder-working Deity, who long since delivered the Hebrews from their Egyptian oppressors, planted them in a promised land, whose providential agency has lately been conspicuous in establishing these United States as an independent nation, still continue to water them with the dews of heaven and make the inhabitants of every denominations participate in the temporal and spiritual blessings of that people whose God is Jehovah."

The most important figure in the early history of Georgia's Jewry was David Emanuel. He is first mentioned in the Georgia Roll as Justice of the Peace in St. George's Parish, later Burke County, on December 17, 1766. Many details of his biography are unknown. Speculation concerning his birthplace includes Maryland, Virginia and Pennsylvania. He was born about 1742. During the Revolution he held civil office and also served in the field. On one occasion he was captured and effected a dramatic escape. After the war he represented Burke County in the State Legislature for many years. He was a member of the Constitutional Convention of 1789 and 1795 and was President of the Senate in 1797. On March 3, 1801 he became the sixth Governor of Georgia, the first member of the Jewish faith to be chosen of one of the United States. He died in 1808. In 1812, the largest county in the state, Emanuel County, was named in his honor.

While Jewish residents were found in Georgia from the beginning of the colony's history, the growth of the Jewish community was slow. As late as 1826 there were less than 400 Jews in the entire state. The second important period in the development of Jewish communities came, however, about the middle of the 19th century. Many Jewish immigrants from German provinces settled in the interior of the state. Others who had lived elsewhere in the United States moved into Georgia about this time. Families from Charleston moved to Augusta even as a century previously, large numbers had left Savannah to settle in Charleston. From this period date the Jewish communities of Augusta, Atlanta, Columbus, Macon, Albany and the revival of the Savannah community.

The first known Jewish settler in Augusta was Isaac Hendricks, a trader. Other early Jewish residents were Mr. and Mrs. Florence who came in 1825 and Isaac and Jacob Moise in 1826. A Sunday School was organized in the Spring of 1845 and became the nucleus for an ever growing and developing religious life in that community. Thomas H. Moise has recorded a complete description of the meeting at which Children of Israel Congregation was organized on September 12, 1846. The preamble of the Constitution

adopted declared: "The scattered Israelites of Augusta, Ga. and Hamburg, S. C. desirous of uniting as a band of brothers, with a view of publicly worshipping the God of Abraham, Isaac and Jacob and of extending charity towards our needy brethren, do agree to form themselves into a society with that object." The first officers of the congregation were: President, John I. Cohen; Vice-President, Samuel Levy; Secretary, Lewis Levy; Treasurer, Sam Lillenthal; Committee on Charity, John I. Cohen, Marcus Schiller and Isaac Levy.

There were about twenty families in the new congregation. Services were held in a room equipped for the purpose, conducted by Lewis Carr of Madison. Carr served as reader on both High Holydays in 1846. Weekly services were conducted by Samuel Levy, the prayers being equally divided, Hebrew and English. Hebrew and English hymns were sung by a mixed choir. Moise also reports the gift by the city of a plot of ground to be used as a Jewish cemetery. In 1847 services were held in a building which had been properly fitted out by Isaac Henry. In 1848 High Holyday services were conducted by Philip S. Jacobs of Columbia, S. C., with Samuel Levy as the reader. An indication of the size of the community during these years is given by the fact that in 1847 there were between ten and fifteen children in the Sunday School, of which Miss S. A. Moise assisted by Miss Rosina Hendricks, was superintendent. An official charter was granted the congregation in 1849 and the following year a permanent fund was established with L. Levy, I. Mayer and H. Meyers as trustees. The cornerstone for a new temple was laid with appropriate ceremonies in 1869. Among the participants were Rev. A. Blum, minister of the congregation, the mayor and members of the city council, the Masonic Lodge and Odd Fellows. The dedicatory address was delivered by Isaac Mayer Wise. The first professional Jewish leader in Augusta was the Rev. T. Marcussohn who was elected Chazan in 1851. At that time he was the only professional Jewish minister in the State of Georgia. An indication of the liberal character of the congregation is seen in the fact that in 1852 Rev. Dr. Julius Eckman of Charleston, Rabbi of the Reform Congregation, and successor of Poznanski delivered a series of twelve lectures in Augusta which were highly praised by the congregation. Isaac Leiser visited the city during the same year and

(Please Turn to Page 21)

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ACTIVITIES OF THE NORTH CAROLINA ASSOCIATION OF JEWISH WOMEN

The first district of the North Carolina Association of Jewish Women, which is comprised of Asheville, Hendersonville, Canton, Sylva, Morganton, Valdese, Lenior and Hickory, held its first post-war district meeting in Asheville, Sunday afternoon, November 4th at the Jewish Community Center.

Mrs. Al J. Goodman, chairman of this district, was in charge of the meeting and presided. She introduced the speaker for the afternoon, Mrs. Harry Jacobs, of High Point, president of the Association.

Mrs. Jacobs gave a very inspiring talk on what the Association means to North Carolina Jewry, and what it should continue to mean in the future. It gives our Jewry a prestige, force and dignity that no other organization does, Mrs. Jacobs said.

Others on the program included Mrs. Joseph Dave, Treasurer of the Association. Mrs. Gustave Lichtenfels, who gave a resume of the work of the Book Placement Committee, and Rabbi Robert P. Jacobs. Mr. Julian Brookshire, baritone, gave a well-received musical program.

After the meeting, tea was served from two beautifully appointed tables, presided over by Mrs. D. Marder and Mrs. T. Galumbeck.

The work of the Association has gone forward uninterruptedly, with an enlarged program of war activities, including an active Camp and Hospital committee. At the Board meeting held in High Point in October, it was voted to accept as the project for the year, the printing of the compiled reports of the war activities engaged in during the war by Jewish women and men of this State. This is a proud record of achievement. The Committee hopes to have these booklets in the hands of our members in the spring. The keynote of the spring convention, to be held in Winston Salem, will be "Our Youth." Plans are being formulated for a complete convention program, with business sessions morning and afternoon, a luncheon, and evening banquet, for both the men's and women's organizations. The organization should look forward to a banner year, with greatly renewed and stimulated interest, concluded Mrs. Jacobs.

CHARLESTON, S. C.

Sidney E. Unger Installed As Rabbi of Temple Beth Elohim

Installation services for Rabbi Sidney E. Unger, newly appointed spiritual leader of the Beth Elohim Temple, featured an address by Rabbi William F. Rosenblum of Temple Israel, New York City.

Receives Legion of Merit

Captain Alwyn Berlin, son of Mr. and Mrs. Sam Berlin, of 3 Wesson avenue, has been awarded the Legion of Merit for "exceptionally meritorious conduct" from April, 1943, to April, 1945. Captain Berlin is now on temporary duty at General Eisenhower's headquarters, but his return to the United States is expected before January 1.

He Helped Discover Penicillin

By S. L. SHNEIDERMAN

In a rare interview, Dr. Ernst Boris Chain, co-discoverer of Penicillin, tells of his fate as a Jew and discloses the facts of fantasies about Penicillin. The interviewer, S. L. Schneiderman, is a member of the Jewish Morning Journal editorial staff and editor of "Warsaw Ghetto Diary." — THE EDITOR.

Dr. Ernst B. Chain, co-winner with Sir Howard W. Florey and Sir Alexander Fleming of the Nobel Prize award for the discovery of the wonder drug penicillin, is one of the scientists whose rejection and ejection by the Nazis helped decide the outcome of the war. The atomic bomb, invented by refugee scientists, shortened the war in the Pacific, penicillin helped save Allied lives, and the lack of it cost German lives.

"No, the Germans did not have penicillin," he told me with satisfaction. "They discovered new methods of murder, but contributed nothing towards the healing arts. When I recall what the so-called German scientists have done to the human race, I lose all equilibrium. All who were in any way associated with the death camps as jailors must be exterminated. They destroyed lives, desecrated science and (Please Turn to Page 27)



Mrs. J. B. Hecht

COLUMBUS, GA.

Miss Jane Carol Weil, daughter of Mr. and Mrs. Mortimer L. Weil, of Huntsville, Alabama, became the bride of J. B. Hecht, Jr. Thursday evening, November 15, 1945. The ceremony was held at the Ralston Hotel. Rabbi Herbert Waller read the marriage lines before a large gathering of relatives and friends.

Ushers for the wedding were Mortimer Weil, Jr., Jack Straus, Ralph Julius, Jack Shiffman, and Dr. Leon Lapidus. The bridesmaids were Mrs. Lawrence Rosentrauch, of Columbus,

and Mrs. Irving Schwartz of West Palm Beach, Florida.

Among the out of town guests for the wedding were: Mrs. Sam Marcus, Mrs. M. Wald, of Chicago; Mrs. Robert Shiffman of St. Louis; Mr. and Mrs. Leo Cohen, Miss Florine Cohen of Huntsville; Miss Gladys Korman of Nashville; Mr. and Mrs. B. H. Levy, Mr. and Mrs. Henry Levy, Mr. and Mrs. Morton Levy, of Savannah; Miss Cecile Waterman of Tampa; Mrs. Henrietta Steinheimer, and Mr. and Mrs. Harry Davis of Atlanta.

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WHAT JEWS OUGHT TO READ

(Continued from Page 17)

High on the list of worthwhile books stand those that tell us the facts of Jewish experience all over the world. Among those books the best is that by Max Gettschalk and Abraham G. Duker, *Jews in the Post-War World*. Here is an authoritative volume, written by two well-informed experts, which tells about Jewish emigration and plans for resettlement, about the Jewish status under the Charter of the United Nations. It answers every question that can be asked about Jewish problems after the war. While this book is concerned primarily with the tragic situation of European Jewry, the chapter on "Jewish Americans" by Harry Schneiderman and Julius B. Maller in a volume named *One America*, edited by Brown and Roucek, presents the important facts needed to understand the American Jewish community, and describes the make-up of this community, as well as the forces working for its integration and those that healthily make for its survival. In passing, Joshua Trachtenberg's *Consider the Years—The Story of the Jewish Community of Easton, 1752-1942*, ought to be mentioned, for it presents the development of a typical American Jewish community over a period of two centuries. It is a model of scholarly research, based upon local public and archival records, yet written in simple, interesting manner.

From such books as *Germany's Stepchildren*, by Solomon Liptzin; *The Rise of the Jew in the Western World*, by Uriah Z. Engelman; and the two volumes on Russian Jewry, *The Jews in Russia*, by Louis Greenberg, and *The Jewish Community in Russia, 1772-1844*, by Isaac Levitas, the reader can view the struggle of great Jewish communities of the past with the problem first of achieving emancipation from their medieval status, and then what they attempted to do with their emancipation after they had won it. In the recorded failures and successes of these communities, and from the interpretations of the authors of the cultural, economic, and political factors involved in the struggle, the American Jewish community has much to learn and take to heart.

Little that is new has been published in the field of anti-Semitism. I. S. Wechsler's *The Neurologist's Point of View* does expose the deep, irrational forces that underlie anti-Semitism both in the individual and in the community. But how to combat personal frustrations that seek scapegoats in Jews still poses one of the perplexing questions of our society. In lieu of lesser works in this

field, earlier books ought to be mentioned, for they give proper background for comprehending the most disgraceful as well as most treacherous foe that the American democracy and the American Jewish community face. *Who Crucified Jesus?* by Solomon Zeitlin is a brilliant expose of the religious roots of anti-Semitism in terms that every modern can understand; and *The Devil and the Jews* by Joshua Trachtenberg is as fascinating as it is profound.

Books about Zionism and Palestine are numerous. It will take a long time, however, before another such delightful and persuasive volume will appear like that of Maurice Samuel's *Harvest in the Desert. Justice For My People* by Ernst Frankenstein presents the moral arguments for Palestine as the Jewish Homeland, and analyzes with the keen mind of an authority on international law the legal and political claims of the Jewish people to the Land of Israel. The remarkable new economic institutions created by the Jews in Palestine, especially in the colonies, have been clearly and interestingly described in *Cooperative Living in Palestine*, by Henrik Infield, and testifies to the Jews' creative powers to solve the tense economic problems involving social justice in human relationships in our modern society. Two biographical works about Zionist leaders make concrete and vivid how fortunate the Jewish people have been in their leadership. *David Wolffsohn*, by Emil Bernard Cohn, tells the life-story of the successor to the brilliant founder of the World Zionist Organization, Theodore Herzl, and paints the picture not of a great man or thinker, but of a loyal and devoted servant of a great ideal. And the collection of essays about *Chaim Weizmann*, edited by Meyer Weisgal, record what his contemporaries think about the living leader of Zionism, and President of the Jewish Agency for Palestine. As statesman, as scientist, and as pleader for the cause of his people, Chaim Weizmann stands first among all the Jews of our generation.

Only when we come to the field of the Jewish religion do we sense the pathetic failure of the Jewish spirit to be great and creative. That is due, undoubtedly, to the tragic nature of our times, when the Jewish people is fighting for its very physical existence. But this cannot explain the evident paucity of books in English that deal creatively with the problems of Jewish faith and belief. Waldo Frank's (Please Turn to Page 28)

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GEORGIA'S JEWISH HISTORY

(Continued from Page 18)

delivered a sermon at the synagogue, a building, formerly the Unitarian Church, which was rented by the congregation. During the 1860's many of the charter members of the congregation left the city; among them Isaac Mayer who served as president, D. Philips who served as vice-president and Henry Morrison who had been secretary.

Judge Samuel Levy, son-in-law of Isaac Henry, was the first Jew to hold public office in Richmond County. He was twice elected Judge of the Ordinary Court and also served in the City Council. At the time of his death, he held the position of United States Commissioner. Other Jewish individuals of the Augusta community who held prominent positions were I. Clarence Levy, Commander of the First Battalion of the Georgia Volunteers and C. Henry Cohen who became solicitor general for the Augusta District. Levy also served as president of the congregation and chairman of

the Board of the Augusta B'nai B'rith Lodge.

The beginnings of the Jewish community of Atlanta also date from the middle of the 19th century. Here we can only touch upon the inception of this Jewish community which today exceeds in numbers the total Jewish population of the remainder of the state. Jewish settlers were present almost from the beginning; the name of Marthasville, incorporated in 1843, had been officially changed to Atlanta in 1847. Among the first Jewish families were Haas, Levy, Sternberger, Hirsch, Mayer, Menko, Brady, Alexander, Frankfort, Lazaron and Brown. In 1852 services were held in private homes, though no congregation had been formed. The first Holyday services conducted in Atlanta were held in 1854 by Rev. Jacob Rosenfeld of Savannah for Jews from Savannah, Charleston and Augusta who had gathered in that city because of the yellow fever epidemic. In 1867 Isaac Leiser visited Atlanta to perform a wedding ceremony and inspired the community to organize the first congregation. S. L. Levy was elected president. Rabbi D. Burgheim was called from Nashville, Tenn. to serve as the first minister, in 1868. In 1877 the Temple was dedicated while Levi Cohen was president.

In Columbus where members of the Jewish faith lived from about 1840, a congregation was established in 1859 by the twenty families. The president was S. Rothschild; the minister, Rev. L. Z. Sternheimer. In that same year a house was bought and equipped as a synagogue and a Sunday School was started by Miss Minna Dessau and Mrs. Hannah Moise. Raphael J. Moses, a lawyer who purchased the estate Esquiline just outside

(Please Turn to Page 23)

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The Legend of Chanukah

(Concluded from Page 7)

the brothers of Dinah? They were only two and yet they avenged their sister Dinah and killed the inhabitants of Shechem! They risked their lives for the Name of the Almighty and He helped them and did not put them to shame! Whereas you, you are five brothers — Judah, Johanan, Jonathan, Simeon and Eleazar — and more than a hundred young priests! Trust in the Omnipresent and He will help you, as it is written, 'Nothing can hinder God from helping.'

After she had finished this address, she began to weep bitterly and exclaimed, "Oh Lord of the Universe! If You do not wish to pity us, have mercy upon the holiness of Thy great Name, which You bestowed upon us, and let us take vengeance today upon our enemy."

When her brothers heard this, they took counsel and decided to kill the chief. They dressed their sister in queenly attire and erected a canopy of myrtle trees from the house of Hashmonai to the house of the Chief. All the musicians came and played, and the people kept on dancing all the way until they arrived at the house of the Chief. When he learned about this, he said to his subordinates, "See how happy they are, the great men of Israel, the descendants of the High Priest, Aaron, to comply with my request. They surely deserve great honor." And he ordered them to leave him.

Whereupon, Judah and his friends entered with Hannah, chopped off the Chief's head and destroyed all his belongings. They killed his subordinates and destroyed all the Yevanim, except the king himself. But the Jews who lived in the city were very much afraid. Then a heavenly voice proclaimed, "The young ones who went to fight with Antiochia, have conquered."

When this news reached King Antiochus, he sent a large army to Jerusalem and issued new decrees. Whereupon, old Mattathias exhorted: "Let us not rest. I am sure that the Lord will perform miracles for us." Thereupon they fought against the Yevanim and were victorious.

In commemoration of this miracle, the Jews the world over, will observe this month (November 30th) for the

two thousand one hundred and tenth time Chanukah, the feast of Lights, glorifying the victory of the Maccabees, and the rededication of the Temple.

Speaking for the Young Jew

(Concluded from Page 13)

however, will disappear and economic possibilities will bear fruit with the clearing of the political atmosphere, and with the substitution of supervisory governments which will be more concerned with encouraging peace and harmony rather than in engendering difficulties and raising obstacles.

For the young Jew, what does all this add up to?

All this should prompt him to consider seriously the possibility of spending some time in Palestine, and giving of his (or her) energies and gifts to the securing of an economically sound Jewish Commonwealth. The benefits that will accrue to the Jewish people the world over should encourage the ambitious young American Jew to wield his talents in an area practically pleading for enthusiasm, ingenuity and experimentation.

Every Jewish G.I. who visited Palestine, irrespective of his knowledge or Hebrew of Judaism, glowingly testified to that instinctive "at home" feeling.

Veterans are already taking advantage of the G.I. Bill of Rights which insures support for those who desire to live abroad for study and improvement. Many Jewish soldiers who visited Palestine have already evinced intent to spend some years there.

For the young American Jewish man or woman, service to his people is supplemented by service to humanity. Palestine will occupy a key position in the economic and social structure of the Middle East. By American economic and industrial skills through the medium of a secure Jewish Commonwealth, the entire Middle East will receive that uplift which can transform it into an area of fructifying and productive possibilities for the world.

GOLDSBORO, N. C.

Harold Kadis Bar Mitzvah

Harold Kadis, son of Mr. and Mrs. Isaac Kadis was Bar Mitzvah on November 10th at Odd Fellows Hall. A reception at Hotel Goldsboro was held Sunday November 11.

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Cutting a Huge Cake



Are local and Fort Benning religious heads, Jewish synagogue leaders and soldiers who attended a reception at the Ninth street USO, sponsored by the Army and Navy Committee of the National Jewish Welfare Board. Servicemen and their wives attended together with local citizens. Pictured are Rabbi E. Stampfer, Chaplain Frank Goldenberg, Cpl. Irving Horowitz, Brooklyn, N. Y.; Rabbi Herbert S. Waller, Mrs. Jac Rothschild, in charge of affairs; Chaplain Frederick Helfer, Pfc. Harold Gottesfield, Brooklyn; Mrs. I. Monsky, Sol Singer and Morris Rothschild, committee heads. The soldiers are with the 87th Division.

GEORGIA'S JEWISH HISTORY

(Continued from Page 21)

of Columbus in 1849, was the first individual to raise peaches commercially in the state of Georgia and in 1851 shipped them by stage to Macon, rail to Savannah and steamer to New York. He served as Commissary for the State of Georgia during the Civil War and his son Albert Luria, who performed an act of heroism at the Battle of Sewell's Point, was killed in 1862 at the Battle of Seven Pines near Richmond. After the war, Moses was elected to the State Legislature where he served as chairman of the Judiciary Committee; in 1877, again elected to the State Legislature, he became influential in the financial committee and took an active part in drawing up the constitution then adopted. Lionel C. Levy, also a veteran of the Civil War, married Isabel Moses, daughter of Raphael Moses in 1869 and subsequently made his home at Esquiline. He became one of the distinguished lawyers of the com-

munity and a public memorial for him was held in open court in the Superior Court of Muscogee County in 1908. During the Civil War, Lazarus Straus, who with his wife and children Isidor, Nathan, Oscar and Hermine, had been living in Talbotton, Ga. moved to Columbus and remained in the city about two years until 1865. When Union forces seized the city in that year and wrought such destruction that business was completely suspended, the Straus family was forced to leave.

Congregation Beth Israel was organized in Macon on November 6, 1859 just six months after the organization had been effected in Columbus. Elias Einstein was chairman of Correspondence; Emanuel Isaacs, Chairman of the Meeting and Abraham Dessau, Secretary. The congregation was strictly orthodox, adhering to the German ritual, and it was stated that any candidate for the position of minister would have to be a firm adherent of orthodoxy capable of delivering lectures in German and English alternately, on the Sabbath. Within a month the congregation had thirty-four members and on February 10, 1860 a synagogue was dedicated by Rev. H. Lowenthal who had been elected as the officiating minister. During the Civil War an Artillery Company was organized in Macon called "The Macon, Georgia, German Artillery" of which one-third of the members were Jewish.

(Please Turn to Page 50)

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THE BOOK — GOD'S BLUE-PRINT

(Continued from Page 9)

(prayer) and he will find that those difficulties will melt away like the snows of the spring." If he still notices a reticence, he very likely tries another brochure and in a still lower voice assures the reserved and demure woman that if the prayers of this booklet will be piously read it will constitute a sure "segula" (relief for childbearing.) "I know of one woman who read this Technia and God blessed her with twins."

II

I have brought this portraiture to show that in the midst of want and poverty books were deemed by Jews to be an essential commodity and that to their contents was attributed a power which (despite the crust of superstition that gathered about them) displays a realization of the sovereignty of ideas. For what is a book if not the material representation of considered judgments and vital ideas? What is the Torah if not a Book in which there are crystallized the time-tested insights and experiences of the Seers and Sages of Israel?

The Torah is a Book to which there has been attached a matchless significance and sanctity. It is a Unique Book in the sense that it has a beginning but is without end. It is like one of those loose leaf encyclopedias which are constantly supplemented by new facts but which are so integrated with antecedent facts that the new data seem to be implied in or flow from the old truths.

Books are to thought what storage batteries are to electricity. From nowhere and everywhere that mysterious and dynamic essence is drawn and given a locale or habitat.

III

For centuries savants have been debating the question whether ideas come ahead of things or the reverse. Plato affirmed that ideas constitute the

foundation and the very scaffold of the material world while such thinkers as Democritus and Lucretius asserted that thoughts and concepts are concomitant effects, shadowy projections of physical things and events. These men are the forebears of two schools, representatives of which were not lacking in recent decades. Haeckel and Watson stood arrayed against Green and Royce.

The spokesmen of Judaism while avoiding extreme positions, proclaim their belief in the paramouncy and priority of ideas. God, say they, created the Universe according to a plan. A Book—the Torah—was God's Blue print.

"The Holy One Blessed Be He looked into the Torah and created the Universe." "In the beginning was the Word and the Word was made Flesh." is the affirmation of the Apostles of the New Faith who in the beginning were Jews.

IV

The Universe was not only created by the Book, but also for the Book. Spirit, Vision are concepts of supreme import. They constitute the heart of the Cosmos. If ideas and ideals, values and visions were to be extirpated then nature would be inconceivable or sink into a state of disorder which would make its existence impossible. The Universe would be like a chart of an optometrist with lines of letters of various sizes, but which are totally devoid of meaning.

Do you know how an eminent philosopher countered the skeptic's contention that everything—even man's objective reality—is an illusion, a phantasmagoria? "Cogito ergo sum"—"I think therefore I am." was his answer. The presence, persistence and profoundness of thought are the surest index of reality. This is a truth which moderns must relearn. For we have

been accustomed to deem a man alive who pampers his appetites and indulges in all emotional craving, even though he utterly neglects to develop the mental powers with which nature has endowed him.

V

Now one may say, "Why make such a fuss about books? You don't see people languishing and dying when they are deprived of books. Has it not been said that 'Of making many books there is no end; and much study is a weariness of the flesh,' and is there not a maxim that 'ignorance is bliss'?"

Let us therefore examine the value and usefulness of books.

1. Good books tend to make our minds keen and alert. One can through reading and the study of books develop an ability to see things as they are and distinguish between a mirage and what is actual. To an inexperienced desert traveler the inability to distinguish between the glint and sheen of an imaginary and an actual oasis with its life-sustaining spring or steamlet may prove to be a fatal error. The same is true of our appraisals of social situations.

2. Books do not merely sharpen the mind, they cultivate one's imagination. One may be in body in one land and yet in spirit move in a distant country. One may live in the Twentieth Century but through books transport himself to bygone periods and eras.

3. The habitual reading of books, regardless of their content, trains the mind to be attentive and withstand distractions. It helps to enable the reader to concentrate, without which our characters would be undisciplined and life's problems could never be successfully faced.

4. Books also help us to interpret events and place things in a setting which clarifies and illumines the whole. The pebble is not merely a discrete piece of stone attractive because of its shape and color. It is perceived as a

(Please Turn to Page 46)



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J. D. C. Representatives To Work in Concentration Camps



Ten additional overseas representatives, recruited mainly from Jewish social service agencies throughout the country, are bid Godspeed by Paul Baerwald, Chairman of the Joint Distribution Committee, a few days before most of them sailed on September 14th for Europe to aid in the carrying out of J. D. C.'s relief and rehabilitation programs for the needy Jews. Eight of the representatives will serve in the liberated concentration camps in Germany where there are still

approximately 100,000 Jews. They will join 35 other J. D. C. welfare workers already in the camp areas, and include: Left to right: Julius Levine, Meyer Bashein, Ann Liepah, Joseph Levine, Blanche Bernstein, Mr. Baerwald, Philip Skorneck, Rae Karp Levy, Sadie Sender, Joseph Fink, Norman Winestine. Mr. Winestine, a volunteer, did not sail with the group but will leave in a few weeks.

Nuns and Monks



—Frederic Lewis

HERE are many different orders of nuns and monks. Each order has its own characteristic rule and wears a particular habit which distinguishes it. For the women these were usually the clothes commonly worn at the time and in the country where the order was founded.

The name "monk" comes from the Greek word meaning "alone," and all monks and nuns, to a certain extent, live in retirement from the world. Their ideal is to love God in the highest degree possible, and to help them achieve this, they take three solemn vows of poverty, chastity and obedience.

These active orders are generally admired for their good works. In our own country, the familiar figure of the Franciscan distributing food to the hungry, the Little Sister of the Poor going about her daily work, and the Sister of Charity visiting the sick create a feeling of good will among people of all faiths or none. There are also cloistered monks, such as the Trappists, and nuns like the Carmelites, who devote their lives to meditation and prayer.

In medieval times the monastery was the only center of Christian life and teaching. The monks preserved the classics as well as religious writings by copying them painstakingly by hand. They spent many extra hours embellishing some of them with little gilded figures and colored decorations. Among them was the beautiful Book

of Kells, now in Trinity College, in Dublin.

The nuns have always been noted for their needlework, and today, as in the day of Benedict, they embroider vestments and altar linen; and since it is for the service of God, they take every stitch with exquisite care.

In those days monks and nuns lived mostly within their monastery and convent walls, but gradually their rule changed to suit the needs of the times. Today, while there are still a few purely contemplative orders, most communities devote themselves to teaching, nursing and missionary work in every country of the world. All orders spend much time in prayer and have an annual retreat of eight days. The rule of silence is general. A monk or nun rarely speaks unnecessarily.

The age at which a girl may become a nun varies according to the community, but in most convents girls must be 18 years old before they can take their "simple vows." Then they must live the life of a sister and see it in all its phases, though they are not allowed to take solemn vows for three years. The solemn vows bind them irrevocably to the religious life, but during the three years preceding, the novice may leave the convent at any time if she decides that she is not fitted for the vocation.

Munich — A shipment of J. D. C. relief supplies has arrived here containing some 70 tons of essential foodstuffs, clothing and other supplies.

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**RABBI ABBA HILLEL SILVER
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At the Atlantic City Convention of the Zionist Organization of America, Abba Hillel Silver, Rabbi of The Temple, Cleveland, Ohio, and Co-Chairman of the American Zionist Emergency Council, was elected president. He succeeds Dr. Israel Goldstein of New York City, who had served the constitutional limit of two terms.

Rabbi Silver is President of the Central Conference of American Rabbis and is also a member of the World



DR. ABBA HILLEL SILVER

Zionist Executive, having been elected at the World Zionist Conference recently held in London.

Daniel Frisch of Indianapolis, Ind. was re-elected Chairman of the Administration Council, the ruling body of the organization between Conventions; Abraham Goodman of New York was again elected Treasurer and Dr. Harry Friedenwald of Baltimore, Md. as Honorary Vice President.

National Vice-Presidents elected for the ensuing year are: Dr. Leon Feuer, Toledo, Ohio; Jacob Fishman, New York; Rabbi Solomon Goldman, Chicago, Ill.; Dr. Israel Goldstein, New York; Dr. James G. Heller, Cincinnati, Ohio; Edmund I. Kaufman, Washington, D. C.; Judge Louise E. Levinthal, Philadelphia, Pa.; Louis Lipsky, New York; Judge Bernard A. Rosenblatt, New York; Charles Rosenbloom, Pittsburgh, Pa.; Judge Morris Rothenberg, New York; Elihu D. Stone, Boston, Mass.; Robert Szold, New York; and Dr. Stephen S. Wise, New York.

**G. I. Josephs in
Modern Egypt**

(Concluded from Page 15)

"taateh" of Camp Feldafing in Bavaria, not far from Munich.

Having been assigned as one of the personnel of Military Government, he took charge of a group of 800 liberated Jews whom he found on a train, which had been scheduled to take them to their death. He located a well equipped former Hitler Youth Camp situated on a beautiful lake facing the Bavarian Alps and installed his cache of human beings liberated from the jaws of death. Searching in the vicinity he found more Jews and took others

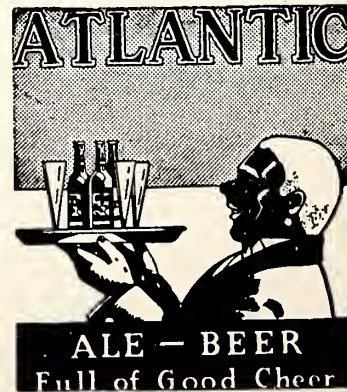
out of mixed camps for displaced persons, and added them to the original group. He then proceeded to locate supplies, impounding materials in S. S. warehouses, and calling upon the villages nearby to make provisions available.

When I visited Feldafing at the end of July, I found a model camp. It had 5,000 Jews. Lt. Smith had organized them into a well-functioning community. Tailors and shoemakers were working at their trades, preparing wearing apparel for the winter months. Dental and medical clinics were functioning. 400 children were attending classes. The synagogue's daily services were well attended. Twice a week open-air concerts were held. Food was adequate and well prepared. Plans were in progress for putting up additional buildings on the premises. Suggestions for improvements were made to Lt. Smith which he readily accepted. Even an ideal camp would hardly be more than a stop-gap arrangement. The people are impatient to get to permanent destinations. The great majority choose Palestine.

Under the circumstances, Camp Feldafing is the best camp of its type and a noteworthy exception to the general run of camps for displaced persons as they existed up to the end of July. Fortunately, it is there, as a model for others to follow, especially because it is an all-Jewish camp, a homogeneous, congenial social unit. Lt. Smith has exercised qualities of compassion and understanding coupled with administrative efficiency and resourcefulness which have produced an unusual piece of social engineering.

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Conservative and Reform Jews



—Heinz Weissenstein

SOME Jews are not so strict in their observance of the laws and customs of their people. They have modified many of the observances and so they are called Conservative Jews. Their religious practices vary between the strict observances of traditional Jews and the simpler character of Reform worship. Generally, however, they follow more of the orthodox customs.

Reform Jews have adopted their ways to those which are more general in western countries. They call their places of worship temples and families sit together. Men take off their

hats as the Catholics and Protestants do. Jews have been taught to cover their heads in the house of worship and whenever they pray, as a sign of respect to God.

There are organs in Reform temples and choirs are nearly always composed of both men and women. In the liturgy Hebrew is used, but most of the prayers are in English, as is the sermon. They have confirmation for both boys and girls.

Confirmation does not necessarily occur on the 13th birthday. It takes place when the boy or girl completes the course of study which the rabbi

considers essential. Confirmation is held on Shavuoth, the day that commemorates the giving of the Law, the Ten Commandments, to Moses on Mt. Sinai over 3,000 years ago. The confirmation ceremonies usually follow the festival prayers of Shavuoth. This is a fitting occasion for such a ceremony because for the class, like the Israelites at Mount Sinai, it publicly affirms their allegiance to God and their avowed intention of living by His laws.

Yet in spite of these differences, all Jews are bound together by their belief in the one God and their pride in their long history.

HE HELPED DISCOVER PENICILLIN

(Concluded from Page 19)

humiliated the men of science."

He spoke with passion and his voice cracked. His own mother perished in Theresienstadt in 1943.

Dr. Chain's father was a Russian Jew, a chemist by profession. Unable to study in Czarist Russia, because of racial discrimination, Dr. Chain's father went abroad. He was a fellow-student of Dr. Chaim Weizmann, who used to visit the Chains at their home and admire the piano-virtuosity of the future Nobel Prize winner. Dr. Chain is a remarkably gifted musician and even to this day, he told me, he vacillates between music and science. It took a long time for him to decide between the two.

Dr. Chain's mother was a cousin of Kurt Eisner, the German-Jewish revolutionary, founder and Prime Minister of the Bavarian Republic, who was assassinated by German Junkers. Michael Chain and Margaret Eisner had two children, Ernst Boris Chain, born in 1906, and his sister Helena, his junior by several years. When their father died in 1920, he left them a considerable legacy which evaporated during the inflation.

In 1933, soon after Hitler came to

power, Dr. Chain left for Britain, where he worked with Sir G. Hopkins at Cambridge. Later he joined Sir Walter Florey in penicillin research. When the news leaked out that he was working on a new wonder drug, the Gestapo set its trap for him, hoping to kidnap and return him to Germany. Failing to accomplish their task, the Gestapo avenged their failure by seizing Dr. Chain's mother in Germany.

I interviewed Dr. Chain at the home of a relative Meyer Feinlieb, whose house is a gathering center for Russian-Jewish intelligentsia which has been fated to a life of migrations, from Russia, to Germany, to France, to the United States. The telephone rang incessantly, reporters rang doorbells, and the slight, humble Dr. Chain was unhappy over having turned away so many eager newspapermen. He deplored this as a discourtesy, but was too fatigued by the few interviews he had already granted.

Much has been written about penicillin. It is known that it has saved multitudes of lives on the battlefields. But there has also been a great deal of inaccurate information regarding penicillin. Dr. Chain regrets this.

Here is what penicillin can and cannot do, according to Dr. Chain:

Penicillin is effective against every sort of blood-poisoning resulting from a wound, not only battlewounds, but industrial injuries also, the latter having resulted in heavy casualties in the past. Penicillin is equally effective against blood-poisoning resulting from internal causes, such as carbuncles, swellings, etc. It is effective, too, against all types of pneumonia. It is incorrect, however, to say that penicillin cures tuberculosis, typhoid and influenza. No, we have not gone that far."

He is opposed to taking penicillin in capsule form, he said, "because it is highly important to determine the proper dosage. If the dose is too small, the effect may be contrary, stimulating the bacteria and bringing fatal results. Penicillin should be administered by doctors, and by way of injection. But this is a matter for medical men; I am only a chemist, and it is for the doctors to decide how to use penicillin."

Dr. Chain is a simple man, has no secretaries, no attendants; he answers all correspondence by plodding along on a typewriter. The pictures you have seen of him—showing a wide,

(Please Turn to Page 28)



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How much are we willing to do about that?

If we're really serious about wanting to see that our men get what they have so richly earned, we'll buy *extra* Bonds in the Victory Loan.

Now's the time. Let's have a show of hands—with wallets—to prove how much we really want to hear that old familiar step and that familiar voice yelling "It's me!" Let's prove, with pocketbooks, that we can do our job as well as they did theirs.

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WHAT JEWS OUGHT TO READ

(Concluded from Page 20)

book on *The Jew in Our Day* attempted an interpretation of the spiritual degradation of the Jewish people today, but it left not only scars of controversy, but the sense of trying to breathe in a vacuum. *Reform Jewish Practice and Its Rabbinic Background*, by Solomon B. Freehof, has a limited appeal, though it is the work of a scholarly mind and a finely wrought Jewish spirit; and the privately printed volume by Julius H. Greenstone, *Jewish Feasts and Fasts*, written with charm and authentic scholarship, satisfies only the curiosity of the mind, not the deep hungers of the heart.

One sign of the times that Jews are seeking information about their spiritual and cultural heritage may be found in the publication of anthologies. *The Hasidic Anthology*, by Louis I. Newman, has gone into a second edition, and has stimulated renewed interest in that religion of the heart that all generations of Jews want. *Sabbath, the Day of Rest*, by Abraham E. Millgram, supplies a long felt need. It is a compendium of Sabbath customs and laws, songs and stories. So popular is it that but a few months after its publication, the first edition has been exhausted, and will soon again appear to sustain and beautify the observance of the Sabbath in many a Jewish home which otherwise might never have known the beauty of the Sabbath eve and day. *The Jewish Book Annual* contains a sheaf of delightful essays about Jewish literature. And *The Wisdom of Israel*, by Lewis Browne, despite its shortcomings, provides the reader with a panoramic survey, from Bible times down to the present, of the rich, practical, and worldly insight of Israel's poets and philosophers.

In creative literature, as in the field of religious experience, there is an unhappy lack. Such volumes of personalized experience as *Warsaw Ghetto*, by Mary Berg, and *My Caravan of Years*, by Goldie Stone, are, of course, interesting. The former sears the heart of the reader with the pain and sorrow of a Jewish community done to death by the Nazis; the latter is the warmly human story of a social worker in the jungles of Chicago. Both are interpretive of Jewish life today, in Europe and in America, but a Jewish life of the persecuted and underprivileged. Both reveal heroism and idealism, and as such may be regarded as inspiring.

Only three novels have appeared in the past year. *The Lion-hearted*, by Charles Reznikoff, tells the story of the Jews of England in the days of King Richard, who showed themselves a community of brave and faithful Jews facing evil persecution with fortitude. *Downfall*, by Zalman Shneour, describes the slow, gradual disintegration of a family in Warsaw during the German invasion of World War I. Though the scheme of the persecuting German officer failed, his evil machinations ultimately ruined the family. Neither novel is especially well-written; nor do they give the reader that uplift of spirit, without which no novel can aspire to greatness. The

third novel has appeared recently. It is a story about hasidic life in Poland of the 18th-19th centuries. Written by Martin Buber, and called *For the Sake of Heaven*, this novel is without doubt the finest creative work of recent years. Not only has Buber caught the glory of hasidism at its best; he has translated to us the ripe spirit of great, spiritual leaders who faced a world in torment, a world in many ways comparable to our own. Buber leaves us with heightened faith and strengthened hope. He enables us to see the sun through the storm-clouds of tragedy and sorrow.

There are other books that deserve mention, such as slender volumes of poetry, a growing literature about Jewish music and Jewish art, even adventurous prayer-books. But they appeal to readers of selective tastes. The books mentioned above encompass the broad interests of the majority of Jews, and as such could, if read, provide them with a varied repast with which to regale their hungry spirit. Ecclesiastes has truly said, "Of the making of books there is no end." Wisely, he did not say this about the making of *good* books, nor of his own.

He Helped Discover Penicillin

(Concluded from Page 27)

open, smiling countenance—are not his normal expression; they were poses cajoled by photographers. Dr. Chain is a distraught man, with long, dark hair and a thick moustache, slightly disproportionate to his thin face.

He has been a British citizen since 1939, and has come to this country on a scientific mission. He visits laboratories producing penicillin, lectures at universities, and will soon return to Oxford where he is a professor. He will devote himself to research, seeking a remedy for tuberculosis.

It is obvious that he is unhappy about the publicity he has received. He would much prefer the quiet of his laboratory.

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Mrs. Marvin L. Greenberg

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Miss Geraldine Bernice Isenberg, daughter of Mr. and Mrs. Sol Isenberg of Gordon, Ga. was married to Tobias Greenberg, son of Mr. and Mrs. Irving Greenberg of Clifton, N. Y., on November 4 at the home of Mr. and Mrs. Harry Simowitz of Augusta. Mrs. Simowitz is a sister of the bride. Following the ceremony a seated dinner was held at the Bon Air Hotel.

The bride received her education at Gordon High School, where she was a popular member of the student body. She was graduated from the University of Georgia with a B. B. A. degree. She is a member of the Delta Phi Epsilon Sorority, serving as treasurer her senior year. She was also a representative for her sorority on the Student Government Council.

Mr. Greenberg received his early education in the New York schools. He was graduated from the University of Wisconsin and received an A. B. degree in Journalism. He was elected to Phi Eta Sigma Honorary Fraternity. Prior to his entry into the armed forces, he was affiliated with Sears, Roebuck and Company, in New York, as junior executive. He served in the Central Pacific with the 20th Air Force as Navigator-Bombardier of a B-29 Superfortress with the rank of Lieutenant.

Out of town guests included: Mr. and Mrs. Irving Greenberg, Clifton, N. Y.; Mr. Joe Tobias, New York, N. Y.; Miss Marjorie Tobias, Washington, D. C.; Mr. and Mrs. M. Tobias, Washington, D. C.; Mrs. S. Cohen, Miss Gertrude Cohen, Mr. and Mrs. Abe Levy, Mr. and Mrs. Bernard Cohen, Atlanta, Ga.; Mrs. Ben Wise, New Orleans, La.; Mr. and Mrs. Joe Isenberg, Brunswick, Ga.; Mr. and Mrs. Jake Isenberg, Camp Swift, Texas; Mrs. Oscar Grossman, Brunswick, Ga.; Mrs. Doris Schlaer, Brunswick, Ga.

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SOUTH AMERICAN JEWS LOOK TO U. S. JEWRY

By RABBI JOSEPH LOOKSTEIN

"THE greatest need of South American Jewry is for religious leadership, and it is incumbent upon the Jews of the United States to undertake to provide forthwith rabbis and religious teachers for South American communities," declared Rabbi Joseph H. Lookstein in an interview following his return from a two months' visit to South America as a special representative of the American Jewish Joint Distribution Committee.

Rabbi Lookstein, who is Professor of Jewish Sociology at Yeshiva College and of Homiletics and Practical Rabbinics at its Theological Seminary, pointed out that Jewish leaders in all countries which he visited expressed an eager desire to establish closer relations with the Rabbi Isaac Elchanan Theological Seminary, outstanding center of Jewish learning. They also spoke with understandable pride of the achievements of Yeshiva College, the only college of liberal arts and sciences in the world under Jewish auspices.

In the course of his tour of Argentina, Brazil and Uruguay, Professor Lookstein visited leading Jewish religious, educational and social welfare



RABBI JOSEPH LOOKSTEIN

institutions. He inaugurated a plan for the selection of a number of superior students to come to Yeshiva College on a scholarship basis, with the idea in view of equipping them for ultimate service in their respective communities in Latin America along religious, educational and communal lines.

From his discussions with leading South American Jews, Rabbi Lookstein concluded that "they are very deeply concerned regarding their future cultural development. Their solidarity with world Jewry is very pronounced and their participation in the affairs of the world Jewish communities is substantial. An attempt must be made to render the religion and culture of the Jew into the vernacular.

(Please Turn to Page 40)

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On Unity

By RABBI MORDECAI I. SOLOFF

Dr. Soloff has recently assumed the spiritual leadership of the Congregation Beth Sholem in Danville, Virginia. He is a product of the Hebrew Union College, with a wide background in the field of Jewish education. He is the author of several recognized works on Jewish history and a contributor to the Universal Jewish Encyclopedia.—THE EDITOR.

AT this time the question of how to achieve unity is most pressing and urgent. We must find a satisfactory procedure for the achievement of this goal or face the certain prospect of being atomized together with the earth that we are inhabiting. At this crisis in the affairs of man we may fully appreciate the rabbinical legend that before the creation of this world God had been continually creating worlds and destroying them. Presumably the creatures upon them, having been endowed like man, with free will, chose evil, selfishness and greed instead of good, selflessness, generosity and cooperation. Let us hope that the debacle which the world now faces will be solved less radically — perhaps a small remnant will survive and repopulate the earth.

In the days of Noah, according to the biblical narrative, the earth had become corrupt. Evil in every form stalked its surface. Men robbed and killed; conscience was dead; love was nowhere manifested; justice and fairness were suppressed — God was unknown. Such a generation could not survive. A flood swept them away. Only a remnant, Noah and his family, saved themselves from the torrential waters while all others perished.

Good must be renewed and revived in every generation if it is to endure. We cannot rely on the merit of our fathers alone if we are to continue to receive God's protection and guidance. We, as well as our fathers, must so live that we are deemed worthy of these blessings.

Unfortunately, this lesson was not heeded by the descendants of Noah. At one time they even felt themselves equal to God and undertook to erect a structure that would reach up into the very heavens where they could challenge the supremacy of their Maker. Thereupon God became wroth with His children and scattered them over the face of the globe. He did not destroy them; He evidently thought it possible that they would regain their senses. On what was this hope or possibility of man's redemption founded?

The rabbis give the answer. When the Eternal came down to see the City and the Tower that the people of that wicked generation had built He exclaimed: "They are one people and they have one language."

The redeeming feature of that generation, according to the rabbis, was that they understood one another and cooperated with each other. There was unity in their midst. It was this saving quality of unity that rescued that generation from complete destruction.

The world, and also we Jews, may well heed the lesson of the saving virtue and power of unity. Unity does not imply the submergence of individual viewpoints and different religious

beliefs, or our varying views on Zionism and other weighty matters and problems which naturally engender differences of opinion. Unity does not imply the merger into one formless mass. There is no need for Reform Judaism, Orthodoxy or Conservatism to shed its individuality for the sake of unity. Unity which is not based on honest conviction but on expediency is not genuine unity. Even the rabbis, who extol unity in such glowing terms, do not admire it if based on expediency. In their colorful manner of speech they state thus:

There was absolute peace and unity aboard Noah's ark. The wolf dwelt with the lamb; the leopard lay down with the kid; the calf, the young lion and the fatling were together. Why then was Noah's ark never held up as a model for all to imitate? Because they acted for expediency and not out of conviction. They maintained peace because the alternative was death for all. That is not true peace. That is not real harmony. That is not unity!

We may well distinguish between inspiring unity and deadening uniformity. The broken down fascist states sought to achieve unity through uniformity. America and its Allies preferred unity and individual cooperation based on understanding and goodwill.

Shall we Jews strive after uniformity? Shall we fly in the face of rabbinical teachings and ideals and exchange conviction for expediency? Surely no one will advise such a course. Let those who are Orthodox by conviction continue in the ways of their fathers; let the Conservatives make their adjustment to life according to their lights. And let us, Reform Jews, worship and live in the manner that satisfies our convictions.

(Please Turn to Page 38)

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Thoughts of a Layman

By DANIEL FRISCH

RECENTLY, I happened upon a small notice in a Yiddish newspaper which awakened many thoughts within me. It was a brief report of a memorial meeting held in honor of the late Vladimir Jabotinsky on the occasion of the fifth anniversary of his death. It was in a modest hall, under very simple circumstances, that the gathering was held. A cantor chanted the "El Mole Rachamim." Several speakers endeavored to evaluate the loss which the Zionist movement sustained through his passing. Altogether, the attendance was very small.

I read, and thought to myself: *Sic transit gloria mundi*—thus vanish from among us the fame and achievements of one of the greatest and most luminous personalities of our movement and our own generation. Jabotinsky was a passionate Jewish nationalist, a brilliant man with a gifted pen, a fiery tongue, and a man who possessed a world of daring. Yet, there may remain but a few select among us who know how to estimate the debt we owe to this unforgettable Jewish patriot; the leader with the great vision, the poet obsessed with the glorious dream of Zion, and his outline of effective paths for its attainment.

I read the notice and asked myself again: Why have we so easily neglected his memory, so quickly forgotten the lesson of his achievements? I addressed the question to myself, as well as to my fellow Zionists. Regardless of the attitude which Zionists may have taken towards Jabotinsky in the closing years of his life, one could not resist the magnetism of his personality. And now that he is gone, one cannot help honoring his career around which the passing years are already beginning to weave a garland of legend. One cannot help feeling a sense of deep indebtedness to his memory.

It is difficult to analyze the charm, the force and the vividness of Jabotinsky's soul. It is still too early fully to appraise his work and his influence. But we know—we feel instinctively—that a great and extraordinary personality has been lost to us all too prematurely, a man whom we have, during his lifetime, insufficiently valued—inadequately comprehended. Most of us are nationalists chiefly because of our traditional and religious upbringing. His Jewish nationalism, his religious devotion which prompted him, for example, to plan the Constitution of the Jewish State to be based on the laws of the Torah, were entirely the by-product of outside inspiration.

He presented a remarkable synthesis of idealism and realism. "When Jabotinsky set to work to create the Jewish Legion," said one discerning Jewish writer in 1930, "he gave proof

that he was not merely a platform performer but a finished diplomat as well. He amazed his friends by carrying on endless negotiations with British statesmen, dismissing disappointments with a smile, and, when all seemed hopeless, finding a new approach to the same goal. He also revealed himself as a skillful tectician and Realpolitiker when it came to utilizing and exploiting conditions as he found them, convincing British officialdom that through the Jewish Legion they would overcome the ever-growing dissatisfaction of Whitechapel Jewry with the conscription of aliens into the British Army. When he obtained England's consent for a Jewish Legion and, donning a British officer's uniform, moved into Palestine with some 5,000 Jewish boys from England, Canada, the United States and the Argentine, Vladimir Jabotinsky achieved a distinct political success whose significance for the further development of Jewish-British relations in Palestine was perhaps as great as that of the Balfour Declaration."

Jabotinsky belonged to the galaxy of the great who stand "outside of the destiny of ordinary men"—as an admiring non-Jew, a French statesman and author, put it. One could find flaws, to be sure, in his daring undertakings; in his far-seeing, winged utterances. But, notwithstanding all the contradictions that inevitably characterize such a strong, ever-seething personality, he knew what he wanted, and had the power of directing his will and his ideas into practical channels, for his was the will of the Jewish masses incarnate.

As the years pass, we see more clearly what not all of us heretofore fully realized, the picture which this unforgettable spokesman and guide presented when he lived and labored among us—the picture of Jabotinsky standing alone and deserted, and like a modern prophet, proclaiming from his Pisgah-heights that we must "build in our own time." He pours out his emotions, in words that pierce, in utterances eloquent of his great vision and charged with the ardor and passion of his admonition. He demands that we, ourselves, must force and shape the passing events; that we are the captains of our destiny; that we should not wait, but press forward regardless of all obstacles; that we must hurl ourselves into the sacred struggle of our people to obtain speedily a Jewish majority in Palestine and to create the Jewish State—*immediately*, without delay, with iron determination, through every means, decreed by the urgent needs, by the tragedy of our homeless people, the most offended and degraded of all the nations of the world.

The spirit of the lamented Jabotin-

sky conjures up in me the macabre parade of the shadows of hundreds of thousands, nay, of millions of martyred victims of Maidanek, Treblinka, Dachau and Oswiech. I see them raise their heads feebly and mutter something about their abysmal desolation, and it seems to me they are saying something about Jabotinsky—his yearnings and his hopes. If Fate had willed it otherwise, if the millions of charred, gassed, and mutilated bodies had the breath of life in them again, they would turn away from the soft-speaking, the gentle pleadings of some of our leaders and would follow Jabotinsky's voice and his words of redemption. For his was the voice of determination, of the unyielding, uncompromising struggle which alone could have ended the hopelessness of the Jewish people, removed the sources of our tragedy and saved the lives of millions of our people. And his spirit alone could help us today to overcome the blind wall we are confronted with.

Jabotinsky passed from among us

when many winds of evil began to blow, and with whatever strength and voice was left him, he warned us of the impending doom. Other Zionist leaders, out of the finest of motives, served as a brake on Zionist progress. Jabotinsky foresaw the cataclysm. He wanted the tempo of Zionism accelerated. Full steam ahead! If only we had listened more!

I know that there was criticism directed against Jabotinsky on the ground that he broke "Zionist discipline." But in the case of great national figures, we must make allowances for their unique abilities to grasp the opportunities of a political moment and instantly to determine on an immediate course of action. It cannot be expected that under extraordinary circumstances a leader, possessed by a burning passion for the cause he espouses, should sit down with folded arms and wait for a full discussion of all the angles involved. A prophet's hand must not be made

(Please Turn to Page 40)

PICTURE OF THE MONTH

The Bronze Star Brigade

VICTORY FOR AMERICA—These newly decorated new Americans helped win victory in Europe and in the Pacific. Their heroic service won the Bronze Star for each of them. They are just a few of the tens of thousands of new Americans helped by the National Refugee Service who have given a good account of themselves on the field of battle. The National Refugee Service receives its funds from the United Jewish Appeal.



Left to right: Top row—Henry Feldman; T/Sgt. Herman Roth receiving award from Maj. Gen. Luncford E. Oliver; S/Sgt. Harry Krieger. Second row: Sgt. Louis Heinbach; Sgt. Ludwig Stein; Pfc. Henry (Hans) Winter; Pfc. Henry Cohn. Third row: M/Sgt. Joseph Kirschbaum; T/5 William L. Baer; M/Sgt. Henry Landauer; S/Sgt. John H. Slade.

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Attention, War Department!

By BERNARD LERNER

THIS article does not deal with Jewish DP's, whose horrible plight is universally known, and for whom conditions have improved little despite vehement statements by our highest military that the Harrison report referred to conditions that have been, but are no longer. It does not deal with DP's, it deals with German Jews, who have returned to Germany only to learn that some American officers regard the Aryan laws as still valid.

Here follow two letters, submitted by the American Federation of Jews from Central Europe. These letters are self-explanatory, and require immediate action by the War Department, and by General Eisenhower, whose directives are so flagrantly disobeyed.

The first letter, written by Justin Steinhäuser (Contard Strasse 6, Bayreuth, Bavaria) to his brother-in-law in New York City, dated September 27, 1945, reads:

"Fortunately we are well and we owe our liberation to the American Army, for in another half a year we would have been killed, too.

"I remained at my home until November 5, 1944, but had not left my house since September, 1941, in order not to give cause to one of the Nazis to send me away. Unfortunately, fate caught up with me on November 5, 1944. The only Jew left in Bayreuth,

I was taken to a forced labor camp on that day. On the night of April 12, 1945, we were taken away to be killed before the arrival of the American troops. I escaped while being transported and got through with the aid of a kind railway guard. On May 1, I returned home. I found only a heap of rubble, but at least I found my dear wife alive, although four people were killed in our house. . . .

"In June, I—as the only remaining male Jew—was assigned a house confiscated from a Nazi. We furnished it comfortably, had it painted, and were content to be able to live in peace. Fate decided otherwise. Three weeks ago, new troops arrived here and the Quartermaster confiscated our house, the only one that was taken in the whole street, and we had to leave within five hours. My wife is broken down. We still have found no place, while the Nazis are still living in their houses. I wanted to write to General Eisenhower's Headquarters, but I am not sure if it will get us anywhere. . . .

"In Bayreuth, Munich, everywhere there is surprise that such a thing is possible. Even the American soldiers cannot understand it. We are under the protection of the Military Government and still we are on the street. Perhaps you can do something over there so that we may get greater security for the future. Today we no longer have even a bed; we had to leave everything behind. It is sheer mockery, the Nazis are tickled to death that we are treated like this today.

"Perhaps you can make a report to Washington or to General Eisenhower."

The second letter, dated October 10, 1945, arrived from Berlin, via London, and reads:

"A few weeks ago a Jew returned from Auschwitz (Oswiecim) to Berlin. His number is 106703, tattooed into his arm. He will give his name (Please Turn to Page 50)

New Southern Representative Named for the Joint Defense Appeal



George A. Levy (above), veteran welfare worker and community leader, will now serve as the Southern representative for the Joint Defense Appeal of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith. He is the former Executive Director of the Dallas Jewish Federation, former City Manager of Denver, and well known writer on city planning and municipal government. His affiliation with the Joint Defense Appeal was announced by Nathan M. Ohrbach, National Chairman.

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Festivals



—Leander Miller

HERE are fewer festivals in the Protestant churches than either the Jews or the Catholics have, but there are some special days for which to plan. Most important of all are Christmas, New Year and Easter.

For Christmas there is often a creche, in Protestant as in Catholic churches. Always there are greens, candles, and a star. There are special services when the carols which celebrate the Savior's birth are sung by the children, the congregation, and the choir.

Early Christmas morning or the evening before, groups of young people often go out caroling, stopping especially at the homes of those who are not able to come to the services.

On New Year's Eve, many churches have a watch night service. It is a solemn service, though not so serious as that of the Jewish New Year. The

people gather to think of the year that is gone, to ask for forgiveness for what has been wrong and for wisdom and strength to do better in the year ahead, and to remember once more that, whatever may happen, God's love will be ever about them.

Easter is the day of joy. An early service to welcome the sunrise is often held, for it was early in the morning of the first day of the week that Jesus' friends found His tomb empty. At the regular service there are flowers, always the symbol of life, white lilies with their purity and fragrance.

In the faith and hope that came to the world on a Sunday so long ago the Christian Church had its birth. From that small beginning it has grown and it believes it will continue to grow until all men are drawn into the one family of which Christ is the elder brother.

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Officers, Daughters of Israel

Present officers, Daughters of Israel, reading left to right: Mrs. A. Ghingold, recording secretary; Mrs. David Levy, treasurer; Mrs. Charles Marks, president; Mrs. Harry Simowitz vice president; Mrs. Julius Coffsky, corresponding secretary; and Mrs. Henry Goldberg, advisor. — (Photo by Frank Christian)

AUGUSTA, GA.

The first meeting of the season was held by the Daughters of Israel at the home of Mrs. Sam Silver.

Mrs. Henry Goldberger opened the meeting with a prayer preceding the snack buffet supper.

Mrs. Charles Marks, the newly-elected president, opened the business session by welcoming the new members and charter members. Mrs. Julius Coffsky gave a brief talk honoring charter members and a short history of the organization, which was founded in

1913 "for the purpose of administering charity to the needy."

The scope of work has expanded in the last few years with a present membership of 150.

Rabbi Henry Goldberger of the Adas Yeshurun Synagogue, followed Mrs. Marks' outline for the coming season with a brief address on what the organization means to the community.

Officers reports were made, after which Mrs. Harry Simowitz discussed plans for fund raising projects.

Charter Members, Daughters of Israel

The charter members at the first meeting of the 1945-46 season were left to right: Front row: Mrs. J. Sawilowsky, Mrs. B. Kreisberg, Mrs. B. Serotta, Mrs. M. Lichtenstein, Mrs. S. Estroff, Mrs. I. Sandler, Mrs. A. Tanenbaum. Second row: Mrs. P. Silver, Mrs. L. Bogoslowsky, Mrs. Hill Tanenbaum, Mrs. H. Masur, Mrs. Dora Smolen, Mrs. M. Tanenbaum, Mrs. M. Grablowsky, Mrs. S. Steinberg, Mrs. Clara Levy, Mrs. J. Weinstein. — (Photo by Frank Christian)

SPARTANBURG, S. C.

Rabbi Fred I. Rypins Speaks
At Wofford College

Rabbi Fred I. Rypins, of Greensboro, N. C. addressed the student body and faculty members of Wofford College here, at the Chapel on November 20th. Rabbi Rypins spoke under the auspices of the Jewish Chantauqua Society. His subject was "Beginnings Of The Bible."

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NEWS SUMMARY OF THE MONTH

Jewish Victors in New York State Elections

New York—Lazarus Joseph, New York City's newly appointed comptroller (treasurer) is a grandson of the late Rabbi Jacob Joseph, who, in 1888 became Chief Rabbi of the Orthodox congregations of New York City, the only man ever to hold that title. He founded the famous Rabbi Jacob Joseph Yeshiva, on the lower East Side, which was named after him following his death.

Fifty-four years old Lazarus Joseph was born and educated on the lower East Side. He was graduated from the New York University Law School, with honorable mention, and was admitted to the bar in 1912.

In 1931 Joseph was appointed Deputy Assistant Attorney General of New York State, and was promoted shortly after to the post of Assistant Attorney General. He was elected to the New York State Senate in 1933 and reelected six times. He ran for comptroller on the Democratic-American Labor ticket.

Representative Samuel Dickstein (Democrat, New York), Chairman of the House Investigation Committee, was elected to the New York State Supreme Court.

Dr. Lise Meitner Accepts Post at Catholic University

Washington—Dr. Lise Meitner, Jewish woman scientist, whose success in splitting the atom led to the discovery of atomic energy, has been appointed a visiting professor of physics at Catholic University here in Washington. She is scheduled to arrive in January for the start of the second semester of the present academic year. Dr. Meitner has been living in Stockholm, Sweden, since 1938 when she fled from Berlin because of anti-Jewish laws. Her sister is the wife of Dr. Rudolph Allers, professor of psychology at Catholic University.

B'nai B'rith Launches Second Gershwin Memorial Contest

New York—The second annual George Gershwin Memorial Contest, sponsored by Victory Lodge of B'nai B'rith in cooperation with the B'nai B'rith Hillel Foundations, was announced here.

The contest, open to any American citizen under 35, is designed to select the best original, unpublished musical composition—vocal, instrumental or orchestral—which does not exceed 15 minutes in length.

AMONG OUR CONTEMPORARIES

(Concluded from Page 11)

are without homes, without food, without clothing, without the means of sustaining themselves. And many thousands remain in the concentration camps where they suffer indescribable misery. There are many children who are homeless and parentless.

Let our first New Year resolution be a firm determination to redeem the hopes of those who have come back from the dead, to give them a place of dignity and security in the new world. They have richly earned a share of the fruits of peace and world freedom.—*The American Israelite*.

The very grave political problems that we face today in a desperately unhappy world call not only for united strength but for the best thinking and most determined action of all our leaders.

To the men and women who during the past crucial months continued to carry the responsibility for Zionist work, the movement owes a deep, not-to-be-forgotten debt. Zionist history will record their untiring and able services, whether in San Francisco, in Washington or in New York. Their wisdom and their skill not only helped hold the line against powerful enemies but advanced the cause with representatives of nations whose opinions and action will shape the world-to-be.—*Hadassah News-Letter*.

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We Must Recapture Faith

By CHESTER A. BROWN

On November 23, the Sidney J. Stern Lodge, B'nai B'rith, conducted the Friday night services at Temple Emanuel, Greensboro, N. C. The following was the sermon portion of the service.—THE EDITOR.

WHEN the Nazis battered their way to Stalingrad, laying waste all before them, as an embattled Russian army sought in vain to withstand the frenzied onslaught, the world held its breath. Capture of this strategic and important Russian stronghold would have been a most damaging blow to the Allied cause. It would not only have been a prelude to the elimination of Russia as an Allied factor, but would have had the electrifying effect of adrenalin to the Axis. But Stalingrad held, in a stand that set new standards for courage.

When the Nazi air-blitz was at its height, it looked like the end for Britain's "tight little isle" in the North Sea. But, sorely beset though they were, England withstood the terrific punishment and thus averted another critical loss for the forces of democracy.

The Belgian bulge, interrupting the advance of the Allied invasion forces, might have delayed, if not indeed ended, the Allied hope for early victory in Europe, if it had continued. But it was stopped, Allied lines stiffened and reformed, despite heavy casualties, and the tide was turned.

On that ill-fated day at Pearl Harbor, when the Japanese government, even then discussing peaceful solution of our difficulties in Washington, created a new definition for the word "infamy," and sent our fleet to the bottom of the sea, we were caught unprepared. And yet, stunned as we were, we leaped into action and in an incredibly short period of time were ready to retaliate.

What had these four history-making events in common? Courage? Strategy? Effective reserve man-power? Yes—all of these, but they had one thing more—Faith.

Military analysts tell us that the air-onslaught on England would have succeeded but for a strategical blunder on the part of the Nazi high command. News commentators, from their swivel-chairs, tell us that Stalingrad could have been captured if the Germans had done thus-and-so. And stay-at-home strategists contend that they could have extended the Belgian bulge into a complete rout if they had been in command of the Axis forces. It is reasonable to assume that if Japan had known of our extreme weakness immediately following Pearl Harbor, they might have staged a successful invasion of our Pacific Coast. But in spite of all this, it was actually faith in the rightness of the cause for which they were fighting that put the courage of steel in the hearts and arms of our gallant men, and rendered ineffective the best-laid plans of our enemies.

The world sorely needs to recapture some of that faith—now. To say that we face a number of critical problems in our post-war outlook, is . (Please Turn to Page 48)

To Direct Over-All B'nai B'rith Youth Program



Dr. A. L. Sachar, educator, lecturer and author, and since 1932 national director of the B'nai B'rith Hillel Foundations, who has assumed the additional responsibility of planning, implementing and directing an over-all B'nai B'rith youth program under the direction of the B'nai B'rith Youth Commission.

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Thy breadth of vision, strength of faith
Endear thy sons to you.
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A symbol of the way:
To fight for right, to seek the light
Till truth shall gain the day.

O beautiful for service done
To all who sought thine aid,
For Israel's message ably brought
Can never be repaid.
Our Hebrew Union College stands
A symbol of the way:
To serve the Lord with one accord,
And His commands obey.

O beautiful for founder's dream
That saw beyond the years
Thy lamps of learning burning bright,
Allaying Israel's fears.
Our Hebrew Union College stands
A symbol of the way:
All men shall be forever free—
O Lord, for this we pray.

The Wrestling Chazan

(Concluded from Page 10)

Rosenblatt and numerous other choirs, attended the Harlen Hebrew Institute. He was cantor there at one time.

Speaking fluent Yiddish, Pvt. Boskey is a true combination of muscles and brains. A principal organizer of the field choir, which is under the direction of Chaplain William Seligman of Toledo, Ohio, Boskey usually turns up at Monday evening choir rehearsals, sport grip in hand.

"Are you going to win tonight's bout, Harry?" the boys ask him.

"Got vies," Harry replies in perfect Yiddish. His Hebrew and Spanish are better than average, too.

And when the mellow tenor tones of Pvt. Boskey, well groomed in the hazardous art of flooring hearty, broad shouldered opponents, are heard in the midst of a weekly Jewish Councilman's Discussion meeting, you listen. Not in fear that Boskey will exhibit his predominate strength but rather because his message on the problems of our faith here and abroad is sincere and true.

CHARLESTON, S. C.

Miss Jennie Schimel, daughter of Mr. and Mrs. Louis Schimel, was married to Capt. William Ackerman, at the home of the bride in Charleston, on November 14th.

Welcome Stranger!

C'pl and Mrs. Irwin Solomon announce the birth of a son, on November 25th. Mrs. Solomon is the former Fay Rephan, daughter of Mr. and Mrs. Hyman Rephan.

GREENSBORO, N. C.

United Charities Elect Officers

The following are the newly elected officers of the Greensboro Jewish United Charities: President, Walter J. Bernstein; vice-president, Charles Pearl; secretary, Bertram H. Bloch; treasurer, Sidney J. Stern, Sr.

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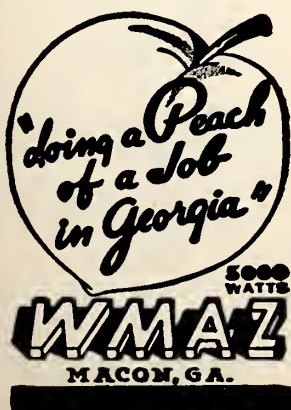
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(Concluded from Page 16)

anti-discrimination bill. They are taking an active role in the postwar fight for a permanent national Fair Employment Practices Commission.

Vests For Pigeons

On V-E Day, and again when Japan surrendered, the shower of colored cloth scraps from garment district windows, formed the greatest victory deluge in all the city. During the war, New York's garment industry produced WAC uniforms, parachutes, mosquito netting and vests to keep Army carrier pigeons warm at high altitudes. But, Union spokesmen and employees say, reconversion will not play a dominant part in the industry's future. Few of the clothing plants had to re-tool for production. In the ladies' garment trade, largest branch of the garment industry in New York, most employees, even in peacetime, were women. Cutters and seamsters in the cloak and suit field were men past the draft age. Of the young men formerly employed, the majority are now veterans and will want to take advantage of G. I. educational provisions and will go to college. Union leaders and bosses both agree, however, that veterans who want their old jobs back will get first preference. The future of the garment business, they say, depends on the future of American business in general. Whether New York City remains on top in face of growing challenges from California and the middle west, depends on local manufacturers.

The Past Is Shopworn

The old fashioned garment worker who bent over his "piece" for 14 hours a day with nothing else on his mind, belongs to the dead past. Garment workers, as a group, have discovered cultural and educational activities which tie in with their trade. In 1940 some top notch singing and dancing talent was discovered among seamstresses, cutters and pressers in the garment district. A comedy play, called "Pins and Needles," written, directed and acted by the clothing employees, caused a sensation on Broadway and on the road. Institutes in labor and business management, under union auspices are held in leading universities to train garment employees in streamlined production methods.

Today New York's garment industry is a huge, complex, strongly unionized system, employing 200,000 persons. It is housed in hundreds of small, bustling plants, in tall loft buildings, which ship clothing to New York dealers and to wholesalers and retailers all over the country.

It hopes to expand, and, like other American industries, to provide more jobs against the post-war unemployment threat. A great deal depends on whether New York City can retain her war-time position of tone-giver in the world of fashions.

Paris is already stirring to reclaim the fashion throne. New Paris samples are expected to be rushed to this country as soon as air-line clippers will grant them space. Which side will win the battle of the sewing machines is a question which President Truman and visiting French General De Gaulle

neither could, nor would like to answer. At any rate, we suspect, even if made-moiselle's gown does originate in a 34th Street loft, it will still bear a French name on the label.

ON UNITY

(Concluded from Page 30)

What then constitutes unity in Israel which is so highly regarded by our rabbis? Dr. Emil Leipziger of New Orleans recently suggested a number of unity elements which all of us can readily and heartily endorse.

The American Jewish Committee, the most influential non-Zionist organization, has consistently supported the upbuilding of Palestine not only as a haven of refuge but also as a spiritual and cultural center for all Israel and for the world. This is only one element in our common hope and strivings, only one of the many strands that bind Israel into a unit. Hebrew, the sacred language of our worship, the idiom in which our prophets and sages preached and taught, the tongue in which our sacred literature was written, is another powerful strand that was never broken through the thousands of years of dispersion among the peoples of the earth. The Torah is the heritage of all Israel. It is the repository of our spiritual ideals and the dynamic source from which the ever renewing spirit of Judaism flows.

Reform Judaism is one facet of Jewish life. As an expression of Jewish thought and life it must seek to ever widen and deepen its influence. It also must seek to strengthen its bonds of unity with catholic Israel by developing a greater sense of identification with all our people, a deeper love for Palestine, a wider knowledge of our sacred language, a better understanding of our Torah, a greater readiness to follow the teachings of the prophets, and a more open-hearted acceptance of the one God, as the Father of all mankind.

Our unity will then grow in the sight of man and our merit in the sight of God. Then shall we be worthy sons of Israel, loyal and loving children of God.

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Mr. and Mrs. Alan M. Brown

GREENSBORO, N. C.
To Reside In Richmond, Va.
Mr. and Mrs. Alan M. Brown, whose marriage in October was recently noted here, will reside in Richmond, Va. Mr. Brown, who is the son of Mr. and Mrs. Chester A. Brown of Greensboro, spent two weeks with his wife visiting with his family, during November.

COLUMBUS, GA.
Major and Mrs. P. M. Bernstein and their sons, Page and Morris are planning on living in one of the homes

at Fort Benning. Major Bernstein is in the Separation Center at the Fort. They were formerly of Raleigh, N. C.

Participation in Columbus J. W. B. Program

Representing the local Jewry in Columbus toward the war effort and soldiers welfare in cooperation with the National Jewish Welfare Board program are the following organizations; Jewish Welfare Federation, Mr. Jac Rothschild, President; Temple B'Nai Israel, Mr. Maurice Rothschild, President; Shearith Isreal Synagogue, Mr. M. Gerson, President; Jewish Ladies Aid Society, Mrs. Morris Stein, President; (acting president) Mrs. I. Rosenberg; Century Club, Mrs. Jac Rothschild; Harmony Club, Mr. Berne Prager; Standard Club, Mr. Charles Kolodkin; Standard Club Aux., Mrs. Aaron Funk; Jewish Relief Society, Mrs. I. Goldstein; Sisterhood Shearith Israel, Mrs. I. C. Hirsch, President; B'Nai Brith, Mr. Sol Singer; Senior Hadassah, Mrs. Aaron Funk; Junior Hadassah, Miss Sarah Tarlowski; Service Guild, Mrs. Ben Rothstein.

On the Army & Navy Committee of the National JWB Mr. Maurice Rothschild is chairman and Sol Singer, co-Chairman.

JEWS IN SYDNEY SHIPPING 15,000 BLANKETS TO EUROPE
Sydney, Australia — The Jewish Welfare Society in Sydney reports that they have purchased 15,000 blankets for the J. D. C. which will be shipped in lots of 800 weekly to Sweden for reshipment to needy Jewish communities in Poland and Czechoslovakia.



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(Concluded from Page 31)

heavy by the ponderous weight of procedure. There are times and emergencies when great personalities, real tribunes of their people, blessed with the gift of vision and with a deep sense of historic responsibility resting upon them, cannot wait; when they must act with firm determination in order to take advantage of opportunity which may not return. In the case of such personalities, technicalities pale into insignificance in the face of the compelling urgencies. Such leaders surely do have conceptions of unity, cooperation, democracy, which are not below our own understanding. But the circumstances in which great occasions may place them, gives them a clearer perspective of the relationship between deliberation and action.

It was therefore shortsighted, I believe, to charge Jabotinsky with violating discipline; to raise an alarm and to stir up an issue over the determined action of a God-chosen patriot when he acted as he did to meet the need of the moment and in keeping with his own great sense of responsibility. Would there be any sense in charging a Garibaldi or a Mazzini with the breaking of discipline, in cases of momentous and emergency actions, without the sanction of a meeting or decision? It seems to me that we have to become accustomed to look somewhat differently upon rare and extraordinary personalities. And Jabotinsky offers an example of what our attitude should be when a spokesman appears who is blessed with vision, with prophetic inspiration, with redeeming patriotic zeal. In such an attitude, there should be a concentration, not only of all our reverence but of our own deepest understanding, imagination and enthusiasm. In such instances we must rise above our ordinary feelings and conceptions, and surrender ourselves completely to the rare gifts that are revealed before us. "Melech Poretz Geder." Royalty is permitted to break down fences, says an old Hebrew proverb.

I will never forget the flaming criticism and admonitions which Jabotinsky delivered at the last Zionist World Congress in which he participated. His words ring in my ears to this day. Assuming that there was some truth in the estimates of those who thought that Jabotinsky was not a "practical leader," I still cling to the belief that he, of all our contemporary representatives and spokesmen, most fully epitomized and most clearly articulated the quintessence of our ideas and ideals, and gave the most vivid and lasting form to our sacred devotion and unyielding will to realize the fullness of our strivings.

It is as such an exponent and leader that I visualize Jabotinsky. I believe that we still have much to learn from his teachings, and more to gain from his example for the Zionist struggle of our own days, the days of our most fateful battle for the rebuilding of our own land.

"There was a man who passed away
And he went before his time."

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(Concluded from Page 29)

lar of the different countries. This will give the South American Jews the necessary vitality to establish themselves as a growing and fruitful community, a blessing to themselves and to Israel."

Speaking of the refugees who have settled in this part of the world, Professor Lookstein observed that they have served as a transfusion for the 50-year-old community. Many of these refugees came from established Jewish centers in Europe. They brought with them a tradition of religion, learning, and communal responsibility. Their influence is greatly felt in new synagogues, new schools, and well-conducted institutions. They are making a very rich contribution to the well-being of Jewry in Latin America.

Commenting on the growth of anti-Semitism in South America, Rabbi Lookstein explained that its existence was a direct result of some reactionary governments now in dominance. However, he added that the situation was no worse than that existing in other countries.

Rabbi Lookstein is active in communal and civic affairs. He was president and is now honorary president of the Rabbinical Council of America. For two years he was president of the New York Board of Jewish Ministers. He is chairman of the Mizrahi Palestine Fund, vice-chairman of the Religious Activities Committee of the National Jewish Welfare Board, and heads the Palestine Commission of the American Jewish Conference. For the past two decades he has served as spiritual leader of Congregation Kehilath Jeshurun, 117 East 85th Street, New York City, one of the outstanding Orthodox synagogues in the country. He also founded the Ramaz Academy, unique all-day religious school, which has attracted nationwide attention.

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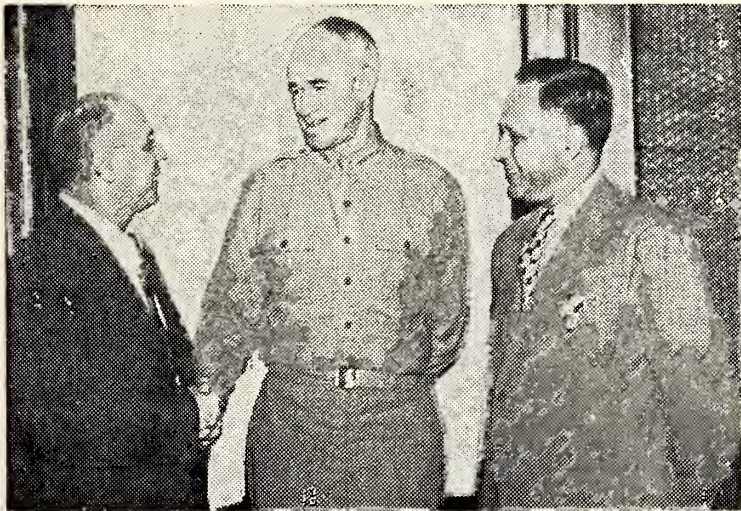
By MURRAY FRANK

The Washington correspondent, Murray Frank, tells how Washington has become, in recent years, and particularly during the past Jewish calendar year, a center of Jewish news, with the fate of Jews in most countries greatly dependent on the effectiveness of intercession in the capital of the United States.—THE EDITOR.

NEW York may rightfully be the cultural, religious, social, and to a large extent, the economic center of American Jewry, but Washington has indisputably become in recent years the center toward which our major political problems and activities gravitate. This was particularly evident during the past year, when the political aspects of Jewish problems have time and again come up in Congress, in the Department of State and other governmental agencies, and before international bodies represented

in Washington, such as UNRRA, the International Red Cross and others. It was here that much influence and effort was exerted during the past year in behalf of a Jewish commonwealth in Palestine. It was to Washington, particularly to the War Refugee Board, that numerous suggestions were directed by the manifold Jewish organizations in their attempt to rescue Europe's doomed Jews in the Nazi-occupied countries. It was to the State Department and to the U. S. military authorities that

General Bradley Discusses Veteran Problems With Jewish War Veterans Commander



Archie H. Greenberg, National Commander of the Jewish War Veterans of the U. S., confers on the problems of Jewish veterans with General Omar Bradley, new director of the Veterans Administration. Commander Greenberg, General Bradley and Irwin M. Greenberg, J. W. V. national executive committeeman from Washington, who accompanied Commander Greenberg to General Bradley's office.

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Jewish organizations have in recent weeks, appealed with all their forensic ability in behalf of the homeless and stateless Jews who, after their liberation from the German concentration camps, found themselves in a most deplorable and forlorn situation. It was here that intercessions have been made with UNRRA on matters of relief and rehabilitation of the remnants of Europe's Jewry. It was here, at Congressional hearings and before leading officials of the State Department, that the Jewish case against the Nazi war criminals was eloquently presented, verbally and in memoranda, and the punishment of the specific crimes against Jews was demanded. It was on Washington that the eyes of American Jews were centered with concern because of anti-Semitic utterances in Congress, anti-Semitic activities of the various super-patriotic and anti-Jewish groups and crackpot individuals who follow the Nazi ide-

(Please Turn to Page 42)

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MACON, GA.**Across Continents**

(Concluded from Page 4)

I would like to report here the impressions of one of our best Brigadenmen, a member of the Kibutz (collective settlement) Givath Brenner, who visited Feldafing near Munich, where 7,000 Jews are regaining health and hope. There he saw boys and girls dancing, as all young people should. He attended a boxing match between two survivors, witnessed by hundreds of fellow rescuees. There, too, he enjoyed a performance in the company of thousands of Jewish survivors gathered to admire the acting of their campmates. He listened to a speech on Zionism, delivered by one of the survivors. He was impressed with the resilience of these people. Although they now live under conditions less than conducive to cheerfulness, and without many of the necessities of life, they have the will to rebuild, and given the opportunity will flourish in a normal community.

A fitting conclusion to this report is the statement made to him by neglected children in an Austrian camp: "Now we are little bandits, but once in Eretz Israel we will make good citizens."

What Lies Ahead in Palestine

(Concluded from Page 14)

the crime of being Jews. We feel this in Palestine perhaps even more intensely than Jews elsewhere, for the simple reason that Palestine Jewry is a collection of Jews from all parts of the world. There is almost no one in our community who has not lost some close relative by murder during the mass slaughter of these years. There is almost no one who is not seared by the knowledge that some few survivors—often some single survivor—of his once large family are wandering about wretched and uprooted in Europe, while a home waits for them in Palestine, where they are not permitted to enter.

This is what faces us now in Palestine if the White Paper remains in force, and we are not permitted to return to our country as of right.

Time is running out, for the Jews of Palestine are under great tension. They have been waiting for six years; they are stirred to their depths by the desperate situation of the small remnant of our people in Europe and in other countries. We look to the great English-speaking nations to stand by the promises they made to the Jewish people twenty-five years ago, and reasserted so often in political declarations, including even the platforms of the two great parties of this country in the summer of 1944.

It is hard for us to believe that the Anglo-American democracies that fought for humanity, for justice, for international good faith, will not keep faith with the Jewish people in its hour of tragic and dire need.

Jewish News Centers

(Concluded from Page 41)

ology, the mass sedition trial which ended so abruptly last December, and similar manifestations of the influence of subversive elements in this country.

Zionist Intercession

The activities on behalf of a Jewish commonwealth in Palestine were conducted through the medium of intercession by the American Zionist Emergency Council with Congressional and governmental leaders. Twice during the year the Palestine resolution in Congress came within a hair's breadth of approval, only to be stopped at the last moment, once by Secretary of War Stimson who intervened on the pretense of military necessity, and a second time by former Secretary of State Stettinius who objected for political reasons. The idea of Palestine as a Jewish state, however, has many loyal friends in Congress.

Relief Scene

Even Jewish fund-raising for overseas relief, a phase of our activity which normally and logically should be within the domain of our own discretion and decision, found it necessary this year, perhaps for the first time, to bring its grievances to Washington. The dissension within the United Jewish Appeal as to the allocation of funds, which had gone on for months, at last reached the President's War Relief Control Board.

The Board "invited" (reportedly at the "suggestion" of a Jewish welfare worker, not affiliated with the constituent agencies) representatives of the agencies constituting the UJA to a meeting in Washington where they were brusquely told that the break-up of UJA was being looked upon with disfavor and reconstitution was requested. Reconstitution finally came about in June.

The successful termination of the war in Europe and the final rescue and liberation of the remaining Jews has brought to an end the activities of the War Refugee Board, which was dissolved in June. Originally established in January, 1944 by executive order of President Roosevelt, the War Refugee Board had been effective to some extent in the rescue of small groups of Jews from Nazi clutches via neutral countries, and, in large measure, through cooperation with underground groups. In the latter months of its existence, the Board was instrumental in sending food parcels to Jews in concentration camps which undoubtedly kept many of them alive in those dreadful remaining months before liberation.

As a post-mortem, it can be said that during its brief period of existence the Board worked seriously and well; if its accomplishments were not great, it was due to the late hour in which its efforts were begun.

The problem of immigration has come to the fore in the past year, and more so in recent months, when it be-

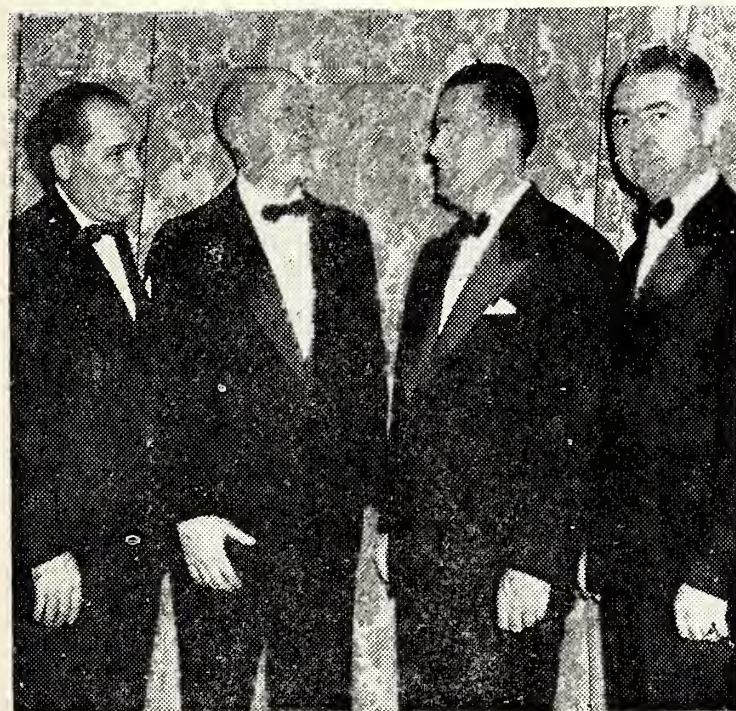
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Morgenthau Receives B'nai B'rith Award For Service to Humanity



(ABOVE)—Henry Morgenthau, Jr., former Secretary of the Treasury, receiving medallion from Henry Monsky, president of B'nai B'rith, in recognition of his services to humanity and the war effort. The medallion was presented at a testimonial dinner in New York before 1,300 people.

(BELOW)—Mr. Monsky, Mr. Morgenthau, Postmaster General Robert Hannegan and Attorney General Tom Clark, who were the principal speakers at the tribute to Mr. Morgenthau by B'nai B'rith.

came evident that with the cessation of hostilities, and the resumption of shipping, many of Europe's unfortunates will seek admission into the United States. Ever since the present Congress began its sessions early in January, there has been a steady recurrence of bills and resolutions advocating complete stoppage of immigration or, at least, cessation for anywhere from 5 to 30 years. Early in August, the House Immigration and Naturalization Committee conducted hearings on a resolution by Rep. Samuel Dickstein of New York calling for a comprehensive study of the immigration problem — the first such study in nearly three decades — but the mood of many of the committee members was far from friendly. A more lenient immigration policy is at present decidedly out of question, and, in fact, it will be a gain if the present quota system, allowing 165,000 immigrants to enter the U. S. annually, remains.

Anti-Semitism In Congress

Manifestations of anti-Semitism were frequent in Congress during the year,

the rantings of a vociferous, but infinitesimal minority. Senator Bilbo (Democrat) and Rep. Rankin (Democrat) of Mississippi, and Rep. Hoffman (Republican) of Michigan.

At the time this country was being flooded with substantiated eye-witness reports of the heinous crimes committed by the Germans in the atrocity camps, Representative Max Schwabe (Republican) of Missouri stated that these crimes have "not been the rule, but the exception" and accused the Jews of seeking "to establish a retaliatory program in Germany." During the recent discussions of the FEPC bill, Bilbo, Rankin & Co. were joined in their Jewbaiting by Rep. Ervin of North Carolina.

Washington today is an important barometer of world Jewish affairs. By concerted, energetic and wise use of our moral strength and pressure we stand to gain much here in the coming year. Failure to do this may have historically fatal consequences.

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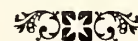
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A Guide to Jewish Living

By IRA EISENSTEIN

In which the distinguished associate chairman of the editorial board of the Reconstructionist Magazine reviews "A Partisan Guide to the Jewish Problem" by Rabbi Milton Steinberg, noted author and fellow member of the editorial board.—THE EDITOR.

IN a swift, logical and cogent style, for which he is already widely known, Rabbi Milton Steinberg's new book analyzes the Jewish problem of our day, and comes to conclusions which are extremely difficult to resist. "A Partisan Guide to the Jewish Problem" is the challenging title. (Bobbs-Merrill). By that title he means that he is not writing merely as historian, or sociologist, or psychologist. Nor is he a cold blooded on-looker. He is a passionate advocate of a specific philosophy and program for Jewish life, here and abroad, and he is not ashamed of his zeal. Not that Rabbi Steinberg couldn't give many a historian, sociologist or psychologist a run for their money. He is extraordinarily at home in their fields of operation. Thus, combining style, zeal, knowledge and a dazzling capacity for debate, Rabbi Steinberg has produced a major tour de force.

What makes the "Partisan Guide" particularly significant is that he does not omit half the problem, as many writers do. When most people speak of the Jewish problem, they think of anti-Semitism, in other words, they think of the problem that the Jews are to the non-Jews, or the problem created by the attitude of the non-Jews toward the Jews. Rabbi Steinberg is certainly sufficiently aware of that phase of the problem: but for him it is definitely just a phase. The problem that the Jew is to himself constitutes the vital phase: this Rabbi Steinberg calls "Problems of Self-Acceptance," and "Problems of the Tradition." And even in his discussion of "Problems of the Homeland," he does not discuss Palestine solely from the point of view of the refugees, real and potential.

The Partisan View is therefore quite definitely not a Partial View. It is a total view. However, it is not the kind of total view one gets from an airplane, where one sees everything — and nothing. Rabbi Steinberg is thorough. For example, in the section

"Problems of Self-Acceptance," he explores the "Sick Soul," the corroding self-hate from which so many American Jews suffer. Here with keen psychological skill, he probes the tensions and the fears, the ambitions and the inhibitions of those Jews who somehow are psychially poisoned. They suffer from an undefined pain, whose ultimate source is their Jewishness. This pain becomes intensified by any effort to ignore it. Many an American Jew will read in this "Partisan Guide" an uncanny description of himself, if he has the courage to take it.

Similarly, Rabbi Steinberg undertakes an exhaustive analysis of the "Problems of the Tradition." Again, through the case history method, he dramatizes the variety of Jewish re- (Please Turn to Page 47)

Legion Commander Pays Last Tribute to Jewish War Hero



Lt. Peter Lehman was the eldest son of Herbert Lehman, former Governor of New York and now head of UNRRA. An ex-football star, young Lehman joined up with the Royal Canadian Air Force, then transferred to the American Air Force. He had fifty-seven missions as a pilot to his credit when he crashed. He won the Air Medal, three Oak Leaf clusters, and the Distinguished Flying Cross. He rests now, under the Star of David, somewhere in England.

Edward N. Scheiberling, National Commander of the American Legion, while on a tour of inspection of American military cemeteries in England, offered his personal tribute to this gallant airman who had died in the service of our country.

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THE BOOK — GOD'S BLUE-PRINT

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part of a grand mosaic. Books therefore, tend to make the reader creative. For he is taught to coordinate and evaluate experiences. The reader becomes an amplifier as well as a purveyor of knowledge. The reader does not merely partake of the artist's insight. He deepens it and to that extent he, too, is an agent of revelation.

5. Books, in a sense, may be said to bestow upon the reader as well as the author a form of immortality—not the immortality which expresses itself in the egotistical desire for self-perpetuation. The immortality which books give to reader and writer is one which comes from imperishability of one's influence—an influence which leaves an ineradicable impress upon the minds of one's fellowmen, and therefore, upon the very Universe itself.

This is also true in another sense. Great ideas are indestructible. They defy time and space. They are eternal as well transcendent. To the extent that we identify ourselves with them and become possessed by them we share their fate and future.

Milton sensed the true essence of books when he wrote, "Books are not absolutely dead things but do contain a progeny of life in them to be as active as that soul was whose progeny they are: nay, they do preserve as in a vial the purest efficacy and extraction of that living intellect that bred them."

VI

Jewish tradition, more than that of any other folk, reflects this noble estimate of the value and significance of books. When an ark containing the Book is placed in a room, humble as it may be, that room becomes a shrine. When good books become old and worn and their pages become loose and separated, it is deemed a sacrilege to discard them and subject them to the mercy of tramping feet or the whims of shifting winds. They are collected and deposited in the attic of the Synagogue, with a tenderness that a mother displays to an infirm child. When their multiplication taxes the available space, they are taken and buried with a ceremony and solemnity that is given to sages and heroes who served God and man.

All faiths were disposed to burn books which they stigmatized as heretical. The Dominican Monks assumed for themselves this assignment and termed it a holy task. The Jew shuddered about the thought of books, any books, being set to devouring flames. Zealous as he was for preserving the integrity of his faith, the worst punishment he could devise for heretical volumes was to brand them as Seforim Hitsonim, Apocryphal or Outside Books. These were to be kept in isolation and even hidden but not to be destroyed by acts of incendiarism.

The most shameless act of the Nazis was their consignment to flames of heaps of books of noble and revered authors. The failure of leaders of governments and heads of cultural institutions all over the world to perceive in this outburst of barbarism a tendency which was the antithesis to all that civilization stood for and which

inevitably was bound to end in a titanic struggle, besides which all previous conflicts would seem mere skirmishes, and their failure then and there to terminate all relationships with such vandals—is a sin of myopia or moral apathy for which they and we are now making due expiation.

VII

Now this reverence of the Book was a characteristic of the Jew of olden days. Our problem is to induce him to continue in that tradition. That this anxiety is not without basis is evidenced in the query of a contemporary writer at the end of a description of a pushcart peddler on Allen Street. Reb Chaim was a middle aged man with a blackish beard. He had a large forehead and black eyes that reflected a mystic and faroff look. He sat on an empty orange box near his cart, engrossed in reading a tome which disclosed age and excessive use. Occasionally Reb Chaim would forget that he was in the street and would intone his reading in the manner which was customary in the study hall of the synagogue.

When a customer approached and sought to purchase Reb Chaim's merchandise he seemed as if he were roused and unwillingly brought into a strange world. He wrapped the goods, accepted money and gave the change, engrossed with the discussion of the Talmudic doctors. When his wife Hannah, came to relieve him in the afternoon, his recreation consisted in making a dash for the Synagogue where he recited Mincha (afternoon prayers) and for an hour sat listening to the Rabbi's reading and exposition of a chapter of the Mishna. He returned to his pushcart refreshed and invigorated. Our author concludes the description with a question. "What will Reb Chaim's sons and grandsons read, we shall not say during but after their business hours? Will it be the Mishna and Gemara, will it be Goethe and Schiller or will it be detective stories and articles of pulp magazines?"

VIII

The hopes of the originators and sponsors of the Jewish Book Month are to impress upon the children of these people the beauty and blessedness of preserving and continuing the noble tradition of their fathers. Theirs is not an easy job, free of difficulties. They must sail against the current and buck the wind. But I am convinced that their efforts will not be in vain.

The initiation of an intensive program by the Jewish Book Council at this time is a token of future achievements. For here was a titanic struggle the like of which the world has never seen, a struggle that has enveloped continents. The Jewish people found themselves in the very center of this hellish vortex. Upon the outcome of the Armageddon depended their continued life and existence. In the midst of such a scene, bruised and battered Jewry paused to pay homage to Books.

Does not this augur well for a revival of the spirit and renaissance of loyalty to traditional visions and values? This is, to me, a sign that Jews will continue to be true to the Book.

Rabbi Rosenberg Returns Sefer Torah To Frankfurt



Rabbi Alexander S. Rosenberg (left) receives the Sefer Torah which he is bringing to Frankfurt from Dr. Raphael Moller, president of the Congregation Adath Jeshurun in Manhattan, composed of Jews from Frankfurt who fled Hitler's persecution. Dr. Bernard Kahn, director of J. D. C. relief in Europe after World War I, looks on at right.

A GUIDE TO JEWISH LIVING

(Concluded from Page 45)

religious experiences: if the reader cannot find himself in one or another of the "types" described, he must be most unusual.

Rabbi Steinberg is, thus partisan, but not partial, comprehensive but not general. What then is the nature of his partisanship? And what are his incontestable conclusions? The answer is to be found in the one word: Reconstructionism. A more timely book never appeared! For Reconstructionism has been discussed, argued, debated and fought over throughout the country ever since the Orthodox rabbis placed Dr. M. M. Kaplan, the founder of the Reconstructionist movement, into "herem" last June for the publication of a new Prayerbook. Hundreds of articles have appeared pro and con the "herem" — but strangely enough, many of the writers and practically all the readers knew next to nothing about the philosophy of Reconstructionism which animates the entire Prayerbook. The Orthodox defenders of the "herem" knew that there was heresy aboard; the liberal defenders of Dr. Kaplan defended his right to free speech and free worship — but they weren't quite sure what he wanted to do with Jewish religion.

Rabbi Steinberg's book will provide the answer for thousands. His Chapters 9-13 are the most lucid, most carefully thought out and most convincing pages ever written on the subject of Reconstructionism. He begins with Definitions. What are the Jews?

Are they a race? No, he answers, and explains why. Are they a religious communion? Yes, but not exclusively so — and he amplifies. Are the Jews then a culture group? Yes, that in part — and he discusses. Step by step, with clear and convincing argument, he leads the reader to the conception of an evolving, religious civilization, containing three basic elements: religion, culture and peoplehood, fused into a unit, "all three . . . inextricably bound together."

Then Rabbi Steinberg proceeds to his Gallery of Portraits, in which he places each type of contemporary Jew: the Orthodox Jew, the old-line Reform Jew, the Conservative Jew, the new line Reform Jew, the secular Zionist, the secular Zionist Culturalist, the diaspora culturalist. What conception of Judaism can find a place for all these differing types; what philosophy of Jewish life can give each of these the will to remain united with the rest?

The "Tenable Theory" (Ch. 11) that follows demonstrates strikingly why the philosophy of Dr. Kaplan is the only one which can theoretically account for this variety of types. Reconstructionism does not merely tolerate them; it encourages diversity in principle. Will it work, however? This question is answered in Ch. 12 and 13: A Creative Program and An Orderly Household, in which religion, ethics, ritual and culture are

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WE MUST RECAPTURE FAITH

(Concluded from Page 36)

merely to repeat a trite and obvious statement. Despite Yalta, Potsdam, San Francisco, London, the prospects of reaching the international understanding necessary to a permanent peace seem to grow more remote with each passing day. With peace supposed to be an actuality, fighting is still going on in many parts of the world. The atomic bomb, cunningly contrived and credited with being largely responsible for our victory over Japan, begins to look like another Frankenstein. Internally, labor unrest, State Department indecision, Congressional devisiveness, and other factors pose serious problems in our own country. The outlook is bleak, to make an understatement.

Let us chart our course on these troubled seas. Let us bring to each problem the most highly trained of our technicians, the clearest of our thinkers, the best of our blue-print makers. But let us, above all else, also bring a revival of our faith.

The definition of religion which I like best is that it is the point at which an individual ceases to employ pure logic and begins to accept in faith. The logician is vital to our way of life, and far would it be for me to belittle the importance of science and reason. And yet, if you stop to think of it, reason without faith would make agnostics of us all. No one has ever seen God. God has no form or substance. Therefore, *ipso facto*, there can be no God. But, faith steps in to temper reason, and we believe in God.

The presidents, prime ministers and generalissimos knew, as they held their earnest deliberations to reach common agreements and formulate world policies, that without faith, their plans were fore-doomed to failure. Thus far their surmises have proven correct. Russia is suspicious of the United States and Great Britain. Great Britain is wary of Russia. And some of us are leery of both. We are headed for a world-debacle unless we bring faith to the rescue.

I do not mean by this that we should be unmindful of obvious trends in world affairs. We would be a most impractical people if we did not pay heed to events. But let us not add to the complexity of problems by magnifying differences and seizing the slightest pretext to believe the worst. Let us have the faith that should come with a realization that our objectives are just, and will ultimately triumph.

Faith plays an important part in all religions. It has been a most vital ingredient in the lives of the Jewish people. For thousands of years faith has helped us to survive crises. The candle has burned low on many an occasion but faith has kept the flicker alive. So too, now, must we continue to have faith. In addition to our share in the world problems, as Americans, we as Jews are sorely tried by what is happening in Palestine, by the misery of our displaced brethren in foreign lands, by our concern over an apparently growing anti-Semitism, the world over. Problems? Yes. Important problems? Certainly. But if we

can be retrospective for a moment, let us ask ourselves, are these problems any greater than confronted Moses and the Children of Israel at the Red Sea? or Judas Maccabeas, or Esther, or the Roman and Babylonian pillages, or the Spanish inquisition? And yet we survived all these disasters that threatened our extermination as Jews. Why? Because we had faith. Let us look to our past history to recapture that faith now.

Not one of us can know what lies ahead for us as Americans and Jews. Science, with all of its advances, has not yet given us the means with which to foretell the future. If we listen to some, atomic energy will soon destroy all civilization. In that case we will, of course, not have to worry. But let us pause. Let us recall our heritage as Americans and Jews. Let us resolve to bring up the reserves of our abiding faith. It has worked in the past. It will, God willing, work again.

The Call to Jewish Education

(Concluded from Page 8)

and his responsibility today to his Jewish people, and to Judaism, his religion. And above all, the child's soul will be purified and blessed as through the lovely ritual and ceremonial of his religion in his home and in the synagogue, he catches a vision of God in human life.

This is the paramount message I would bring the Jewish parents for the coming New Year, that they do not fail to give their children a Jewish education that shall be adequate for life.

ASHEVILLE, N. C.

Temple Sisterhood To Hold New Year's Eve Dance

The Temple Sisterhood of Congregation Betha-ha-Tephilia will hold its annual New Year's Eve dance (called the VICTORY BALL) this season at the Jewish Community Center, 236 Charlotte Street. There will be entertainment and refreshments and Al Dunn and his orchestra will furnish music for this occasion. The dance will be from 10 p.m. 'till The price of admission is \$6.00 per couple which includes tax. Those interested are asked to write to Mrs. Coleman Zageir and Mrs. Joseph Dave for reservations.

New York — Thousands of men's, women's and children's garments were shipped recently to J. D. C.'s representative in Holland for distribution among needy Jews in the Netherlands.

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First Child Care Worker Goes Abroad
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Miss Rebecca Kapelsohn, the first Council's unit of overseas workers to go abroad, is seen off at the dock by Council leaders. (l. to r.) Mrs. Hortense Goldstone, supervisor of Council's staff; Mrs. Anna K. Schwartz, executive director of Council; Miss Kapelsohn; and Mrs. Barr, chairman of Council's Overseas Committee. Miss Kapelsohn, a graduate of Hunter College and the New York School for Social Work, was formerly a child care worker with the Jewish Child Care Association of New York. She, as well as the other Council workers soon to join her, will work overseas in cooperation with the JDC.

A GUIDE TO JEWISH LIVING

(Concluded from Page 47)

beautifully integrated into a design for modern Jewish living. The Community organization of the future as outlined by Rabbi Steinberg ought to give direction and inspiration to all those who are struggling to disentangle the frightful mess of Jewish organizational life.

Integral to the entire Theory and Program is Zionism. In three brilliant chapters, Rabbi Steinberg reveals the fruit and the promise of two generations of reconstruction in Palestine.

But the climactic chapter comes in the Epilogue: "The Game and the Candle." If the rest of the book serves to build up a beautiful machine, the final chapter is the spark that sets it in motion, for that soaring and poetic peroration Rabbi Steinberg tells

the American Jew what, in the light of the great issues and the enduring ideals of Man, it means to strive to be a Jew in our time. His "vision" of the days to come should generate in the whole of American Jewish youth the will to live. That will to live is flickering dangerously. Rabbi Steinberg's book has come none too soon.

CHARLOTTE, N. C.
Hadassah Party

November 27 marked the 25th anniversary of Junior Hadassah, Young Women's Zionist Organization. In celebration of the event the Charlotte, North Carolina chapter held a party on November 10 at Temple Israel Vestry Room. Guests present were members, their friends, and servicemen from nearby camps. Dancing, refreshments, and entertainment were enjoyed during the evening.

Mrs. Helen Strader was assisted in serving by Miss Josephine Lewith, Alice Gottlieb, and Mrs. K. I. Abrams, Senior Advisor.

An entertaining program under the supervision of Miss Florence Pepper was enjoyed. Mr. Aaron Black acted as master of ceremonies, Mr. Morris Pepper presented a magical act, Miss Marilyn Sinkoe rendered a piano solo, and Misses Frances and Janette Abrams, Anita Steinberg, and Florence Pepper presented several comedy skits.

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GEORGIA'S JEWISH HISTORY

(Concluded from Page 23)

The Savannah congregation Mickve Israel, also became more active about the middle of the century, when the Jewish population numbered approximately 250. In 1852 the synagogue was redecorated at a cost of \$3,000.00. The following year Rev. Jacob Rosenfeld was called from Cincinnati to become the first rabbi in the congregation's history. In 1853, officers of the congregation were: Jacob DeLaMotta, Parnass and Solomon Cohen. Gabay. Cohen was a distinguished lawyer who had been a member of the South Carolina Legislature for six years. He moved to Savannah in 1839 and the

following year was appointed United States Attorney General for the District of Georgia. In 1842, he resigned this position to enter the Georgia Legislature as a representative from Chatham County and in 1853 he was United States Postmaster at Savannah. During the yellow fever epidemic in 1854, he served as president of the Hebrew Benevolent Society which provided funds to alleviate the suffering. The Savannah Sunday School was re-organized in 1853 by Mrs. Perla Solomons, Miss Fanny Minis and Mrs. Frances Meyer. The German Hebrew Ladies Benevolent Society, of which Mrs. Lehman E. Byck was president in 1857, became an important instrument through which the Jewish community carried on its philanthropic activities.

The first Jewish resident in Albany, Georgia, Marx Smith settled there in 1845, less than a decade after the founding of the city. Soon afterwards Jacob Grass and Julius Breitenbach came; these three with their families formed the nucleus of the Jewish community.

The third important period in the rise of Jewish community life in Georgia came during the 1870's. In Rome, the congregation was organized in 1874. Max Meyerhardt who came to Rome in 1857 with his parents, was that community's leading citizen. A distinguished lawyer, he was city attorney for many years; served as United States Commissioner, and Judge of

Floyd County Court. From 1900 to 1907 he was Grand Master of the Masonic Lodge in Georgia. His accomplishments in behalf of the Masonic Order are legion, and include the Children's Home in Macon which was constructed during his tenure.

Congregation Children of Israel in Athens was established in 1872 by about 12 families numbering some 60 souls. Thomasville, in 1873, had no congregation but nine Jewish families and a number of young men of the Jewish faith lived there. In Brunswick a B'nai B'rith Lodge was established in 1879 jointly with the community of Darien. In 1886 a congregation was formed by 22 charter members. By 1888 the congregation Beth Tefilah was well established, with an officiating rabbi, Rev. Eisenberg; B. Hirsch was then president. In 1895 the congregation had sixty members. In Bainbridge a B'nai B'rith Lodge and Jewish club existed as early as 1877, though it was not until 1902 that Congregation Beth El was formed there.

In various other communities of this state, too small to permit Jewish organization, individuals of the Jewish faith lived and in many instances held prominent positions. In Sandersville, M. Newman who had come in 1847 from Posen, served as County Ordinary from 1881 to 1895. He was a veteran of the Civil War, engaged in many important battles, was wounded once and captured twice. Louis Cohen, also

of Sandersville, was elected Mayor for numerous terms. Henry Herman, who settled in Dublin, Ga. in 1849, was postmaster for many years. Elias Herman, his son, a lawyer, moved to Eastman in 1888 and became mayor in 1891.

A more detailed account would reveal even more clearly than does this brief sketch the extent and the significance of the contributions of members of the Jewish faith to the establishment and the development of this state. Though their numerical representation has been exceedingly small, since the earliest years—even today Jews constitute less than 1% of the population of Georgia—the record of their accomplishments attests to the verity of the observation made by the great historian of Georgia, W. B. Stevens, in 1833: "We, looking back through the vista of a hundred years, can aver that their settlement was a benefit to Georgia."

In 1905 in connection with the celebration of the 250th anniversary of Jewish settlement in North America, the Atlanta Constitution editorialized, in part: "Today, in every city of the Union, the Jewish portion of the population is a part of its civic backbone and moral sinew, as well as among its most responsible material assets. It is so in Atlanta, as every citizen of Atlanta knows. The Hebrew has made a great record in the United States, one of which all Americans are proud."

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ATTENTION, WAR DEPARTMENT!

(Concluded from Page 32)

if necessary. Looking for accommodation in the district where he used to live and finding none, he went to the district burgomaster (Regiersvorsteher) of Zehlendorf for advice. The district burgomaster, Mr. Koenig, a kind-hearted man with a good record as an anti-Nazi, allotted to him the home of an S.S. man's wife, her husband having fled some months before.

"The woman left the home under protest and went to see Lieutenant Colonel O'Mara, U. S. Army, Military Government, Zehlendorf. She got a sympathetic hearing and was promised immediate redress.

"Lt.-Col. O'Mara kept his promise. He charged the Jew with unlawfully taking possession of a home and summoned him for trial. In a preliminary investigation he made further charges against the Jew. He alleged that he assaulted and insulted the S.S. man's wife and attempted to steal her ration book. Confronted with the Jew she indignantly denied ever having made such complaints to Lt.-Col. O'Mara, who was forced to drop these charges.

"Proceedings were opened immediately. The Jew was defended by an American Lieutenant, also a Jew. But neither of them succeeded in making their points. The officer was interrupted several times and his client silenced whenever he opened his mouth. The main point of the defense, that the Control Commission decided on preferential treatment of the victims of fascism and discrimination against former members of the Nazi party, was dismissed by the lieutenant-colonel. "The American Army is governed by its own laws to which dis-

crimination is unknown." After a brief hearing of the case he arose: "We did not come here," he said, "to persecute women and children." Even if Himmler's wife stood before him he would not allow her to be evicted by anybody. And the Jew from Auschwitz was ordered to vacate the house at once.

"The Jew went again to Mr. Koenig and was told to remain in the house until accommodation could be found elsewhere. Mr. Koenig was understood to remark that the verdict was hardly fair. Informed by the S.S. man's wife that the order had not been carried out on the very day of the trial, Lt.-Col. O'Mara ordered Mr. Koenig's dismissal as district burgomaster and his arrest for sabotage and improper criticism of the decisions of the U. S. Army authorities. He was released on bail of RM 5000 and is now awaiting trial.

"The facts were obtained from Mr. Nelhans, chairman of the Jewish community Berlin; Mr. Julius Meyer, Jewish Liaison Officer with the Municipal authorities in Berlin, and the Jew, "No. 106703," and they admit of no doubt as to their accuracy. The Jew in question remarked that the way he was slighted and snubbed during the trial would have been a credit to any Nazi tribunal."

Is this how far fraternization has gone? Will Lt.-Col. O'Mara be permitted to set his own policies in Germany, in defiance of General Eisenhower's directives? It appears that there are too many of Lt.-Col. O'Mara's kind restoring the democratic processes in Germany.

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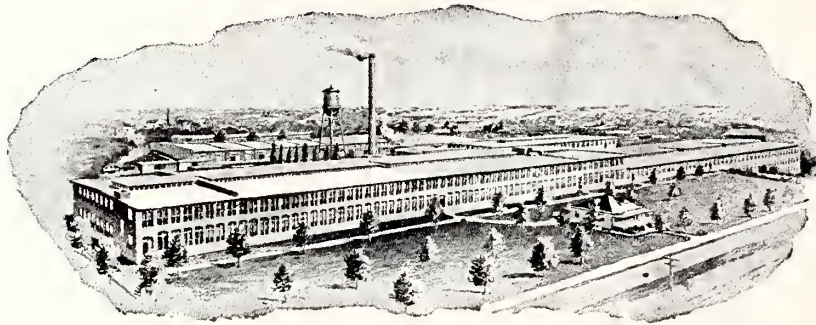
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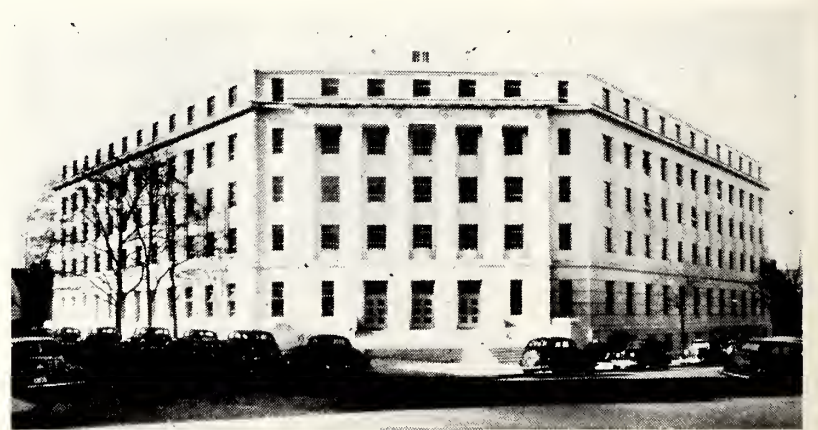


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The American Jewish Times

VOLUME XI

JANUARY, 1946

NUMBER 5

EDITORIALS

CHESTER A. BROWN, Editor

An Important Step Forward

It is fitting that the same year—1945—that witnessed the Seventieth Anniversary of the Hebrew Union College, of Cincinnati, Ohio, should also be the year in which Yeshiva College of New York achieves the status of a University. In reaching that distinction, Yeshiva becomes the first Jewish University outside of Palestine.

Before long Yeshiva will expand to full University status, including in its scope, graduate schools in social service, influencing Jewish thought and action as far as Iraq, but making the Americas its primary focal point.

With so much emphasis in Jewish life in the past years being placed on such mundane matters as fund-raising, politics, international as well as local, and kindred endeavors, it is refreshing to see recognition of the cultural in Jewish life. This event is truly an indication that American Jewry is coming of age.

A Dream — or a Pipe-Dream?

The December 10th issue of *Life* contains an editorial, labeled "A Dream." Reading it, one wonders if the dream described was the byproduct of a normal sleep, or superinduced by drugs on a pipe filled with a particularly noxious and tongue-biting mixture.

The dreamer, it seems, dreamed of Palestine. In one sense, it is a pleasant phantasy, in that it pictured a happy solution to the Palestine problem. In brief, it is that Palestine should be internationalized, "making it a ward—the first ward (we do not like the political connotation of this particular bit of phraseology) of the United Nations Organization. Why, indeed, not make Palestine the U.N.O.'s headquarters?"

This thought, if nothing else, is novel and intriguing. However, the dream does not give too much valid proof that this would really solve the problem of Palestine. But perhaps we are expecting too much. After all, it is plainly labeled "A Dream."

But here are some of the suggestions of the befouled pipe. The dream goes on to record the fact that "huddled behind the barbed wire and roofless walls of Europe are somewhere between one and two million Jews, all that Hitler left, who need above all some place to go. Many, perhaps most, of these Jews do not want to go to Palestine; indeed, the Zionists are advertising in Britain and America for enough immigrants to complete their current quotas."

It is difficult to ask a dreamer to indicate the source of material found in his dreams. But this seems to be the dreamiest part of the whole dream. Let us substitute the facts.

Elsewhere in this issue is an article by Rabbi James C. Heller, relating his findings on his recent three months visit in Palestine and London. Rabbi Heller had the opportunity to talk at first hand with many hundreds of new arrivals in Palestine—men, women and children who had come from the concentration camps of war-ravaged Europe. Later, in attendance at the London Conference, he talked with delegates who had come from Poland, Hungary, Belgium, France and elsewhere. As a result, Rabbi Heller makes this statement: "The essential of the problem is that, without exception, the Jewish communities of Continental Europe want to go to Palestine. They are crying out for 'certificates.' They strive to press toward the nearest port."

Here is a clear-cut clash, and as a choice between the thing "of which dreams are made" and the statement of Rabbi Heller, even

though he be the National Chairman of the United Palestine Appeal, we'll string along with the facts.

We recommend to the dreamer that he read Rabbi Heller's report all the way through. It might make his next dream more realistic. It certainly would keep him from again dreaming anything like the following: "Given the example of a generous gesture by other nations, the great majority of the Jews would abandon Zionism, and gladly settle for a fair chance, and a place to live." The most interesting part of this thought is the use of the words "other nations." Perhaps the dreamer failed to recognize that by these words he was acknowledging the Jew as a nation.

The Roper Survey

Guest Editorial by RABBI NORMAN N. SHAPIRO,
Congregation B'nai Emunah, Tulsa, Okla.

Out of the tangled web and evidences of disunity in American Jewish life, the results of the latest poll on Zionism, the Elmo Roper Survey, are surely encouraging. Of the Jews of America who have an opinion on the subject, 89.75% are for a Jewish state in Palestine. Such indications of solidarity on this all-important question are certainly welcome, especially at a time when Great Britain is attempting to undermine our position and wreck our hopes for a homeland.

Yet the singleness of purpose of American Jewry revealed by the Roper statement are even more than matched by the desire of the overwhelming majority of our European brethren to go to the Land of Israel and there start life anew and attempt to put the horrors of the past behind them. The Earl G. Harrison Report and other authoritative accounts show conclusively the eagerness and willingness of Europe's surviving remnant of Jews to go to Palestine.

The conscience of the world must be the final determinant in compelling a refractory Great Britain to live up to its Balfour Declaration or else relinquish its mandate over Palestine. Under an international trusteeship, the chances of an equitable solution for our people would certainly be heightened after reaching the zero point under British domination. If the Allied World, which has so recently emerged victorious after such a costly war, does not display any sense of obligation or responsibility to our sorely afflicted people, then here and now, we have a forerunner of future chaos in international cooperation, and inevitable war. In the meantime, Britain's repeated violations of her pledges to our people, and her most recent repudiation of the Balfour Declaration, have reduced our numbers in Europe and more particularly in Palestine to a state of desperation.

During these critical days it is, therefore, incumbent upon us, the Jews of America, to hold fast to the unity which is ours, and in addition we must be ready to give our destitute people every means of support. In a world where historical claims, elementary justice, decency, and moral values are being reduced to nothingness, many people are beginning to realize that the Nazis and Fascists, although physically conquered, ideologically have set their impress on rulers, statesmen, and peoples, and are still guiding the policy of nations.

Rather than see or live through any further recrudescences of Nazi or Fascistic trends—rather than rely on capricious and opportunistic promises—rather than suffer slow but inevitable extinction in an unstable world order, the Jews of Palestine stand ready today, even against overwhelming odds, to pay with their lives, if need be, in order to awaken a callous world from its moral torpidity. The world now stands at the bar of justice. In the balance hangs civilization itself.

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Speaking for the Young Jew

By JOSEPH HERTZ

"WILL war experiences have any effect on the returning Jewish soldier in organized American Jewish life? Or, simply speaking, will the war make the average Jewish G.I. a better Jew?"

"Not necessarily," was the casual rejoinder of a Jewish chaplain just in from a two-and-a-half year tour of duty overseas, and he thereby ignited one of the most hotly waged "bull sessions" we have ever been drawn into. A keen and intelligent observer of Jewish life in his civilian days, this Chaplain had been visiting some young friends at a large Eastern university and was seated in the lunchroom over coffee and cake with about ten or fifteen young people, when the query came.

The answer obviously called for elaboration. The chaplain, noting the upraised eyebrows and quizzical countenances, continued:

"Personally, I think it's rather fallacious and unrealistic for Jewish organizations to sit back and wait hopefully for the young Jewish soldier to some back and of his own accord assume leadership, or even exceptionally active interest," he pointed out. "I'll grant that there were no atheists in the foxholes, but I question whether, on their return, this temporarily intense interest in Judaism will carry over into active participation in Jewish life at home. Although it's difficult to make a generalization in blanket form; I'd say that by and large — except for those who personally saw Jewish suffering in Europe or else visited Palestine — those who were indifferent before will be indifferent now."

"I think you're right, padre," chimed in a studious-looking youth sitting on the other end of the table. He was garbed in very definite collegiate style, and on his lapel gleamed a small, new and increasingly familiar gold discharge button. Beside him were stacked books on sociology and economics.

"Take me, for example," he went on. "I have been trying to get some fellow Jewish veterans here at school interested in a Jewish discussion group, but it's no go. They'll come to a social or dance, all right, but otherwise nothing doing."

A belligerent female voice interjected at this point. "There's nothing wrong with that. Those fellows are young and alive. They are entitled to social activities as well as anybody else. In general, though, I respectfully disagree with both the Chaplain and you, Jack. Jewish boys came up against some sharp things while in service. Particularly anti-Semitism. And they're not going to take it lying down when they come back. Many have also realized what meaning Jewish faith has for them; for quite a few it was their first taste of real, sincere Jewish belief. They are not forgetting so easily."

By this time, the discussion was warming up. Opinions began to come from all sides of the table. Private disputes were going on simultaneously

all around. Other Jewish students drifted over from surrounding tables, smelled the whiff of intellectual dispute, and plunged right in. The distant bell clanged, and was ignored.

The Chaplain sat back, and we detected a gleam of happiness in his eyes.

At the end of about 20 minutes, he raised his hand. The voices were stilled, and all turned to him.

"I doubt whether any clear-cut decision will issue from this discussion. Personally, I'm happy it came up. I'd suggest you organize a formal debate at your Hillel and think it through clearly. In any event, I must leave. But before I do, I want to sum up with just a few thoughts." He paused momentarily and then continued.

"First, I think we all agree that it is not enough for Jewish leaders to sit back and wait for the young Jewish veteran to act upon a quickened and acute sense of Jewish consciousness. The Jewish leader must go out and bring this young Jew into organized Jewish life. The question is, how? I have a few thoughts which I intend to put into practice as soon as I return to my own Congregation.

"I have resolved to stop sermonizing at the young people. Instead, I intend to talk with them. I am determined to discard any sort of patronizing air I may have formerly adopted. Young people resent such an air, and I don't blame them. I intend to bring them into active partnership in the conduct of my Congregation and community.

"I know it will prove difficult. There will always be diehards around. But I've seen young people fight and die, and that memory will give me strength in my convictions.

"Basically, it means that young people will learn by doing not by my preaching at them, but by my working with them.

"Just to give you an illustration. I remember the really beautiful synagogue chapel our Jewish boys built in the South Seas jungles, with practically no tools at all. And the Passover Sederim which they hand decorated. They built these things with their own hands. And they took pride in them and really worshipped God in them. There's no reason why young people cannot attain the same kick in civilian religious life as well.

"The traditional mitzvah of building a Succah is just one case where this can be duplicated. I intend to have one built every year by my young people. It will be theirs, and I'm sure that Judaism will be brought alive for them in that manner. There are countless other opportunities.

"These two principles — stop sermonizing at them and begin working with them—all responsible Jewish leaders should take to heart."

The Joint Distribution Committee has ordered through the United Jewish Overseas Relief Fund in Sydney, Australia, 20,000 blankets for Jews in Poland, Yugoslavia and Czechoslovakia.

Palestine—A World Responsibility

By U. S. SENATOR ROBERT F. WAGNER

The following article by United States Senator Robert F. Wagner was published in *The Nation*, September 15, 1945.—THE EDITOR.

PALESTINE should no longer be discussed dispassionately. The period of inquiring, investigation, and calm debate is long behind us. Detachment has ceased to be a virtue. Today Palestine cries aloud for indignation. In Palestine international promises have been broken, loyalty and fidelity have been unrequited, hostility has been appeased, and human life has been subordinated to the mysterious demands of imperial policy. The miracle is that, despite all this, Jewish Palestine has throughout the war been a bastion of security to the United Nations and is today the most successful pioneering effort of modern history.

The war is over. The military considerations which have restrained official expression of American's views on the Palestine issue are no longer germane. Plain speech and forthright action are prime essentials in the peace-making era we have entered. The problem of the Jewish National Home will not indefinitely hang on the vine. It is overripe for action now.

In 1917 the Jews of the world were assured of the opportunity to establish a national home in Palestine. This assurance was formally announced by the British in the Balfour Declaration. This declaration was not a secret commitment. It was an open covenant, openly arrived at. It was not the product of a sentimental whim on the part of Lord Balfour but the result of long negotiations with Britain's allies, the United States and the Arab leadership. It was a solemn undertaking by the British government designed to help win the war and to contribute to the solution of the age-old problem of Jewish homelessness and insecurity. The Congress of the United States in 1922 expressed its approval of the Balfour Declaration. In 1923, by the grant of the League of Nations and Britain's acceptance, Great Britain became the mandatory for Palestine. By the terms of the mandate Great Britain assumed responsibility "for placing the country under such political, administrative, and economic conditions as will secure the establishment of the Jewish National Home," as provided in the Balfour Declaration.

It seemed as if at last, after long centuries of suffering, persecution, and wandering, the Jews were to attain one objective on which they were predominantly united, the establishment of a national home, legally secured and publicly recognized. Since that time no political party and no responsible statesman, either in Great Britain or in the United States, has ever publicly questioned the wisdom of the high decision taken in 1917. Every American President since Wilson has reaffirmed American approval and support of the grand undertaking. In 1944 both the Democratic and the Republican National Convention adopted platform planks advocating the fullest opportunity for the establishment of a free and democratic Jewish

commonwealth in Palestine. Before the recent British elections the Labor Party was unequivocal in its advocacy of the Jewish National Home.

And, indeed, no one can question either the wisdom or the success of the enterprise. The opportunity which was extended to them was embraced by the Jews with unanticipated ardor. They have poured their blood and sweat, their toil and treasure into the neglected, physically and spiritually desecrated land. In 25 years the Jewish population of Palestine grew from 80,000 to over 500,000. They introduced modern agriculture and industry. They have literally caused the desert to bloom. Out of their efforts has come a higher standard of living for both Jew and Arab, a standard above that of any of the surrounding countries. Tremendous progress has been achieved in health and sanitation — between 1929 and 1940 the Arab death rate in Palestine declined 33 1-3 per cent. A great university has been founded. Education is widespread. The ancient tongue of the Hebrew Prophets is today the vernacular of the shopkeepers to Tel Aviv.

Most heartwarming has been the transformation effected in the bearing and morale of the once poverty-stricken, hopeless, and despondent pioneers who rebuilt themselves even as they replenished the land with their sweat. No one who shares my faith in the inherent capacity of the human soul to flourish under conditions of peace and freedom can fail to experience a high sense of elation.

Thus it has come to pass that, despite all manner of obstacles created by man and nature, the foundations of a Jewish commonwealth have been established. One would suppose that such success, exceeding the most ardent expectations, would enlist an

ever-growing measure of support from the mandatory power. Such has not been the course of history. This is not the place to explore the overt and covert motives which diverted Britain's policy from its publicly assumed obligations. Indeed, they are irrelevant. The facts themselves are of record. The whittling-down process began almost at the birth of the enterprise. The mortal blow was struck in 1939. In that year, when European Jewry was undergoing martyrdom at the hands of Hitler, when refugees fortunate enough to escape the torture chambers and crematoriums were naturally turning toward Palestine as a sanctuary and a haven, the Chamberlain government issued the infamous White Paper. This pronouncement limited Jewish immigration into Palestine to an aggregate of 75,000 over the succeeding five-year period — thereafter it forbade Jewish immigration altogether except with Arab consent; it severely restricted the purchase of land by Jews; and it consigned the Jewish community of Palestine to a permanent minority status in its own national home. By thus yielding to Nazi propaganda Great Britain hoped to win Arab support. It succeeded only in losing the Arabs' respect.

The new policy was adopted unilaterally without consultation with the League of Nations — the source of Britain's rights in Palestine — or with the United States, and it was put into effect over the express disapproval of the Mandates Commission. As recently as March 9, 1944, President Roosevelt declared that the American Government had never give its approval to the White Paper of 1939.

The new regulations were a barefaced breach of Britain's obligation

"to facilitate Jewish immigration . . . to encourage close settlement on the land . . . to secure the establishment of a Jewish National Home." Their passage has fittingly been called by one of Britain's foremost statesmen an act of "moral bankruptcy." These words may sound harsh, especially when applied to a great and brave ally with whom we have just fought shoulder to shoulder in a war to save civilization. But the words are true, and they are pale and mild in comparison to the stout language used by Winston Churchill in 1939 when he scornfully dissociated himself from the White Paper.

Only one circumstance explains, though it does not excuse, the issuance of the White Paper. It was written as part of that sad chapter in the history of England when its government counseled its people to stray after false idols in the groves of appeasement. Nothing, however, explains the continuance of that policy. By common sacrifice we have repudiated Munich. Appeasement is everywhere discredited. Only the Chamberlain White Paper survives, the sorry souvenir of former folly.

Time and again in this last frightful decade Jewish spokesmen have pleaded for something more than professions of sympathy. More than a year ago Senator Johnson of Colorado pointed out that Hitler was murdering more Jews each day than Britain was admitting into Palestine in a year. But today, when there are no military considerations to obscure the cruelty of this illegal policy, the gates of Palestine are still barred to Jews. The officials who today keep the doors of Palestine locked are British officials; the regulations which obstruct Jewish land purchase are British regulations; the power which is presenting the development of the Jewish National Home is British power.

It was Mr. Churchill who said before he attained the Prime Ministry, (Please Turn to Page 14)

G.I.'s Adopt Child from J.D.C. Orphanage

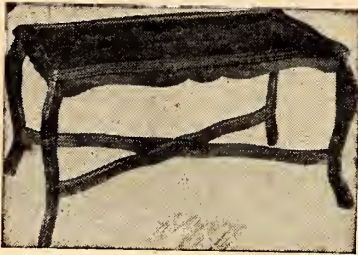


Here is Yvonne, the "daughter of the regiment"—by adoption at least. The little Jewish orphan was seen at once of the Joint Distribution Committee's homes in Belgium and "adopted" by 344th Bombardment Group stationed there. At left, Yvonne salutes her regiment, and, at right, she enjoys lunch with two of her daddies.

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Prague Dispatch

The Czech Government has decided to permit 15,000 Jewish refugees from Slovakia, Poland, and other neighboring areas, to remain in the environs of Prague for the winter months and will provide relief for them. This decision is heartening in a callous world, and especially in view of the hostility towards Jews in Slovakia, not alone on the part of the population, but even of some Government officials, despite assurances to the contrary.

There is a distinct difference in general between the Czech and the Slovak areas of Czechoslovakia. We shall always remember that the Czechoslovak republic was among the firmest friends of the Jewish people from the day that Government was set up, after the first World War; neither shall we forget that it was in Slovakia and Sudetenland that the first persecution of Czech Jewry began, and that it was from there that the downfall of the first Czechoslovak Republic was engineered.—*Jewish Herald*.

For more than two hundred years world Jewry drank at the fountains of Poland and Lithuania. Now they are gone, utterly destroyed in the greatest cataclysm of our history. The Western Hemisphere has become the exilic center of Jewish enlightenment and learning. For we are still waiting for the development of Eretz Israel as the center of all centers, and cannot compare the power and wealth of the present yishuv with that of America. This country must take over the role once occupied by Babylon and its successors.—*The Jewish Outlook*.

It is good to note that not a few members of the D. A. R. have already threatened to resign unless the resolution be rescinded. But even the rescinding of the resolution will not be enough. Members of the D. A. R. must dare to do battle that it again become an American institution and not an instrument of Fascism and its intolerances. The decision not to permit Hazel Scott to give a recital in Constitution Hall is a grievous affront not only to the artist, but to her entire race. Above all, it is a lamentable repudiation of the ideals of those from whom the Daughters of the American Revolution proudly claim descent.—*Opinion*.

It is the duty of the rabbis and *Jewishly Jewish* men and women in cities and towns with Jewish Centers and Y's to make their influence felt and their voices heard. They must insist that the JEWISH Center serve the JEWISH community, spread JEWISH education, JEWISH information and JEWISH inspiration — first, last and always.—*Jewish Spectator*.

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Michel—A True Story

By CPL. NAHUM GUTMAN

From France, Cpl. Nahum Guttman, English-Jewish journalist and a leader of the Labor-Zionist youth movement in the United States, sends this story of two Jewish children he met in France—Michel and his sister, Esther. This is especially the story of Michel.—THE EDITOR.

FROM the not entirely coherent story of Michel's sister, Esther, I was able to gather the facts about his vital statistics. Michel has been in Paris only a few days and he is already becoming a legend.

For Michel is one of the few Jewish children who entered the portals of Oswiecim and lived to see the free world again. I found him after a brief but hectic search in one of the larger Paris hotels, the Lutetin, which has been converted into a reception center for French repatriates. The hotel was teeming with people, some still wearing their slave-garb, but all pulsating with liberty. The French authorities, aided by volunteers, and the boy scouts and girl scouts, handled thousands of men, women and children daily, giving them their first chance to clean up, get civilian clothing, sleep in comfortable rooms, and eat a hearty meal. The hallways were lined with large charts covered with photographs and notices about people being sought by anxious friends and relatives. The picture was reminiscent of Ellis Island in reverse, with people coming back to their own country rather than seeking entry into a strange land.

Provided with the full name of the brother and sister, we went to the Lutetin. The name had little significance to the numerous attendants, but when we asked for "le petit enfant" they knew the answer and guided us to the dining room. There the waiter pointed to a young woman sitting at a table with three men. One chair

with its back toward us was empty. We went up to the table and handed the girl a paper with her name on it, and glancing at the empty chair, we knew we had the right party. On that "empty" chair was a tiny morsel of humanity gaily eating his supper. It was Michel.

The supper was a big meal for Michel, and must be described. He was in the midst of eating an adult-sized bowl of soup. He finished it and asked for another, with noodles in it. Meanwhile he gulped down some bread and cheese. After eating some meat, he returned to his soup. A course of fresh vegetables followed, and a dish of cherries. I watched the amazing feat. It was simply impossible for so much food to get into such a small container, but somehow it did.

Physically, Michel is a beautiful child. His thin, black, silky hair curls naturally into appealing formations. His eyes are big and black—the most prominent features in his face. But his legs give away his past—they are rickety and bowed.

How Esther saved Michel from the executioners would match the Biblical story of Miriam and Moses. Without even bulrushes for protection, Esther devised her own stratagem that saved her brother and herself.

Michel's troubles began when he was born. His entire family—father, mother, and three sisters, were deported from Paris in July, 1942, when the Nazis began their campaigns against French Jews. The mother was preg-

(Please Turn to Page 8)

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MICHEL — A TRUE STORY

(Concluded from Page 7)

nant when the fateful moment came, and some months later, she gave birth to Michel—in a concentration camp somewhere in Germany. The family was then transferred to the notorious Oswiecim camp, where they survived intact for over a year. When Michel was three months old, in spite of the separations of the menfolk from the women, one of the inmates was able to perform the rites of circumcision, and Michel was taken into the fold of Israel.

"At least you will die a Jew," his mother exclaimed.

As the German situation became more critical and their program of exterminating the prisoners of Oswiecim reached a new peak, this little family was also taxed. The mother turned over little Michel to her eldest daughter, Esther, and said, "I have a clever daughter, she will know what to do."

The clever daughter lived up to her mother's expectations. She saved herself from the gas chambers, although a prankish guard locked her up in one of the chambers for a half hour and then released her. Believing she was dead, she waited numbly until he unlocked the door, called her out and laughingly told her she was still alive.

One life-saving technique she is willing to reveal is that of being an "absentee" when the guards went through the barracks ordering everyone out. Those who were caught hiding were shot—but Esther took the risk. Keeping Michel alive was an even harder job, but it too was accomplished by the "clever daughter."

Just before the Russians swooped down on Oswiecim, several thousands of the inmates—Esther and Michel the only Jews among them—were shipped north to Stettin. When the very end of the war approached, they were loaded on a vessel in the Baltic that tried to reach Lubeck. The ship was struck, probably by an Allied bomber, just off the shore, and Esther had to swim for it with her little brother in her arms.

On May 3rd, British troops freed them in Lubeck. Esther and Michel were flown in an American bomber to Brussels, and from there were taken to Paris. All along the route, Allied soldiers took pictures of the "wonder child." That you can well believe, for I saw many eyes following Michel at the Hotel Lutetia.

The eight days aboard the ship in the Baltic were as horrible as any in Oswiecim. No food was provided for the passengers. Esther had tucked away a few morsels for Michel, which lasted five days. The rest of the trip he lived on salt water. No wonder he has an appetite.

Esther deserves a few words. Now a girl of 20, she could easily have developed into a trim Parisienne. Dressed in the clothes provided by the repatriation committee, she was indistinguishable from any other of the smart set. She makes a sharp contrast with the other teen-age girls who also lived through the Oswiecim terrors, and were rescued by Russian troops in Czechoslovakia. But when she talks, the three years of horror reveal themselves, unable to hide under several months of freedom. Walking through the streets of her old residential section, she has visions of her father and mother coming down to meet her. Her native tongue is French, but she learned Yiddish in the concentration camp. Part of her adaptability must be credited to the Lithuanian Jewish stock of her parents.

When she looks at Michel, she half cries, half laughs. "Hitler made a mother out of me," she says. She cannot forget her father, age 41, or mother, age 39, deceased.

Michel lives in his own defiant little world. He babbles in Yiddish as any two and a half year old would. He plays normally, with a soldier hat, like any other child would. And he has the stubborn trait of refusing to obey when he has made up his mind to refuse. Maybe that is why he is still alive.

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The Hero in Jewish Life

By TRUDE WEISS-ROSMARIN

The following is an abstract of an article that will appear in the 1945-46 Jewish Book Annual published by the Jewish Book Council of America, sponsored by the National Jewish Welfare Board, 145 East 32nd Street, New York 16, New York. The Jewish Book Annual (\$1.00) will appear in connection with Jewish Book Month, November 1945. Dr. Trude Weiss-Rosmarin is editor of the "Jewish Spectator," an eminent author and lecturer.—THE EDITOR.

WHEN Heinrich Graetz, master chronicler of the Jews, characterized Jewish history as "Leidens und Gelehrtensgeschichte" (history of martyrdom and scholarship), he omitted the third important strand of which Jewish history is woven; heroism. For as Marvin Lowenthal has so well stated, "We shall never understand the survival of Israel if we imagine the medieval Jew weak at soul and hunted in spirit. He felt himself to be a power, however fallen, and the welfare unremittingly waged upon his person proved him as such." (A World Passed by, p. 53).

It is to be regretted that the heroic element in Jewish history has been rather neglected by analysts who view the Jewish destiny, from the fateful date of the Destruction to the present day, as an interminable chain of 'Leiden' and martyrdom, although the suffers themselves conceived of their roles differently. They knew, save for an insignificant minority, that theirs was not a passive martyrdom but a purposive and conscious battle against the forces bent upon their religious-spiritual enslavement. The vast legion of Jews who died for their faith and their convictions did not fall as passive martyrs but perished as indomitable fighters who would not lay down their arms—the declaration of their belief—till their last breath was spent.

Jewish literature—from the Bible to the latest Black Book on the horrors of Nazi atrocities against Jews—is largely the record of Jewish heroism which is synonymous with Jewish martyrdom. Viewed thus, the Pentateuchal narrative of Israel's sufferings

in Egypt is not a story of woe passively endured, but primarily an inspiring account of unflinching steadfastness and courage, which were ultimately rewarded by the liberation from the House of Bondage. Analogously, the biblical chapters describing the end of the kingdom of Judah, the destruction of the Temple and the humiliation of the Babylonian Captivity are not so much a recital of national calamity as inspiring accounts of Jewish pride and perseverance.

(Please Turn to Page 10)

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THE HERO IN JEWISH LIFE

(Continued from Page 9)

The first individual conscious and determined martyr-heroes glorified in Hebrew literature were Daniel and his companions, who, in order to remain faithful to Jewish law, braved the terrors of the lions' den and the horrors of the fiery furnace.

Leopold Zunz, "Father of the Science of Judaism" and the first modern chronicler of Jewish suffering in the Middle Ages, pointed out that many post-exilic Psalms are, in fact "martyrologies" in which the individual woe is suffused and identified with the heroic martyrdom of the Jewish people as a whole.

Last, but not least, there is the Scroll of Esther, which is the most perfect specimen of biblical "martyrology" with the accent on the heroic element.

Among the apocryphical writings, the books of Judith and the two books of the Maccabees exemplify Jewish heroic martyrdom at its best. There is no need to recount the contents of these early narratives of Jewish heroism, especially the stories recording the bravery of the women—Judith who slew the enemy of her people, and Hannah, "Mother of the Seven Sons," who urged them to die rather than become unfaithful to their religion.

Josephus, who witnessed the Roman assault on Judea and the Second Destruction, is our chief source for the record of Jewish heroic martyrdom at the hands of the Roman legions under Vespasian and Titus. In his

"History of the Jewish War," Josephus records numerous instances of the type of Jewish valor and courage which have been unjustly subsumed under "Martyrdom" rather than being assigned to a special rubric, "Heroism."

The Talmud and Midrashic literature contain numerous accounts of Jewish heroic martyrdom, especially of the time of the Hadrianic persecutions when the study of the Torah was proscribed on pain of death. The heroic stuff of which the "Doctors of the Talmud" were made is hauntingly pictured in the narrative describing how Rabbi Hanina met his death. When arrested by the Romans and questioned why he persisted in the unlawful endeavor of studying the Torah, he defiantly replied: "Because God commanded me to do so." He was sentenced to be burned alive and, in order to prolong the death agony, the Romans wrapped him in the Torah Scroll, the 'corpus delicti,' placing tufts of wool soaked in water on his chest. But Rabbi Hanina ben Teradion did not demean himself by betraying any fear or weakness. When he was about to be led onto the pyre, he consoled his daughter: "If I were to be burned alone, it would be hard to bear. But now that Torah Scroll is to be burned with me, He who will avenge His own humiliation of the burning of the Scroll will also avenge my humiliation." And even when the flames had seared his flesh and he was about to die, the Rabbi remained

a hero. His last words were: "Only the sheets of the Scroll are burned—the letters are soaring upwards." (Aboda, 17b.f.)

Even greater heroism was shown by Rabbi Akiba, the enthusiastic supporter of the ill-fated Bar-Kochba revolt. The Talmud records that when Rabbi Akiba was executed, the Romans combed his flesh with iron combs, yet no complaint escaped his lips, as he recited the "Hear, O Israel." When his disciples, who witnessed the ghastly scene, asked him whether the Torah requires one to go that far in endurance, he replied: "All my days I worried that I did not fulfill the text 'And thou shalt love the Lord thy God with all thy soul,' that is to say, even when He take thy soul. I used to wonder: When shall I be able to fulfill it? And now that the opportunity has come, shall I not fulfill it?" (Berakhot 61b).

Thus dies a hero, unafraid of pain and death—a hero, we emphasize, and not a mere martyr. It is characteristic of this type of Jewish "heroism" that the quest for other-worldly reward was totally absent from it.

Medieval Hebrew literature is largely the record of Jewish heroic martyrdom. Local chronicles, the so-called "Memor-Books" (the name is derived either from the latin memoria, or more likely, from the Almemor on which the scrolls or books were placed for public recitation), carefully kept in hundreds of communities have preserved the memory of the countless thousands who died for "Kiddush Hashem," the Sanctification of the Name, in the scores upon scores of international,

national and local waves of persecution which engulfed the Jews since the early Middle Ages and which grew to dreadful dimensions in the eras of the Crusades and of the Christian reconquest of Spain and Portugal.

Medieval Hebrew liturgy is the next richest single source of information on Jewish heroic martyrdom. In hundreds upon hundreds of "S'lichat" (penitential prayers), "Kinot" (elegies) and "Yozroth" (liturgical martyrologies which were recited after the prayer 'yotzer or . . .'), well-known and anonymous medieval liturgical poets commemorate the brave, heroic martyrdom of individuals—men, women and children—and of entire communities who died for the sake of "Kiddush Hashem." Zunz, in his classic "Die Synagogale Poesie des Mittelalters" and in his "Literaturgeschichte der Synagogalen Poesie" (two volumes which long since have been overdue for an English translation!) was first to call attention to the vast historical significance of the liturgical poems scattered in the Machzer (festival prayer book,) and in special collections of penitential and elegiac poems.

It is deplorable that, thus far, very little of the medieval heroic Hebrew literature has been made available to the English reader. Save for a limited number of excerpts in anthologies (see especially: Jacob R. Marcus, "The Jew in the Medieval World"; A. Millgram "An Anthology of Medieval Hebrew Literature"; Leon I. Feuer, "Jewish Literature Since the Bible," Vol. I: J. Hoexter and M. Jung, (Please Turn to Page 22)



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An Alumnus Writes to the President Of His Alma Mater

By SAMUEL NEWMAN, M.D.

October 29, 1945

Dr. Frank Porter Graham
President, University of North Carolina
Chapel Hill, North Carolina

Dear Dr. Graham:

It was a privilege to hear your address to the Danville Ministerial Association at Stratford College auditorium, Monday, October 22nd.

Mrs. Newman and I enjoyed your brief visit to our home. I was glad of the opportunity to discuss with you briefly the subject of Palestine which is so near my heart.

The report of Earl G. Harrison to President Truman and of General William O'Dwyer to the War Refugee Board pointed out that the problem of the Jews in Europe is indissolubly linked with the fate of Palestine. Both stated that without Palestine there is no solution of the problem of the Jews of Europe.

President Truman's request that Great Britain allow the transfer of 100,000 Jews to Palestine is only a partial answer to the larger problem of the two million Jews who have miraculously survived the Nazi maw to find themselves legally free yet actually homeless and outside of the processes of reconstruction on the European continent.

Free immigration into Palestine has nothing to do with the question of its ultimate fate, whether as an autonomous bi-national state, a Jewish Commonwealth, or other status. From the extreme anti-Zionists to the ultra-Orthodox, who believe that Israel's right and mandate on Palestine is based on the Holy Bible, there is complete agreement that the closing of the gates of Palestine in the face of the remnant of the dispossessed and persecuted Jews constitutes a cynical betrayal of the rudimentary concepts of decency and justice.

During the Parliamentary debate on the White Paper in May 1939, Winston Churchill described the proposed regulations against the Jews as

an act of submission to "an agitation which is fed with foreign money and ceaselessly inflamed by Nazi and by Fascist propaganda." The British Labor Party on numerous occasions had unequivocally expressed their shame at the scuttling of the Balfour Declaration.

The delegation, representing 5,000 Christian ministers, which several months ago presented an appeal at the



DR. SAMUEL NEWMAN

White House and at the British and Soviet Embassies that the doors of Palestine be opened to the Jews who must otherwise join in their graves their five million brothers doomed to death by Hitler, reflected the true sentiment of Christian America.

Pierre Van Paassen, the son of a Dutch clergyman, in the April, 1945 issue of THE PROTESTANT, states: "It would be the height of cynicism and cruelty to allow foreign Arab potentates who could not spare one man, or one gun, or one mule for Britain's and the Allied Nations' cause in the hour of crisis, to sit now

in judgment on the Jewish people's destiny and on the disposition to be made of the Jewish people's homeland.

"The Jews fought on our side and Jewish industry in Palestine was a major factor, as Lord Strabolgi pointed out in the House of Lords, in winning the Battle of Alamein, which was the turning-point in this war. At that time Iraq had risen in revolt against Britain and had called in the Nazi Luftwaffe, an Arab Legion was being formed in Germany by the Mufti of Jerusalem, and the Chief of Staff of the Egyptian army had to be taken into custody as he was about to take off in an airplane for Rommel's camp."

In an article in THE NATION, October 20, 1945, Eliahu Ben-Horin, for sixteen years a newspaper editor in Palestine and author of "The Middle East, Crossroads of History," demolishes the foundations of the so-called Arab Case. He states that when the Nazi Wehrmacht rolled across Europe, Arab soldiers in German uniforms with the inscription "Free Arabia" on their sleeves were among the conquering heroes of the Third Reich. Special Moslem divisions of the Waffen-S.S. fought the Yugoslav partisans. Amin el Musseini, the ex-Mufti of Jerusalem, and other Arab leaders appealed in the name of Allah to the Arab Middle East to join hands with Hitler, who was described by them as "the direct descendant of the Prophet." Arab social philosophy and the existing forms of Arab society are in harmony with the Nazi-Fascist system rather than with our democratic ideas.

A small clique of Arab effendis control the fabulous oil riches of the Middle East and keep 90% of the entire population on a subhuman level. The Jews of Palestine if left alone could get along well with the Arab masses.

The American public is shooed away from Palestine by the fear that the United States would have to dispatch an army of 500,000 Americans to the Near East to fight the Arab revolt which might break out if the pledges to the Jewish people are fulfilled. This fear is unfounded. Two battalions of British troops suppressed the pro-Axis military putsch of the Rashid Ali Bag Gailani government in Iraq in 1941, though it had the backing of the then all-powerful Axis.

Senator Robert F. Wagner stated on the floor of the Senate: "So far I have said very little about the Arabs. Internal division is reputed to be a useful tool in the hands of colonial administrators. If by Arabs we mean the inarticulate masses, we can judge their opinion by their conduct. In the 20 years from 1920 to 1940 the Arab population of Palestine has increased from 650,000 to over a million. Within Palestine there has been an internal migration from Arab districts into

Jewish districts. The Arabs came because in the Jewish communities they

(Please Turn to Page 42)

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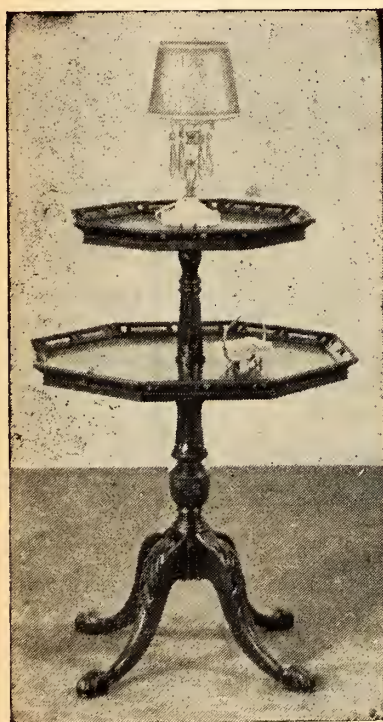
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Impressions of Palestine

By RABBI JAMES G. HELLER
National Chairman, United Palestine Appeal

I went to Palestine under the auspices of the United Palestine Appeal. My primary purpose was to ask certain questions, which are of central interest to those who assist us in our appeal in the United States — by leadership, labor and by contributions. I wanted to know whether this effort and this money had been well expended, and whether the future would hold for us an equal or an increasing obligation.

I remained in the country for two months, and would have stayed another month, had I not been asked to proceed to the World Zionist Conference that was held in London at the beginning of August.

Two months is a considerable time. I would not venture to believe that I know Palestine thoroughly. There is too much to see, too many places to be visited, and too many considerations that touch its many-faceted life. Only effrontery could entertain the notion that this is sufficient to validate a complete judgment. Against this, however, ought to be set the fact that I had exceptional advantages. The Jewish Agency was exceedingly helpful. I visited fifty settlements, of every complexion of economic configuration, belonging to all of the groups that have organized colonies: cooperative settlements with individual farms, collectives with or without industry, cooperative settlements with individual homes and collective farms, and colonies in which everything is on an individualistic basis. I met with most of the governing groups of the Jewish community, and with many of the political sections of the Yishuv.

It was a highly intensive trip, and I compiled a great mass of data bearing upon almost all questions. My purpose in this outline is to touch mainly upon those that are of interest to our workers and givers throughout the country.

I

First, then: what has been accomplished in Palestine? What have we achieved with the sums we have sent there?

Of this it is difficult to write in measured terms. It is my own considered opinion that no sum expended by Jews has been so well-spent. Many of our people remember Maimonides's enumeration of the various stages of charity, of which the last and most meritorious is to help a man to help himself, to enable him to become self-supporting so that he will no longer have to rely upon the beneficence of others. To this ought to be added the merit of enabling men to become free, to place them where they can attain the full dignity of human beings, where their own innate self-reliance can reassert itself.

All this one finds in Palestine. We must disabuse our minds of the opinion (which I still encounter among many of our own people) that Palestine is



RABBI JAMES G. HELLER

a philanthropic venture, that the reason for its prosperity is to be found in the sums that are constantly being poured into it. Only the most superficial study is needed to dispel this notion. I came to Palestine, it is true, at an unusual time. The war had raised the standard of living, but it had also greatly increased the opportunities for profit in both settlements and industries. Most of the colonies were paying off their debts. They were undertaking new enterprises, many of them both novel and sound. They were eager for more people. I was informed that 160,000 could be taken into Palestine at once, with current facilities except for housing; that the opportunities for jobs were there, in the cities and upon the land. Everywhere I went the heads of the settlements told me that they could use, and acutely needed, "thirty-five more workers," "sixty more men and women." And everywhere they were taking in the children and the young people to Eretz Israel by the Youth Eliyah, and fitting them into the framework of their life.

All this is only part of the story. To realize the full truth one must contrast the members of a typical settlement with those I saw coming into the country. I met with hundreds who had been brought out of Europe, during and immediately after the war. I talked for some time to a hundred of the "Teheran" children. I visited a group, chiefly of Austrian and German children, who had been in the country for two weeks. I boarded the British steamer, the "Mataroa," upon which, in addition to some seven hundred others, were about five hundred who had been liberated from concentration camps.

The members of the settlements, the young men who live and work all the way from Tel Tsofim near Asluj, farther south than the Biblical terminus of Beer Sheba, to Hanita and Metullah up on the very border of Syria, are

potentially the same people. Had it not been for their chance to go to Palestine, they too might have come with the same withdrawn look upon their faces, and with the same alien glance of those who have been estranged by their experience of cruelty and of incredible suffering.

Instead, they are a new kind of Jew. Arguments about "religion or race" lose all their validity, when you meet them, when you watch them at work, when you savor their way of life. They are Jews who have made a chrysalis change, who have come out of a very ancient cocoon. They love the land. They have already taken on some of the toughness of fibre of peasants. Their children show a mysterious metamorphosis, and grow with a blond loveliness, a normality of body and mind which one has to see to believe. They have lost the fearfulness and the selfishness of Jews in other lands. It is a miracle how rapidly they have sloughed off most of the distinguishing marks of the ghetto, the instincts and the reactions by which Israel has survived, in flight and in shrinking into itself. They want to be pioneers in two senses: first, in breaking a way in the land; and, secondly, in being the forerunners of many more of their own people. Here is one place in the world where a great wave of new Jewish immigration is pictured not as a peril but as a joyful consummation.

They do not forget the life of the spirit. Every settlement has its own Bet Tarbut, builds a library, strives for beauty in sight and sound, plants flowers and trees almost as soon as it strives for irrigation, fertilization, protection.

I visited a small settlement, not very far from Jerusalem. I was shown about it by one of its oldest settlers, a man with a picturesque new Hebrew name. He showed us the houses, now embowered in blossoming trees and bordering flower-beds. He displayed with pride the amphitheatre they had built for music and for lectures. I heard a little girl practicing piano in one of the rooms of the building at the apex of the semi-circle. As we were about to leave, our guide turned to me and spoke thus, with impressive simplicity and sincerity: "You think this place is beautiful. You should have seen it when we came. It was nothing but barren rock. We are very proud of what we have accomplished. We did it, not for ourselves. We did it for the Jewish people, and in the hope that it would enable many to come after us."

Every one of the many thousands who have been helping us would have thrilled with joy and pride as did I, as I traveled about the land. He would have been happy at the happy faces of our people. He would have glowed in seeing the many places of fertility and loveliness they have created. He

(Please Turn to Page 16)

Joining the Church

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—National Council of Protestant Episcopal Churches

WHEN Jesus was twelve years old, He went to the Temple in Jerusalem, for according to the custom of the Jews, He had become Bar Mitzvah. Following this example, the Protestant Church as well as the Catholic plans for the confirmation of its boys and girls at about this age.

In many churches the minister has a special class to teach these older boys and girls what it means to be a Christian and a member of this church.

Then at a regular Sunday service, they came to the front of the room and those who have not been baptized as babies receive that sacrament now. Following this they all promise to help the church by their attendance, their work, their money, and most of all their way of living.

The new members then receive the communion for the first time. This is most often spoken of as the Lord's Supper. This is more simple than the Catholic Mass. All church members are invited to share in it. The table in front of the pulpit has been set with plates of bread and cups of wine. The minister reads the story of Jesus' last supper, as the Catholic priest does at Mass, offers a prayer, and breaks the bread. Then the deacons or elders pass first the bread and, later, the wine to the people in the pews, who bow in prayer as they receive them.

Protestants do not think that there is any miraculous change in the bread and wine during the ceremony so that they become the actual body and blood of Christ. They believe that the service is a symbol of His spiritual presence.

The Lord's Supper is also a communion of Christians with one another. We always feel that we are friends of those who sit down with us at a dinner table. Nothing makes us more at home than to eat a meal together. So the "Supper" to which Jesus invites all his friends makes them conscious of their fellowship with one another.

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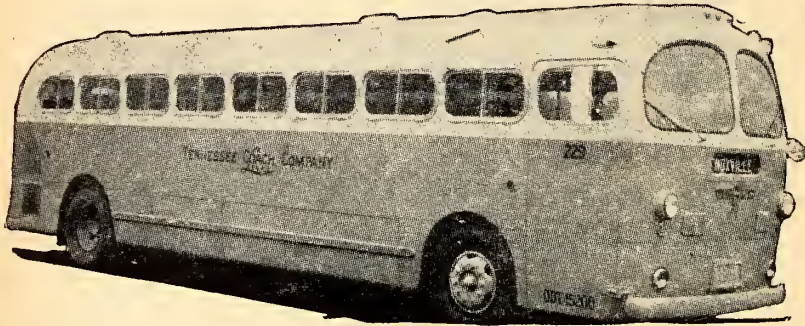
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THE BEST PART OF THE MEAL

PALESTINE—A WORLD RESPONSIBILITY

(Concluded from Page 5)

"Either there will be a Britain which knows how to keep its word on the Balfour Declaration and is not afraid to do so, or, believe me, we shall find ourselves relieved of many overseas responsibilities other than those comprised within the Palestine mandate."

So far I have said very little about the Arabs. A wag is reported to have declared that if the Arabs hadn't been in Palestine, the British Colonial Office would have invented them. Internal division is reputed to be a useful tool in the hands of colonial administrators. If by Arabs we mean the inarticulate masses, we can judge their opinion by their conduct. In the 20 years from 1920 to 1940 the Arab population of Palestine has increased from 650,000 to over a million. Within Palestine there has been an internal migration from Arab districts into Jewish districts. The Arabs came because in the Jewish communities they received higher wages, enjoyed better health and sanitation, and received a fair opportunity to educate their children. Their alleged hostility to the Jews did not keep them away. A different attitude is prevalent among the feudal masters, who look with understandable suspicion upon the lifting of the Arab's standard of living and the awakening of his self-esteem.

It is true that there has been a birth of nationalism among the Arabs which is entitled to find a peaceful expression. As a result of World War I the Arabs obtained a magnificent opportunity for such expression. An Arab empire was created of more than a million square miles, comprising the states of Iraq, Syria, Transjordan, and Saudi Arabia. These states are underpopulated, undeveloped, and afford more than ample room for growth for centuries to come. It should not be forgotten that at the Peace Conference following World War I the Arab delegation through its leader, Emir Feisal, approved the Zionist proposals. A Jewish Palestine with an area of 10,000 square miles, as Feisal well said, in no way interferes with the growth of a healthy Arab nationalism. On the contrary, by the renaissance of the Near East which Palestine promotes it accelerates the attainment of Arab aspirations.

Some of these facts have become obscured in Arab political thinking as a result of the discovery that England was disposed to falter on the Palestine obligation. Undoubtedly it will take greater effort for Britain to retrieve its position than if it had adhered firmly to the true course from the beginning. Regardless of difficulty, however, is it not time by deed to demonstrate to the whole world, including the Arab leaders, that statecraft has returned to its faith in the sanctity of the plighted word and that the tragic era of international gangsterism is at an end?

I am sure that our British allies are not in doubt concerning the attitude of the American people in this matter. Undoubtedly they know that only the strongest and highest suggestions of military necessity restrained the Congress from expressing its

views in the midst of war. Now that hostilities are over, America's conviction is all the stronger that the Balfour Declaration should be executed fully, expeditiously, and faithfully. That means, in the words of Lloyd George, "that when the time arrived for according representative institutions to Palestine, if the Jews had meanwhile responded to the opportunity afforded them by the idea of a national home and had become a definite majority of the inhabitants, then Palestine would thus become a Jewish commonwealth."

It is heartbreaking to consider how many human lives might have been saved had Palestine remained wide open. At least the tragedy which is behind us ought to spur us to more responsible action with respect to the small remnant of European Jewry which has escaped. The lot of these Jews is deplorable beyond description. They have been despoiled of their possessions and uprooted from their homes and associations. They have been physically starved and spiritually crushed. All about them is the poison of bigotry, with which Hitler drenched the minds of their neighbors. The summary fact is that Palestine is indispensable not only to the rehabilitation of these human beings but to the health of Europe. Without Palestine the problem almost defies solution.

Palestine is a world problem in a more elevated sense than that it is the crossroads connecting the world's great empires. Palestine is the crucible in which will be tested the ability of the powerful to deal faithfully with the weak. The Christian world has Palestine on its conscience. If it would regain its moral self-respect, it must promptly do justice to Palestine.

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Refugee Soldiers

CAPTURED by the Gestapo, a 24-year-old refugee soldier in the service of the Office of Strategic Services was tortured and beaten but refused to tell the Germans anything about his work. His heroism paved the way for the bloodless entry of American troops into the city of Innsbruck, a vital rail center leading to the Brenner Pass.

The dramatic story was recounted in Washington by Major General William J. Donovan, head of the OSS, who revealed that its hero was Cpl. Frederic A. Mayer, a refugee paratrooper of 617 East 5th Street, Brooklyn, N. Y. A native of Germany, 24 year-old Cpl. Mayer immigrated to the United States from Germany in 1938 with his parents, brother and two sisters, fleeing Nazi persecution of the Jews. The family was known to the National Refugee Service, the major agency for aid of victims of Hitlerism in the United States, but they made a speedy adjustment of life in this country and required little direct aid.

Cpl. Mayer, who had been working as a mechanic for General Motors, entered the Army in 1942. He fought as a paratrooper on Guadalcanal and New Guinea, until he was transferred to the OSS and sent to Europe, where he engaged in the heroic adventure described by General Donovan.

Cpl. Mayer parachuted behind the enemy lines in Austria, with an Assistant, Cpl. Hans Wynberg, of 629 Palisade Avenue, Teaneck, New Jersey a native of the Netherlands. They donned German snow capes over their American uniforms and posed as German ski troops to fool the military police. Cpl. Mayer then obtained a German officer's uniform and moved about freely to carry out sabotage while Cpl. Wynberg, a radio operator, printed an underground newspaper.

With the Allies on the offensive, Cpl. Mayer assumed the role of a French technician and registered with the police. However, he was soon seized by the Gestapo when one of

his agents, a black marketeer, was arrested and implicated him.

The report of the Office of Strategic Services told the story of the soldier's endurance under questioning.

"They beat him about the body and face for four hours. He told them nothing, maintaining that he was a French worker. Then he was confronted with the black marketeer and forced to admit he was an American. But he said he came to Innsbruck by way of Switzerland to protect another fictitious person.

"Gestapo agents were unconvinced. They doubled him over a bar placed between his arms and knees and hung it from the ceiling. While hanging in this position he saw—and felt—Germans pour water up his nostrils and into his ear that had been perforated in an earlier beating.

"The treatment continued for six hours but Corporal Mayer admitted nothing further."

While other anti-Nazis confessed, Cpl. Mayer took his punishment but maintained his silence. He was put in a concentration camp. By various devices he got in touch with two Gestapo men who had been working with him. Eventually, he persuaded the Tyrolean district gauleiter to declare Innsbruck an open city. And when the Americans arrived, "red, white and blue flags hung by the hundreds" from the windows of the town and Cpl. Mayer was there to meet them.

As a reward for his feat, Cpl. Mayer was promoted to Lieutenant and was decorated with the Legion of Merit.

During the whole time that he was behind the German lines, Cpl. Mayer's family had no idea of his whereabouts. His father, Henry Mayer, told the NRS that although his son had written to him regularly since his liberation, he had not hinted at his adventures or heroism, except to inform the family of his promotion.



Mrs. Arthur Laufman, president of the Women's Supreme Council of B'nai B'rith who announced plans for the golden jubilee membership drive of the B'nai B'rith Women, beginning October 1st. A goal of 100,000 members has been set in celebration of the 50th anniversary of the authorization by B'nai B'rith of Women's chapters. The B'nai B'rith Women now number 62,000 organized in 354 chapters.

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IMPRESSIONS OF PALESTINE

(Continued from Page 12)

would have rejoiced in their self-reliance, their hardihood, their reinvigoration and rejuvenation under the stress of these needs and the enticement of these opportunities. He would have felt their tang of freedom, their fortitude, their manliness. He would have felt at home with them, as did I, have been conscious of a deep kinship with them. He would have been glad to have a share in their renaissance, and have come home convinced that nothing he had done in his life had paid dividends as rich as these in happiness, in rebirth, in remaking of men. I felt constantly that the Jewish people had been rebuilding the ancient land—and, conversely, that the ancient land had been rebuilding the people.

The magnitude of the achievement was obvious everywhere. Next door to the bounty and the soft loveliness of a Kibbutz would be the land as it had been, as it still is in most places. Or, elsewhere, in the Huleh region, for example, far up north of Lake Meron, one could see the process at its inception: the first moves toward the conquest of malaria, the draining of the swamps, the use of agricultural machinery, the new houses, and all the manifold activities that go into the founding of a new life. All these conduce toward a complete picture, of the boldness of imagination that has gone into the rebuilding of Jewish Palestine, the tenacity and courage of the pioneers, and the hopefulness, implicit for many parts of the world, that is involved by their success.

II

The second question our people would want to know this: Is there still room in Palestine? Can we think in terms of "large-scale" migration into the country? Or must we accept the verdict of various persons who have said publicly that Palestine can hold no more?

Before we can answer these questions, we must urge one central consideration. Palestine is something new in the world. It is fascinating that one of the oldest of lands should also be the scene of one of the most novel of ventures. There is no "objective" criterion for judging what can be done in Palestine. And analogies drawn from other places, other experiments, other people, do not hold. There have been studies made by experts. A new one, by a commission headed by Robert Nathan, is to appear shortly. All these agree that Palestine can still support a large additional population, which it can feed. And that to this must be added the unpredictable number whom a superstructure of industry and commerce would support.

In the main, however, the answer is not far to seek or to find. I am no expert . . . though, at various times, and on various trips, I was accompanied by experts, in the fields of agriculture and industry, and had the benefit of their experience and of their predictions. But I believed that I could see for myself. There are still large areas of Palestine that are now tilled by Arabs, under the archaic methods they employ, that could support additional numbers, if intensively culti-

vated. There are sections regarded as uncultivable, which Jews have proved to be capable of producing. There are large sections of the country, especially parts of the Jordan Valley, where a far-flung scheme, like the Lowdermilk plan, would throw open many new acres.

Obviously the problem is intricately bound up with many other considerations. There must be political security. There must be the full opportunity for economic development. The country must not be split up, so that plans for electrification and irrigation would be made impossible. There must be a regime that would welcome Jewish immigration, and that would not throw gratuitous obstacles in its way. But, given these things, there can be little doubt that Palestine could absorb many hundreds of thousands of those Jews who need it so desperately.

III

Thirdly, are the Arabs an insuperable obstacle? Is there no hope of peace in the land?

This is a complex question, to which no simple answer can be given. At the moment, owing to British vacillation and British incitement, owing to the many years of misrepresentation by Moslem rulers and religious leaders, owing to the whole tendency of a spurious Arab nationalism in the Middle East, there is no prospect of conciliation, no genuine hope of a plan for Palestine that might emerge from Arab-Jewish agreement. And this applies as fully to moderate as it does to extreme plans. Arab opposition is to Jewish immigration, of any kind and to almost any extent!

At the same time, and rather astonishingly, one finds much friendliness and cooperation between Arab and Jewish neighbors. I met Arabs coming into the settlements, for clinical treatment, simply for a friendly visit, or to have some necessary work done on their machinery. One Sheikh, near Kiryat Anavin, when asked what (Please Turn to Page 20)

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Book-Shelf for the Year 1946

By DR. JOSHUA BLOCH

HERE is no question as to the role that the current stream of Jewish life plays in the reading interest of those Jews who are concerned with the destiny of their people. It plays a much larger role than any other aspects of Jewish literature in the interest of the average reader. What happens now to Jews anywhere and everywhere matters more to those readers than what the fate of their coreligionists in days gone by. To this interest is largely due the growing number of Jewish periodicals and a like increase in the output of books and pamphlets dealing with aspects of current Jewish experience.

In several authoritatively written works which were issued during the year by the Institute of Jewish Affairs of the American Jewish Congress much light is cast upon the historical and social implications of the manifold complex problems confronting the Jews in recent years. In fact, in some of them the authors attempt to cope with problems that arise during the transition period from war to peace. In "The Jewish Refugee," by Arich Tartakower and K. R. Grossmann, edited by Maximilian Hurwitz (New York, Institute of Jewish Affairs, 1944), an endeavor is made to trace the history of refugee migration for the past thirty years with particular emphasis on its present phases. An admirable sociological analysis of the position of homeless Jews in the post-war world is offered by George Stefansky, in his "Does The Refugee Have A Future?" (New York, United Palestine Appeal, 1945). An enlightening study of "Relief And Rehabilitation" is offered by Zorach Warhaftig (New York, Institute of Jewish Affairs, 1944). It deals with implications of the UNRRA program for Jewish needs. Comprehensive is the treatment of "Indemnification and Reparations," Jewish aspects, by Nehemiah Robinson (New York, Institute of Jewish Affairs, 1944).

In "The Promise Hitler Kept," by Stefan Szende (New York, Roy, 1945), one meets with the record of a Polish Jew who experienced the Russian occupation and the subsequent German invasion of Poland, with its pogroms, from which he was one of the few to escape. An eyewitness account of four years of German terror and murder in what was the largest Jewish community in Poland is contained in "Warsaw Ghetto," a diary by Mary Berg, edited by S. L. Shneiderman and translated by Norbert and Sylvia Glass (New York, Fischer, 1945). In "A Year In Treblinka," by Jankieh Wiernik, an inmate who escaped tells the day-to-day facts of one year of his torturous experience (New York, American representation of the General Jewish Workers' Union of Poland, 1944). It is a gruesome story of life in a Nazi concentration camp in Poland. The story of the German atrocities in Warsaw and Jewish resistance to

The following article, by the chief of the Jewish division of the New York Public Library, Dr. Joshua Bloch, is condensed from the 1945-46 Jewish Book Annual (\$1.00) published by the Jewish Book Council of America, sponsored by the National Jewish Welfare Board. It was released on the occasion of Jewish Book Month.—THE EDITOR.

them culminating in the desperate, gallant battle of the Ghetto against the German army, is told by Henry Shoskes, based on eyewitness accounts and the testimony of the Polish underground, in his "No Traveler Returns," edited with a prologue and an epilogue by Curt Riess (Garden City, N. Y., Doubleday, 1945).

No movement in modern Jewish life has done more to arouse Jewish consciousness than Zionism. In the hope of establishing the Jewish commonwealth it strives after the restoration of the Jewish people to its ancient national glory. Various elements in Jewry, religious and secular, are united in a common effort to give Jews the right to live as free men and as a free people on their own land. Writers representing the interests and points of view of all these elements are engaged in literary endeavors which yields annually a goodly number of works from which one may learn much of Zionism and of Palestine. Justice Jacob S. Strah, in his "Court For Perpetual Peace" (Brooklyn, N. Y., 1945), argues in favor of Palestine as a free and democratic Jewish commonwealth or state, while Meyer Edelbaum's "The Way To Freedom" (New York, Bloch, 1944) offers a new exposition of the theory of Zionism. In "Jews, Unite!" a divine message to the Jews all over the world (New York, Mediator's pub-

lisher, 1945), the author (Maurice Swaab) calls for a powerful central Jewish body to achieve Jewish national rehabilitation in Palestine. The American edition of Ernest Frankenstein's "Justice For My People" (New York, Dial Press, 1945) is a work which appeared originally in London in 1943. It represents an International lawyer's plea for the restoration of Palestine to the Jewish people as the only solution of their problem of homelessness. Ernest Main's "Palestine At The Crossroads" (New York, Norton, 1944) offers an English newspaperman's discussion of the Arab-Jewish question. It was originally published in England in 1937. Henrik F. Infield, a sociologist who lived in Palestine's cooperative communities, in his "Cooperative Living In Palestine" (New York, Dryden Press, 1944), tells how they actually function, what the effects are on personalities of their members, and what guidance they offer for the future. He describes their economic and social arrangements — family relations, education, housing, social life, etc. Some of the same ground is covered in his "Cooperative Communities At Work" (New York, Dryden Press, 1945). The revised edition of "The Story of Modern Palestine" (New York, Bloch, 1945), well told for young people by Dorothy F. Zeligs, includes sections of Palestine's

share in the war effort and Palestine as a land of refuge. All parts of the country and their customs are interestingly described.

The Holy Scriptures

Jewish mysticism is best expressed in the literature of the Cabala. It is a subject to which, for some centuries, multitudes of students — Jewish and Christian — have been drawn. A collection of great writings that are part of the rich cultural heritage of the Jewish people from the Bible to the present time, in which are reflected ideas and feelings which sustained them for many centuries, is made available in "The Wisdom of Israel" edited by Lewis Browne (New York, Random, 1945). The selections which make up this useful anthology are provided with appropriate introductory notes. To stimulate a greater interest in matters Jewish on the part of the American Jew who is concerned with the effort to harmonize Jewish traditions with American experience a Lay Readers' Committee, headed by Mrs. Lucy Kaufmann Broido, compiled a well annotated bibliography, entitled "A Layman's Guide to Jewish Reading" (New York, Jewish Education Committee, 1945). "The Sabbath Prayer Book" (New York, the Jewish Reconstruction Foundation, Inc., 1945) represents another American attempt to subject the traditional Jewish liturgy to theological and textual revision. It was published almost simultaneously with the appearance and distribution of the newly revised edition of the (Please Turn to Page 18)

B'nai B'rith Hillel Foundation Helps Build Hebrew University Library



A Yale and Hebrew University Fund to furnish the Hebrew University in Jerusalem with copies of all important scholarly works published by the Yale University Press has been created by the B'nai B'rith Hillel Foundation at Yale University. Through contributions from Hillel members, the Hebrew University has already received an initial gift of \$200 for the purchase of materials. Shown here at the presentation are: L. to R. Rev. Sidney Lovett, chaplain

of Yale University; Charles E. Bloom, vice-president of the Yale Hillel Foundation; Prof. Edwin R. Goodenough, world-renowned Semitics scholar; Reynold Herz of the American Friends of the Hebrew University; James T. Babb, librarian of Yale University; and Rabbi Meyer Greenburg, Hillel director, who has since been transferred to the Hillel Foundation at the University of Maryland.

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THE YEAR'S BOOK SHELF

(Continued from Page 17)

second volume of the "Union Prayer Book" (Cincinnati, 1945), in which the complete text of Kol Nidre reappeared after its exclusion from the Jewish Reform ritual for now a little more than a century.

Biographical Literature

The year's output of Jewish books has not been without its share of publications within this category of literature. Dr. Emil Bernhard Cohn's fine biography of "David Wolffsohn," Herzl's successor, translated into English by Joseph Leftwich (Washington, D. C., Zionist Organization of America, 1944), contains the story of the Lithuanian Jew who became a successful timber merchant in Cologne and devoted his life, work and wealth to the cause of Zionism. "Edmond De Rothschild," by Isaac Naiditch (Washington, D. C., Zionist Organization of America, 1945) is a biography of a philanthropist whose practical interest in the welfare of Palestine inspired others to emulate the example he set in giving practical aid to Jewish endeavors in that country. "Chaim Weizman, statesman, scientist, builder of the Jewish commonwealth, edited by Meyer W. Weisgal, with a foreword by Felix Frankfurter (New York, Dial Press, 1944), presents a collection of tributes by world-famous authors on the occasion of the seventieth birthday of the present head of the Zionist movement. In the volume are incorporated selections from his writings and addresses. In "Bernard Baruch," park bench statesman, Carter Field offers the life story of a great American financier who has served his country well during two wars and who has been a friend and adviser of several presidents (New York, McGraw-Hill, 1944). "Freud," master and friend of Hans Sachs (Cambridge, Harvard University Press, 1944), is an effort at an objective portrait of the founder of modern psychoanalysis by the only living member of his original circle of friends who studied and experimented together. Sigmund Freud is also the subject of and by Dr. Israel S. Wechsler in his "The Neurologist's Point of View" (New York, Fischer, 1945), a work in which, among other things, the author discusses such subjects as the psychiatric sources of anti-Semitism, nervousness and the Jews, etc. An interesting chapter on Judah Philip Benjamin, who served the Confederacy as head of the department of Justice, War and State successively, is contained in "Jefferson Davis and His Cabinet," by Rembert Wallace Patrick (Baton Rouge, Louisiana State University Press, 1944). To biography, too, belongs "Germany's Stepchildren," by Solomon Liptzin (Philadelphia, Jewish Publication Society of America, 1944), containing a series of character sketches through which the Jewish contribution to German culture is appraised.

There is little historical fiction in this year's output, and for that matter, real good fiction of Jewish interest has been, on the whole, far from abundant. Charles Reznikoff's "The Lion-Hearted" (Philadelphia, Jewish Publication Society of America, 1944) is a

story about the Jews in mediaeval England and the events it deals with are historically authentic. The novel brings to the forefront a promising talent for historical fiction, a branch of literature, at present sorely neglected by Jewish writers. To historical fiction of Jewish interest belongs J. M. Hartley's "The Way" (New York, Crowell, 1944). It presents the story of Severus, Roman centurion, who was sent to Syria by Augusta Caesar to investigate rumors of a secret society led by three wise men, who searched for a youth they had seen last as a baby in a stable. Severus finds unrest and trouble; he finds also Leah, a beautiful Jewish girl, whose love for the Roman causes her own destruction. There is now, for some reason, a widespread tendency to give prominence to romances involving conflicts in the emotional relationships of Jewish and non-Jewish young people. When such conflicts lead to intermarriage, there is danger that some professional interfaith workers might advocate it as an achievement worthy of frequent emulation. Such emotional conflict is well described in "Earth and High Heaven," a novel by Gwethalynne Graham (Erichsen Brown) (Philadelphia, Lippincott, 1944). It is a modern love story, with Montreal as its background, of the romance between the daughter of a prominent Canadian family and a young Jewish lawyer and the prejudice both encounter. "By The Waters of Babylon," by Stephen Lister (pseud.) (New York, Dodd, Mead, 1945), is a novel laid in North Africa and England, which deals with the problem of David Salmon, son of Yusef ben Salmon, a Moroccan Jew, talented and proud, between whom and the English society with whom he is thrown in contact exists an impassable gulf. "The Terhoven File," by Robert Pick (Philadelphia, Lippincott, 1944), is a restrained but powerful novel of the realization of war and Nazi inhumanity as it came to the exiles who fled and the men who helped them get out. Robert Neumann, whose "By The Waters of Babylon," which appeared some five years ago, failed to win the success it deserved, although it was one of the most powerful and savage studies yet written about the flight of the Jews of Europe and the mutual animosities and different cultural heritages which always refute all charges that the Jews are a unified people, issued a subtle and rather arresting novel, "The Inquest" (New York, Dutton, 1945).

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—New York World-Telegram

CONFIRMATION is the next sacrament which the Catholic child receives. This ceremony, which is always very beautiful, usually occurs when he is about twelve years old, able to understand its meaning, and to receive it of his own free will. Only a Bishop can administer this sacrament. As the Bishop lays his hand upon the head of the candidate he passes on to him the Holy Ghost who gives to the one who receives Him grace to become a "strong and perfect Christian" and a "soldier of Christ."

This repeats the experience of the earliest followers of Jesus. They had been frightened by his death and were uncertain what to do even after His resurrection. But when He had returned to His Father in Heaven He sent down upon them the Holy Ghost. They were no longer afraid; they were ready to tell all the world about Christ, ready to suffer and die for Him.

The Bishop wears his richest vestments for the ceremony. The candidates for confirmation kneel before him at the altar rail. After offering the prayers ordained for this rite, the Bishop makes the sign of the cross on the forehead of each one with holy oil, saying: "I sign thee with the sign of the cross and I confirm thee with the chrism of salvation, in the name of the Father and of the Son and of the Holy Ghost." He then strikes his cheek lightly to remind him that as a soldier of Jesus Christ he may have to suffer.

Both for Confirmation and First Communion, the boys wear ordinary suits of blue or white, as may be decided for the group. The girls wear white dresses and white veils or wreaths of flowers in their hair, for no woman ever enters a Catholic church with her head uncovered. After the service there is usually a celebration at home with gifts and good wishes.

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IMPRESSIONS OF PALESTINE

(Continued from Page 16)

Palestine needed most, replied: "More Jews!" But the Arabs are still a strange, primitive people. They change in a trice from friendliness to murder. They are impressed only by a display of force. Conciliation, for the most part, appears to them as thinly concealed weakness. The threats, now spread in public and in secret by some Arab rulers, spring from no participation by the common Arab. Nor do they signify much in regard to the actualities of the future.

The general opinion I found was that a policy for Palestine, considered maturely, announced unequivocally, would be workable, and not embroil the country in civil war, or in dangerous or prolonged attacks by neighboring lands.

Nor would the British have to maintain a large constabulary in Palestine. My own prediction would be that large Jewish immigration into Palestine is perfectly feasible, and that it would be accepted in the Near East, despite all the warnings and the threats that have been hurled about. It must not be forgotten, moreover, that no authoritative Jewish project contemplates the expropriation or disfranchisement of Arabs. Even under the White Paper, and in spite of secret Arab societies, there are not lacking many Arabs eager to sell their land to Jews. The country is developing at an amazing pace, and the general standard of Arab life is much higher than in adjacent Arab lands.

There is, therefore, no reason for feeling that Jewish settlement Eretz Israel can be only at the expense of the Arabs, economically or politically. It is not so. The agitation is a device: to distract the attention of the oppressed Arab masses; to be used as a common ground for an Arab unity that can be achieved in no other way; to strive to delay the inevitable Westernization of the Near East, and the sapping of the feudal system that has so long obtained in those unhappy and backward lands; to bolster up the maleficent dynasties that hold sway.

It is an axiom that good relations can be established, only when the road has been opened. Every effort should be made by the United Nations to modernize the Arab lands, to lend them financial, technological, and political aid, on condition that the common man shall share in the benefits accruing. The possibility of a great increase in population, in countries like Iraq, should be explored. The helotry in which the Egyptian fellah has been living should be ameliorated. And Palestine should, "with malice

toward none," become what the Balfour Declaration intended it to be, a "homeland for the Jewish people," a place to which myriads of homeless, hapless sons and daughters of our people could come. On that basis, and with a genuine will to attain it, peace and cooperation are not only possible, but certain in the Holy Land.

IV

And fourthly, are there many Jews who wish to go to Palestine? Have the devastations of the war made Palestine superfluous as a place for Jewish settlements?

There are many who would answer "No" to the first, and "Yes" to the second of these questions. In Palestine itself, and after listening to the delegates who came to the London Conference from Poland, Hungary, Belgium, France, and elsewhere, replies, based not on prejudice or conjecture, but upon fact, become possible.

There are in Europe about 1,600,000 Jewish survivors, outside of Russia and Great Britain, after the war. The figures as to their whereabouts are now available. From numbers who have reached Palestine, and from the chosen representatives of some of the surviving communities, their status, their prospects, and their own wishes are now known to us.

The situation is still a tragic one. Many thousands are still homeless. No serious effort has been made to restore the property taken from them. Antisemitism has grown steadily in all lands, even in some that were strongholds of liberty and tolerance for three or four hundred years. Thousands of Jews still live in the huts of concentration-camps. They are DP's, "displaced persons." Some officials would withhold food and raiment from them, because they will not go back to the lands of which they were nationals, because they do not wish to live in the cities where they saw all their dear ones done to death, because they believe that there is no prospect of peace or happiness for them in countries which are hotbeds of unrest, of hatred today.

Some of our own people have a curious attitude toward this question. They would have Jews return as a symbol of the restoration of rights, as hostages for liberty and justice. This seems a magnificent gesture, especially when it is others who are called upon to make it. At other times, and in other places, I have analyzed the curious motivation of this recommendation, coming especially from those whose forefathers left Europe

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JEWRY REQUIRES CONSECRATION

As Ussishkin Taught Us

By ELIAS M. EPSTEIN

On the fourth anniversary of the death of the late world president of the Jewish National Fund (Keren Kayemeth), a man who dedicated his life to the cause of Palestine, Elias M. Epstein, now on a visit from Palestine, who has worked close with Ussishkin for many years, points out the need for consecrated leaders now.—THE EDITOR.

AS the years go by, the figure of Menahem Ussishkin, called "The Man of Iron," becomes dim, even to those who were his close circle of collaborators. But what may be termed the Ussishkin idea was never more urgently apposite than today. What was the outstanding characteristic of Ussishkin? He was a man of many qualities, — a speaker of high order, an organizer par excellence, a leader of men — particularly of the rank and file. But most typical of him was his personification of what might be termed integrated Jewish nationalism. He was whole-heartedly a servant of Zionism.

From early youth Ussishkin decided to devote himself to the cause of his own people. Deliberately and Voluntarily he foreswore other loyalties and obligations. He confined such energy and talent as Providence had endowed him with to this one overpowering passion of his life. He was fortunate in that he could even surrender the practice of his profession. By no means rich, he received no monetary compensation for his labors until very late in life, when a remuneration which would be scorned by a superior American clerk was forced upon him. He lived frugally in order that he might be wholly at the service of his ideal.

There were those who called him narrow-minded, provincial and limited in outlook. If to be cosmopolitan and versatile means being active in many fields of thought and interest, then Ussishkin might be termed parochial. He would have termed himself simply nationalist. Oppressed by the tremendous need of the Jews whom he often compared to Naboth's Vineyard or the poor man's hearth, he objected to diverting such capacity as he had to anything but the inexorable struggle for rehabilitation of the Jews. In this he followed the stern logic which dominated him, rendering him inflexible and even intolerant toward other views. At the present stage in Jewish history, when our immediate future as a people weighs in the balance and the decisions to be taken by the great powers will affect the shape and form of the Jewish entity in Eretz Israel, I feel that there is hardly a more urgent necessity than the dedication to our cause of the best and greatest of our forces. Zionism, we always as-

serted, was auto-emancipation, — self help. In the provision of funds there has been splendid cooperation on the part of the Jews and those in the free countries have especially responded particularly in recent years. The place of financial resources cannot be minimized, — it is the straw from which we make the bricks of our very home. But it cannot possibly be enough. Zionism in its springtime was revealed to the young men of Jewry as a call to the best among us to identify themselves wholly with their own people. We argued that we had given adequately, even generously to the peoples among whom we lived. In every state and nation Jews rise to the highest rank and serve nobly, selflessly and successfully. In every range of public activity from politics to science, from economics to social welfare, Jews, in-

(Please Turn to Page 22)

Smile of Freedom



She thought she'd never smile again, but today, after seven years of homelessness, 19-year-old Lore Blank, a refugee girl whose parents died during the family's imprisonment in three Nazi concentration camps, has reason to feel cheerful. The National Refugee Service, which is financed by the United Jewish Appeal, located her uncle, Dr. Frederick Blank, in New York City, and Lore is on her way from Europe to join him. More good news awaits her here—her brother, who escaped and joined the underground, has been located through NRS in the Netherlands.

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THE HERO IN JEWISH LIFE

(Concluded from Page 10)

"Sourcebook of Jewish History and Literature"), and George Alexander Khut's translations of Zunz's German renditions of liturgical heroic martyrologies incorporated in his "Sufferings of the Jews in the Middle Ages," this rich and vast mine of Jewish information and, what is more important, inspiration is inaccessible to the English reader.

Especially in our days of unprecedented Jewish heroic martyrdom on the vastest scale ever, it would be desirable that the comfort and pride to be derived from the ancient records of Jewish heroism be made available to the Jews—and to the world at large—who interpret Jewish suffering as a passive endurance rather than active and aggressive heroism. We should like to see an English "Anthology of Jewish Heroism" patterned along the lines of Simon Bernfeld's representative three-volume Hebrew anthology "Sefer Ha-Dema'oth" (The Book of Tears), where the heroic elements of Jewish existence and survival would be assigned their rightful place of importance.

The German Jewish scholars, who in the half a century preceding the victory of Nazism, published critical editions of the medieval records of Jewish heroism, studied this type of literature as part of a closed era in Jewish history. The events of the past twelve years, however, have taught us that the measure of Jewish martyrdom is not yet full . . . The time is not yet ripe for a complete history of the worst Jewish massacre ever—the mass murder of five million Jews at the hands of the most brutal depraved killers mankind has known thus far, but already a large literature describing the unmentionable horrors endured by the Nazis' most pitiful, because most helpless, victims has come to the fore, ranging from carefully assembled and edited collections of true and authenticated reports on the atrocities to personal letters and impromptu accounts of individuals who miraculously escaped from the Nazi charnel house.

The heroic note, which is so pronounced a feature in the Jewish literary residue of the martyrdom of ages past, is not missing from the latest Jewish tragedy either. The valiant "Result in the Warsaw Ghetto," which already has inspired a large number of creative works of literature besides having served as a theme of factual accounts, proves that the modern Jew is in direct line of succession to his ancestors, who braved "death

in the waters and in the fire" for the sake of their religious conviction.

Tracing the story of Jewish heroism from the Bible to the latest magazine article on the tragedy of our time, one can feel with pride with the medieval liturgical poet, who sang:

Throughout the kingdoms of the nations,
Who can be equalled to Thy people?
They followed Thee through flame
and flood
As none on earth have followed Thee.

Jewry Requires Consecration

(Continued from Page 21)

cluding those with Zionist convictions play their part worthily.

But what of our own people, the incorporation of whom in the full degree of nationhood is the goal of Zionism? A handful have followed Ussishkin's path and foresworn the opportunity of a more varied field of activity, willing to detach themselves from the attractions of a great cosmopolitan culture, — have deliberately focused their ability and interest solely upon the enormous task which Zionism in the event has proved to be. Can we assert that they are sufficient? Can we be satisfied with the small number of individuals who have been willing to say, — as Ussishkin did — "this is my people, this is my land and this is my task which I must serve with all my heart and with all my soul and with all my might?"

In the face of the greatest tragedy in our tragic history we are apt to be disturbed and perplexed, though our faith in ultimate victory is undiminished. Difficulties and problems arise to an increasing extent as part of the very progress which we make in Palestine, where the natural organic growth of the Yishuv proceeds day by day and month by month irrespective of any political circumstance. Is it not likely that with the dedication to those problems of a corps of distinguished and talented Zionists we should make faster and surer progress?

To those who reply with genuine concern that also the general needs of Jewry in the world must be served, and that moreover we must pull our weight in the public life of the country which gives us liberty and security, I would only say, — Is there not a possibility of a division of forces which would not impair the service to these

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The U.P.A.—A Record of 20 Years

By DR. MARTIN ROSENBLUTH

The following article is a history of the founding and activities of the United Palestine Appeal, written on its Twentieth anniversary by Dr. Martin Rosenbluth, distinguished scholar and essayist, and a former German Zionist leader.—THE EDITOR.

SINCE its inception in 1925 up to October 1, 1945 the United Palestine Appeal through which American Jewry provides its support for the activities of the Jewish Agency for Palestine, Keren Hayesod (Palestine National Fund), and Keren Kayemeth (Jewish National Fund) raised more than \$67,500,000 in cash for the up-building of the Jewish National Home including an initial amount of over \$6,000,000 from the proceeds of the 1945 campaign. During this period the Jews of Palestine grew from 121,000 to over 600,000; the number of agricultural settlements rose from 84 in 1925 to over 300 in 1945, many founded by the Keren Hayesod on Keren Kayemeth land. Palestine industry grew from a handful of enterprises to some 3,000 establishments, employing a personnel of 55,000. Land owned by the Keren Kayemeth increased from some 32,000 acres in 1925 to 200,000 acres today.

However, fund-raising in the United States for the upbuilding of Jewish Palestine did not begin with the establishment of the United Palestine Appeal twenty years ago. At that time the Keren Kayemeth had been active here — as in all countries of the world — for more than two decades, using its traditional methods of fund-raising — boxes, Golden Book inscriptions, Flag and Flower Days, Chanukah and Purim collections, planting of olive trees, etc. After World War I the Palestine Restoration Fund was established, and quite a number of organizations and institutions initiated regular drives for Palestine, among them Hadassah, Mizrahi, Labor Zionists, Hebrew University, to mention only a few. The most important act was the founding of the Keren Hayesod in the summer of 1920 at the Jahreskonferenz in London, first international Zionist gathering after the war. Since its twenty-fifth anniversary is celebrated in this country together with the twentieth birthday of the UPA, it behooves us to recall today the early beginnings of its activities in the United States, where it came into being rather dramatically in a somewhat revolutionary way.

Keren Hayesod Is Born In America

Soon after the Jahreskonferenz a sharp controversy had developed in the Zionist movement in America, between the "Weizmanists" and the "Brandeisists," centering, to a large extent, around the question whether Zionist efforts should concentrate on mobilizing national or private capital for Palestine, and whether the proceeds of the Keren Hayesod, or at least a very substantial part, instead of being administered by the Executive of the Zionist Organization, should be invested in various companies in order to lay the foundation of the Jewish National Home on a businesslike basis. A delegation headed by Dr. Chaim Weizmann, and including Albert Einstein and a number of Zionist leaders, was scheduled to arrive in the United States in the spring of 1921. Prior to Dr. Weizmann's arrival, the minority of the Executive Committee

of the American Zionist Organization, including Louis Lipsky, Morris Rothenberg, the late Abraham Goldberg, Jacob Fishman, Bernard G. Richards, Bernard A. Rosenblatt, Elihu D. Stone, Emanuel Neumann and others, established a People's Reception Committee independent of the official arrangements planned by the Zionist Organization of America. It secured the cooperation of the Mayor of the City of New York; a great popular demonstration was arranged when the delegation landed, and immediately thereafter the reception to Dr. Weizmann took place in an armory accommodating many thousands of people. The office of this Reception Committee developed into the general headquarters for organizing the pro-Weizmann forces throughout the country and for starting the activities of the Keren Hayesod.

"I vividly recall," relates Emanuel Neumann, "the conversation I had

Jews in Russia would not in itself have aroused any particular excitement and much less opposition among the Zionists, but the manner which this program was being projected was deeply disturbing to them. It seemed to bear the earmarks of an attempt to divert the interests of American Jews from Palestine and to offer, as it were, an Ersatz-colonization.

This impression was created partly by the unusually aggressive publicity and propaganda that was initiated, and partly by the announcement of a campaign goal of \$15,000,000, an unheard of figure at that time. The idea was to raise \$5,000,000 a year for three years, at a time when the Keren Hayesod was raising only \$1,500,000 per annum.

The Zionist leaders realized the necessity to take unusual steps to place the Palestine effort effectively and dramatically before the public. Apart from that there were many who had



DR. MARTIN ROSENBLUTH

with Dr. Weizmann on the eve of that decision. There were present Dr. Weizmann, Dr. Ehmaria Levin and myself. Dr. Levin urged Dr. Weizmann to authorize the establishment of the Keren Hayesod office and the proclamation of the Keren Hayesod activity. Dr. Weizmann agreed, suggesting that I go ahead. I was anxious to have his authorization in a more formal manner, whereupon Dr. Levin suggested that Dr. Weizmann give me a nominal sum of money as a token payment for the initial organizational expense. Dr. Weizmann drew a \$10 note from his wallet, handed it to me and said: 'Here it is; please proceed with the organization of the Keren Hayesod headquarters.' I kept that note for years because of its sentimental and historic interest to me." Its office was set up at 50 Union Square. Emanuel Neumann became Executive Director and served in this capacity until 1925.

In that year, a group within the JDC came out with a plan to launch a great effort for large-scale colonization work in the Crimea and South Russia. Colonization of a number of

long thought that fund-raising activities for Palestine were too disconnected and uncoordinated. A union of these activities, at least on an experimental basis, was therefore, proposed by Emanuel Neumann, its name, The United Palestine Appeal, being suggested by Jacob Fishman.

An agreement between the various Zionist funds was worked out, including at that time the Keren Kayemeth and the Keren Hayesod, as well as Hadassah, Mizrahi, Junior Hadassah and Hebrew University. Dr. Stephen S. Wise agreed to assume the National chairmanship, Emanuel Neumann became chairman of the Executive Committee, the late Bernard Stone Executive Director.

The First Years of the UPA

To launch the first UPA campaign an Extraordinary Conference was called in Baltimore, with Dr. Wise as the principal speaker. All this was done in an emergency atmosphere and with lightning speed. UPA came out for a \$5,000,000 appeal for one year.

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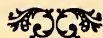
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NEWS SUMMARY OF THE MONTH

Second Most Important Allied Weapon Developed by Jew

Philadelphia, Pa.—An electronic fuse, which detonates a bomb or shell as it nears its target, regarded by U. S. military experts as second in importance only to the atomic bomb among the revolutionary weapons which helped win World War II, was developed for military use by Dean Joseph Weil, of the Engineering College, University of Florida, and his co-worker, Dr. Palmer H. Craig.

80% of U. S. Jews Back Jewish State, Roper Poll Reveals

Washington, D. C.—Over 80 per cent of American Jewry favors the establishment of a Jewish state in Palestine, a poll conducted by opinion-sampler Elmo Roper for the Hausman Foundation of New York City revealed, Senators Robert F. Wagner (D. N. Y.) and Robert A. Taft (R. Ohio) declared here. Those for and against a Jewish state held strong prejudices for their position. The pro-Jewish staters constitute 80 per cent of those polled, 10.5 per cent were opposed to a Jewish state, and 9.4 per cent were undecided. In the group opposing a Jewish state were a high proportion of people in the higher economic level, and an equally high number of opponents and persons without opinion were found among those who do not attend religious services.

Gift to Weizmann Institute

New York, N. Y.—A check for \$1,250,000 toward the \$3,000,000 fund for the projected Weizmann Scientific Institute in Palestine was presented to Dr. Weizmann at a reception in New York on the occasion of his 71st birthday.

MacArthur's Economic Aide Gets DSM

Washington, D. C.—Colonel Raymond C. Kramer, of New York City, Chief of the Economic and Scientific Section of Allied Headquarters in Japan, was presented with the Distinguished Service Medal at a ceremony here attended by General Douglas MacArthur, Military Governor of Japan. The award was made by Major General R. J. Marshall, Acting Chief of Staff.

Grants Charter for First Jewish University Outside Palestine

New York, N. Y.—The New York State Board of Regents has granted a charter for the first Jewish University outside Palestine. The action of the Board of Regents was in the form of an approval of an application submitted by Yeshiva College for a corporate change of name to Yeshiva University, Dr. Samuel Belkin, President of Yeshiva University, and Samuel Levy, Chairman of its Board of Directors, announced. The Board also granted the institution the right to confer six additional higher degrees.

GREENSBORO, N. C. **B'nai B'rith Elects Officers**

The Sidney J. Stern Lodge held its annual election of officers at the Lounge in Temple Emanuel Monday night December 10th. The officers elected, who will be installed at a meeting to be held in January, are the following: Cy Jacobs, President (re-elected); Chester A. Brown, Vice-president (re-elected); Sam Goldman, Secretary (re-elected); Reuben Peck, Treasurer; Lewis Kipnis, Guardian; Harry Abrams, Warden.

BIRMINGHAM, ALA. **Southeastern Federations Elect Officers**

Isaac S. Heller of New Orleans was elected President of the Southeastern Federations and Welfare Funds at the Eleventh Annual Conference in Birmingham, December 8-9, attended by 65 delegates representing 20 communities. Lee B. Weil of Birmingham and Marx Borod of Memphis were elected as vice-presidents.

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SYNAGOGUE means a place of assembly, and the synagogue is used for any gathering the people may wish to have. But first of all, it is the House of God. It is so built that the worshippers face east, that is, toward Jerusalem. The large room has pews and a platform in the front, in the middle of which is the reading desk.

The rabbi is the friend and counselor of his congregation. He is not set apart from others as are priests in many religions. His clothes are like those of other men, although in the pulpit he may wear special vestments. It is right for him to marry and have children, that he may be an example of normal living. In most synagogues he is paid by the congregation in order that he may be free to give all his time to teaching.

In other religions the sacred book were the concern only of priests and scholars; this was true also in the early history of Israel. But more than two thousand years ago, Jewish leaders began to spread education among all the people; they wanted every Jew to be intelligent and to think. They taught them to read and study the scriptures. The first sermons ever preached were those in Jewish synagogues. Anyone learned in the law might be asked to interpret the scriptures. Hebrew was the language commonly spoken then and it is still used in the synagogues, except for the sermon. No matter where a Jew lives or what language he speaks, the use of Hebrew reminds him that he belongs to the congregation of Israel.

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THE U. P. A. — A RECORD OF 20 YEARS

(Continued from Page 23)

In the meantime, a sharp controversy raged in the Jewish press. The slogan of the primacy of Palestine Jewish colonization was winning public support and developed unexpected strength. Many of the leaders of the JDC (Joint Distribution Committee) who were sympathetic to the Palestine cause did everything to dissipate the impression that they were lacking in interest in Eretz Israel or intended to displace the Palestine efforts. Conferences were held with Felix M. Warburg and Louis Marshall, and the latter accepted the invitation to the UPA Conference in Baltimore. In keeping with a certain largeness and breadth of view, both men were animated by their sincere desire to promote Jewish unity and to avoid divisions. At that time they already favored the idea of a combination of Zionists and non-Zionists in the Jewish Agency for Palestine. Louis Marshall's appearance at the Baltimore Conference was, therefore, significant and dramatic. In addition, the leaders of the JDC, to signalize their interest in Palestine, decided that part of the \$15,000,000 fund which they planned to raise for colonization purposes was to be used in Palestine. In carrying out this decision, an amount of over \$1,500,000 was subsequently invested in the Palestine Economic Corporation.

So far as the Zionist effort was concerned, there is no doubt that the formation of the UPA at the time gave the fund-raising for Palestine in this country a new impetus and raised the level of contributions. It was actually the first important step after the original impetus of the launching of the Keren Hayesod activities in 1921.

During the first year the work centered around the outstanding personalities of Dr. Schmarya Levin who, remaining in this country for a number of years, became — next to Dr. Weizmann — the chief protagonist of the idea of the Jewish National Home, and the great Hebrew poet, Chayim Nachman Bialik. In the second year, Dr. Weizmann, together with the late Chaim Arlosoroff, helped in the fund-raising efforts, while Louis Marshall continued with his valuable assistance. Colonel Wedgwood and his wife, Kenworthy, joining in the campaign, were the first in a long sequence of outstanding non-Jewish personalities — Americans as well as visitors from abroad — who, up to the crucial period of today, fought and continue to fight shoulder to shoulder with the Jews for the cause of the Jewish Homeland. In 1927 Dr. Wise was succeeded in the National Chairmanship by Judge William M. Lewis of Philadelphia, who remained at the helm for four subsequent years.

In 1929, as a result of the riots which broke out in the fall of that year in Palestine, UPA decided to raise a special supplementary fund as an Emergency Fund for Palestine. Mr. David A. Brown, who headed the JDC drive for \$15,000,000 in 1926 and subsequent years, was invited to become the chairman of the Appeal. It

was a success. Money poured in from all parts of the country. Some \$2,500,000 was the net result.

In the activities for the Emergency Fund, Zionists and non-Zionists were drawn together in their first common effort for fund-raising, and the way was paved for the establishment in the following year (1930) of the Allied Jewish Campaign. A united appeal was formally established for the first time, combining American Jewry's care for Jewish overseas needs with its main contribution to the upbuilding of the Jewish National Home. UPA, joining forces with the JDC in the Allied Jewish Campaign, included the Keren Hayesod and Mizrachi, while Keren Kayemeth, Hadassah, Hebrew University conducted independent campaigns. The amount raised by the first united Jewish appeal was \$2,087,897, which compares with an amount of \$36,000,000 estimated proceeds of the 1945 UJA campaign. There were four chairmen of the Allied Jewish Campaign, two nominated by JDC, two by UPA. Representing the latter were Judge William M. Lewis and Morris Rothenberg.

The first union of UPA and JDC was short-lived. Before the end of the year the two partners decided to separate and to conduct independent drives in 1931. So, at a National Conference which took place in January, 1931, in the Hotel Baltimore, New York, the American Palestine Campaign was organized, with Keren Hayesod and Hadassah as its constituent agencies; Morris Rothenberg was elected national chairman. Keren Kayemeth and Mizrachi conducted separate campaigns, but in 1932 the Keren Kayemeth became a partner of the Campaign, sharing to a certain extent in its receipts in addition to the funds it raised through traditional collections. Louis Lipsky was national chairman that year.

The same setup prevailed in the fateful year 1933, but under the im-

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Radio's No. 1 Idea-Man

By WILLIAM B. SAPHIRE

"WHAT am I offered for the piano Diamond Jim Brady had built for Lillian Russell? How much for George Washington's bathrobe?" Dave Elman, auctioneer of the kilocycles, raps his gavel and a million listeners, coast to coast, have one week to send in their bids. Mr. Elman's radio auction sold a quarter of a million dollars in war bonds before V-J Day. Now it brings to the Mutual Network microphone block, everything from reconversion refrigerators to a Tang dynasty vase. Between auctions Mr. Elman writes, directs and produces Hobby Lobby, on the Columbia Network, a radio show he originated eight years ago. The son of Russian Jewish immigrants, who settled in North Dakota, Dave Elman, today, is radio's number-one "idea man."

Forty five years ago, in Park River, N. D., the Elman family ran a dry-goods shop. There among other things, they fitted the "Hamlets" and "Uncle Toms" of traveling road shows with wigs, toupees and false mustaches. Young Dave, then five, listened wide-eyed to the stories these troupers told. At the ripe age of six he earned his first showmans' pennies in speechless "walk-on-walk-right-off-again" roles in the local Lyceum Theater. When he reached school age, he announced that he was going to be an actor and demanded a dramatic tutor. Though the Elmans hoped their son would choose medicine or the law, they got him the best dramatic coach available in the west.

Acting His Dream

He studied hard and made his speaking debut on the stage of the Fargo High school auditorium. But prim student productions were no test for the Elman showmanship. The road beckoned, and at 16 he became gag-man, musician and general stooge with a traveling medicine show. He told his jokes all over the West, thumped out tunes on a guitar, and played

guinea pig in all the "medicine" doctor's demonstrations. Later he toured the length of the Mississippi under the Chautauqua tent.

Armed with a repertoire of skits, songs and experience no dramatic coach could provide, young Elman joined an itinerant vaudeville troupe touring the East. He earned a reputation as a comedian, when America entered World War One, he was



WILLIAM B. SAPHIRE

writing material for an entire show. Rejected for military duty because of weak eyes, he toured Army camps all over the country.

Radio Fascinates Him

After the war Elman heard the first bleats of radio and was fascinated by its possibilities. Radio became his hobby. Early stations paid nothing, and Elman broadcast one of the first comedy sketches, gratis, over a small Florida station. To earn a living, he stuck with traveling shows and wrote songs. His songs, good enough to be plugged by Eddie Cantor, failed to bring in rent money. Elman decided to go back to writing comedy. Stock gags of old vaudeville days were outmoded and one of Elman's first ideas was a comedy show built around a single character. His character. His character was "stuttering Willie," a youngster whose tongue knotted on every consonant. He "peddled" the idea to CBS where it caught on with William Paley, president of the network. It was Elman's first radio show, conceived, written and acted by Dave Elman. But radio during the twenties was an uncertain business. Sponsors were rare and hard to please. When the stock market crashed in 1929, Willie stuttered his last.

Dave Elman, by then, was married and raising a family. His ideas came rapid-fire but there was no market. Billboard and Variety, the show business journals, ran ads from former employers asking Dave Elman to "please" come back to the road shows.

(Please Turn to Page 34)

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IMPRESSIONS OF PALESTINE

(Concluded from Page 20)

to find justice and brotherhood in America.

The essential of the problem is that, without exception, the Jewish communities of continental Europe want to go to Palestine. They are crying out for "certificates." They strive to press toward the nearest port. They are organizing, where young people survive, into groups preparing themselves for colonization, by the process known as "Hachshara." In some places, quite recently, the governments under which they live have moderated the laws, especially to enable them to migrate to Palestine, when the opportunity opens.

There is no other solution for them. Before them beckons the example of their own relatives, who have found a new life in Palestine. And about them is the devastation and the darkness of their own lot. Simply and directly, therefore, they wish to go to Palestine. No other countries are throwing open the portals to receive them. Europe is a place filled with the odor of doom for them . . . They speak of all this in words that move the heart. You listen to them, these old men who managed somehow to hide and to survive, these young men and women who led groups of the partisans, who fought with their backs to the wall, who learned how to live in forests and in mountain fastnesses—and you hear in their voices the unbelievable world out of which they have emerged, and the hope that still burns before their eyes as the only way that is open. There is but one place, where these memories can find assuagement, where these wounds can be healed, where these maimed, heroic brothers and sisters of ours, can find welcoming arms, a life that can remake them, and where all their own sorrows and dreams can find surcease and fulfillment, Eretz Israel, the place we have been helping to build.

V

And, last of all, what is the political prospect? Will all that I have written be made impossible by a continuance of the White Paper policy?

While it is too early to do more than conjecture, every indication is that a vital change in regard to Palestine will take place. The Labor government must concern itself first with those domestic problems, which are pressing, and because of which it came to power. But it will come, soon we hope, to the substantiation of the many forthright and unequivocal statements it has issued about Palestine. In this action it should be encouraged by the unmistakable interest of our own government in the abrogation of the White Paper, in maximum Jewish immigration and colonization, and in the establishment of a Jewish Commonwealth. It should be the hope of every Jew that Great Britain, in concert with the United Nations, should realize clearly, in 1945 as it did in 1917, that justice to the Jew, the salvation of many thousands of unfortunates, the welfare of the Near East, the fulfillment of solemn promises and obligations—all demand the initiation of a new era, in which

Jewish development of the Holy Land to its own benefit and to the benefit of all its inhabitants, should be made possible and accelerated.

These are the convictions which I brought back with me from Palestine. I transmit them to all our friends of the United Palestine Appeal. I trust that they will encourage them, as they did me, that they will make them feel more strongly than ever, that what we have done has been well done, that we must continue and intensify our labors, and that thereby we can contribute to the salvation of our own people and to the brighter future of mankind.

**GREENSBORO, N. C.
Pearls Make Memorial Gift to
High School**

Mr. and Mrs. Charles Pearl, together with friends, have made a gift of \$10,000 to Greensboro High School for the erection of a field house on the school grounds. The gift which will be known as the Sigmund Selig Pearl Memorial, will honor the memory of their son, who was killed in action in Germany on February 6 last year.

The building, acknowledgement of which was made by Ben L. Smith, Superintendent of Schools, will house a trophy room, showers and lockers, and will be an adjunct to the school athletic facilities. It will be located at the west end of the school's horse-shoe shaped stadium.

**CHARLESTON, S. C.
Miss Jacobs Engaged**

Mrs. and Mrs. Louis Jacobs, of 27 Sunnyside avenue, announce the engagement of their daughter, Miss Janette Jacobs, and Mr. Isadore Wolper, son of Mrs. Jacob Wolper, of 162 King street, and the late Mr. Wolper.

Mr. Wolper has recently received his discharge from the United States army. He has had more than four and a half years military duty, three years of which were passed in Iceland.

**GOLDSBORO, N. C.
Lionel Weil Elected To J. D. C. Board**

On December 9, Mr. Lionel Weil was elected to the National Board of Directors of the Joint Distribution Committee for a period of two years. His term expires in 1947.

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Letters from the Desert

A Review of Moshe Mosenson's Book

By DAVID E. GOLDBERG

David E. Goldberg, active in the Labor Zionist Youth Movement, reviews this book which pictures the activities of a Jewish soldier as revealed in his letters to Palestine.—THE EDITOR.

"From the heart!" — this simple and universal expression, common to so many languages, is the only phrase which adequately gives the feeling of the book "Letters From the Desert." They are, of course, many interesting, even informative aspects to the book; but the reader becomes most conscious of the warm glow in these letters. It is the warmth of a man far from home writing to his loved ones.

Although this is a book by a Jewish soldier, it is different from any other book of letters that might be written by a Jewish soldier in any other armed force. Throughout there is the constant consciousness of belonging to a Jewish armed force. There have been many Jewish soldiers fighting in the allied armies. They, too, have come in contact with Jewish survivors and with broken Jewish communities. In many individual cases they have attempted to help. There have been many incidents of individual philanthropy reported. But when the author and his comrades come to a despoiled Jewish group, they set about rebuilding the whole Jewish community — through its institutions. They do not feel that they are simply individual Jews who have come upon other Jews in distress; rather, they are a group on a mission sent out by a nation from its home to aid members of the nation who are exiled and in distress. The entire military unit assumes as one of its duties, perforce during its "free" time, the task of re-establishing the ties of the exiles with the homeland.

Throughout the book runs a note of bitterness as community after community must be left behind and the soldiers, ordered on, must close their ears to the pleas of those who need so desperately to emigrate to Palestine. The fate of his people and the harsh colonial policy in Palestine are with the author always.

The dominant note, however, is not one of bitterness. It is, rather, the feeling of universal warmth. But although the emotion is simple and understandable to anyone, this is not a simple person writing. At first the reader feels that he is in the presence of an almost childlike personality thinking only of home, children and friends. But very quickly whole ranges of problems arise and one becomes aware that here is a complex modern man interested in literature, arts world political problems and in the fate of his people everywhere — in short, a modern man living through and reacting to the problems of our day. And yet, through all the intellectual curiosity and through the keen observation of new places and new people runs the warmth of a simple human reaction.

A series of personal letters can often be most revealing not only of the writer but also of those to whom the letters

are written. Better than any guide book, essay or theoretical discussion, these letters reveal the life of a Jewish settler in Palestine; and they tell of the day to day events rarely mentioned in the standard literature on the collective colonies. From the very start, when the author writes to a friend how the colony came to release him to volunteer, the reader becomes aware of a way of life very different from his own in America. Then, as the details began to pile up — the harvest period, the birth of a child, the growth of an older child, the passing of a friend — all of these details take on a different significance in this different type of community. Different, indeed; but because of the unsuspected gift of the author, the incidents rise to universal meaning.

The most charming, the most illuminating letters are those written to the author's little daughter who is attending the elementary school of the colony. It is only after reading several of them as they are scattered throughout the book that the reader becomes conscious of what the author has known all along and wants his daughter to know — that she is not just any little girl going to any school, but that she is building herself as part of a new land and a new Jewish life. These phrases which have become trite in Zionist literature take on real meaning in some of these letters which the father writes telling of other Jewish children in ravaged communities in North Africa who also want to go to school. For these children the fact that

(Please Turn to Page 41)

**Paulette Goddard Scholarship
At Hebrew University**



Miss Paulette Goddard, well-known movie actress, donated to the Hebrew University through the Southern California Chapter of the American Friends of the Hebrew University, the sum of \$10,000 for a scholarship to be known as the "Paulette Goddard Scholarship" at the Hebrew University. The scholarship amounting to \$500 a year, will be awarded annually over a period of 20 years to a deserving and needy student engaged in medical or scientific research.

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THE U. P. A. — A RECORD OF 20 YEARS

(Continued from Page 26)

part of the catastrophe of the Jews in Germany, American Jewry decided once more to establish a United Jewish Appeal, comprising the American Palestine Campaign (representing the Keren Hayesod) and the JDC. The union lasted this time for two years, 1934 and 1935, during which period Louis Lipsky continued as national chairman of the American Palestine Campaign.

The Second Decade

It was in December, 1933, at the beginning of its second decade, that the United Palestine Appeal was finally organized in the form in which it exists today, with the Keren Hayesod and Keren Kayemeth as its constituents, pooling all their income (except for bequests and legacies) and sharing equally in the net proceeds. The Mizrahi giving up its campaign for the Mizrahi Palestine Fund and the Keren Torah V'Avodah (Fund for Torah and Labor), and promising "not to engage in any separate fundraising activity in order to devote itself to the UPA" was to receive out of the net proceeds of the campaign the sum of \$36,000, with the proviso that 80 per cent of this amount was to be remitted to Palestine. The aim of the 1936 campaign was fixed at \$3,500,000. Dr. Stephen S. Wise, who had been the first chairman of the UPA in 1926, ushered in the second decade as its national chairman in 1936 and 1937. During his reign Henry Montor was appointed Executive Director.

From 1938-1943, for a period of six years a record in the history of the UPA—Dr. Abba Hillel Silver became its national chairman. During this period the annual income increased more than four times, rising from \$1,923,690, yielded from the 1937 campaign, to \$7,927,000 raised in the drive of 1943.

The European situation, bad as it was before, had deteriorated in 1938 when Hitler invaded Austria. The rapid rearmament of Germany began to seriously endanger the peace of the world. For the Jews, things had gone progressively from bad to worse under the Nazi regime, culminating in the pogrom days in Germany in November, 1938. In view of this development, the mood for unity grew in the ranks of American Jewry, and so, for the third time in their history, UPA and JDC agreed to combine their fundraising efforts and to re-establish the United Jewish Appeal. The reestablished UJA proved to be more stable than its predecessors. It is true, there was a split in the beginning of 1941, but it did not last long; and there was a second split during the early months of the current year but the partners are reunited again—and the UJA is about to complete its seventh consecutive year.

The present national chairman of the UPA (and co-chairman of the UJA) is Dr. James G. Heller, who took over to the beginning of 1944. The upward trend in the proceeds continued sharply and to a remarkable extent under his chairmanship. The amount (over \$11,500,000) yielded by the 1944 campaign plus the proceeds from the 1945 campaign estimated at some \$15,500,000 (making a total for the last two years of \$27,000,000) is more than 35 per cent of the entire income of UPA since its inception twenty years ago.

Financial Results

Of this income amounting to approximately \$77,000,000 (including the estimated proceeds of the current campaign) \$19,000,000 is the result achieved during the first decade from 1926-1935, while more than three times this sum, namely \$58,000,000, was raised during the second decade from 1936-1945.

The principal partners of the UPA (Keren Hayesod and Keren Kayemeth) were, of course, at the same time its main beneficiaries. Of the gross proceeds of \$61,500,000 raised in cash in the drives from 1926-1944—the 1945 campaign still being in full swing—the Keren Hayesod received (in round figures) \$29,000,000 and the Keren Kayemeth \$22,000,000. The balance includes the share of Hadasah, Mizrahi, Hebrew University during the early years of UPA, the grants to the Mizrahi Palestine Fund which rose from \$36,000 in 1936 to \$250,000 in 1944—it now amounts to \$400,000—a large number of special allocations made during the first decade of UPA, service charges and the costs of 19 campaigns.

(NOTE: The sum of \$19,000,000 includes funds raised by Hadasah for its medical work in Palestine, and reported to UPA during the years when it was one of its constituent agencies, as well as the entire income raised by Keren Kayemeth including the years when it was not a partner of UPA.)

In this connection it is interesting to note that the contributions of the Jewish community in U. S. A. to Keren Hayesod and Keren Kayemeth rose very substantially since war broke out in the fall of 1939, at a time when (Please Turn to Page 36)

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Vienna—Autumn 1945

As Seen by a Jew

From the former Austrian capital and one of Europe's hell-spots for the Jews in recent years, Cpl. Ben-Horin, serving with the U. S. Army, and editor of a Jewish news bulletin for GPs, sends these impressions as of September, 1945. The general facts in this article are well known, but Cpl. Ben-Horin excels in his ability to note the small details indicative of great tragedy.—THE EDITOR.

PROFESSOR Ben-Zion Lazar, now vice-president of the Jewish Community Vienna, estimates the number of Jews living in Vienna at the present time to be approximately 10,000. This figure includes the "Rassejuden," persons so classified by the Nazis on the basis of their Nuremberg race laws and the three-quarters, a half and one quarter-computations. In the majority of cases, it seems, Jews living in a mixed-marriage relationship with an Aryan partner were not deported. During the last few months of the Nazi regime, the threat of extermination hung over their heads, also. Given more time, the Gestapo would have been able to treat them in the conventional Nazi manner.

Of the 230,000 Jews in pre-Nazi Vienna only 200 outlived the Nazis in the city proper.

A considerable number of repatriates are former inmates of Theresienstadt. At the time of this writing 400 of them are still billeted in the Jewish Community House, Vienna IX, Seegasse 9. I visited the house twice. Most people there belong to the 50-60 age group. Living quarters and food are perhaps not too far above the Theresienstadt standards. Morale is commensurate with general conditions at present and prospects for the future. The nearly complete absence of adequate and tangible assistance from any of the great World Jewish Organizations, including the Joint Distribution Committee, is an important factor in the morale situation. Jews do not understand why urgently needed help does not come. They feel that it is at times lack of initiative and ability and of holy zeal on the part of representatives and agents that stands in

the way of effective relief and rehabilitation. There is no evidence of the Remnant of Israel in these areas, not to mention attempts at its realization.

In Seegasse 9 a small room serves as living room, dining room, kitchen, reception room, bed room — for two families. In one such living-dining-bedroom I saw some bread cut into small pieces spread out on paper. I was told that mouldy bread had been given out which, to become edible, had to be dried for hours first. During my second visit — on Rosh Hashonah — I asked for the daily menu. Here it is for the record: (1) For Breakfast — black coffee; nothing else. (2) For lunch — pea or bean soup or dried vegetable soup; nothing else. (3) For dinner — the inevitable soup (flour and water). One loaf of bread for each person — every three days. The Rosh Hashonah menu included meat loaf and potatoes and at night some cake.

Thus equality of suffering has been established between Nazi and Jew. It is the kind of equality which turns the lofty concept into a curse and a mockery and a cruel laugh.

The crux of the matter is that Jews are not so much merely recently Displaced Persons in Europe as they are a Misplaced People in the midst and in the minds of the nations of the world: HERKER — in the deep and tragic sense of the word.

A white-bearded Jew in one of the rooms, for 38 months an inmate of Theresienstadt, looked up from his (Please Turn to Page 37)



SAMUEL L. SAR, Dean of Men at Yeshiva College, New York, was granted a leave of absence for one year, to serve as representative of the American Jewish Conference, under the auspices of UNRRA, in the American zone of occupation in Germany and Austria. Dean Sar will aid in the rehabilitation of displaced Jews, having done extensive work along similar lines in Europe after the last World War.

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Counselling the Veteran*By* **WALTER DUCKAT**

The writer is Veteran's Counselor of the Vocational Guidance Division of the Federation Employment Service, an affiliate of the Federation of Jewish Charities of New York City.—THE EDITOR.

ONE high ranking medical officer recently asserted that it takes about a year to make a soldier, and about the same time to transform him into a well-adjusted civilian.

For the past two years, this writer, as a member of a voluntary guidance agency, has counseled scores of veterans, who were referred by the local veterans service center, army separation centers, private and social agencies and by other private sources.

Ranging in age from eighteen to forty, they were discharged for various physical and emotional disabilities. The men counseled varied from the youngster who had been discharged because he was allergic to GI shoe leather, which made his toe nails fall off, to the brawny marine, who fought in Bougainville, and who sustained the loss of his left arm and partial paralysis of his left side as well as psychoneurosis.

In his first contact with the veteran, the vocational counselor attempts to make the veteran feel at home, a process commonly called, "establishing rapport." This done, he will, in the course of the interview, get a summary of the problem, consisting of the client's personality traits, his capacities, background and plans. He will discuss with the client his educational history, his general achievement, the subjects he liked or disliked in school.

Disabled Vet

The disabled veteran requires extremely selective guidance and placement. Take the case of R. B., a tall, lean-faced lad of twenty, who recently came to see me. He had participated in the D-Day invasion of Normandy and was wounded forty-five days later at St. Lo. Shell fragments severed his cranial nerve. The latter resulted in his present inability to bend or lift without suffering from an extreme case of vertigo. In discussing his background, he revealed that he had completed high school and had been in the upper quarter of his class. He had done very well in math and mechanical drawing. He asked about his possibilities of becoming a draftsman or an architect. The various prerequisites, duties and other pertinent aspects of these vocations were discussed with the client. Intelligence and aptitude tests confirmed the feasibility of either of these choices. Under Public Law 16, he will be eligible for a maximum of four years education, with a minimum maintenance of \$92.00 a month.

Most of the cases are not as easily solved. It is usually necessary to engage in a considerable amount of exploratory conversation before we arrive at a satisfactory tentative plan. The most difficult types are those who say in effect, "you're the expert, tell me what I am suited for, what's best for me?" The counselor, then, attempts to discover any leisure time activities which might afford a clue to a feasible career plan. Does he like working with

his hands? If so, this might indicate a mechanical interest and ability. Is he well spoken? Does he enjoy working with people? Then, perhaps, personal-social occupations are best suited for him.

Another frequent type of disability is the much misunderstood psychoneurosis. Fortunately, the public has become more familiar with the meaning of this word. There are employers, however, who are still reluctant to hire this type of dischargée. An example for the need of careful guidance and placement was the tall, powerfully built fellow of twenty-two, a veteran of a number of Italian campaigns, who told me that every time he heard a door bang, he involuntarily jumped, thinking that it was a 88mm going off. When I first met him, he had been out of service for six months. Although our War Manpower Commission exerts every effort to get men to work in our ship yards, foundries and other war plants, to refer such a person for such a job, with the constant hammering and riveting, would aggravate his condition.

In discussing his hobbies, he mentioned the pleasure that he had derived from carving wood while convalescing in a base hospital. I asked him whether he would be interested in learning how to make and repair smoking pipes. He jumped at the idea (he was a pipe smoker, too) and arrangements were made to have him apprenticed in a pipe manufacturing plant. A follow-up, a short time later, revealed that he was progressing nicely on the job and the employer liked him very much. He added that the almost constant headaches, which he had acquired in service, had practically vanished.

(Please Turn to Page 39)

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Why I Wrote "Americans All"

By OSCAR LEONARD

"Americans All," (Behrman House) a compelling saga of Jews who have helped to make world history, is rapidly becoming a best-seller in its class. The author here tells how he came to write it.—THE EDITOR.

SOME years ago a rabbinical friend asked me to conduct an experiment in integrating American Jewish life. These boys were in an institution supported by Jewish funds, manned by Jewish trustees and Jewish professional men and women trained in child care.

Most of the trustees were assimilationists — or shall we say "resentful" Jews. But they would have been horrified to learn that the children in the institution were also resentful Jews. Children of the poor must not indulge in such luxuries.

The rabbi, being a Zionist, and a Jew of Jews, with Palestinian background, had compassion for the youngsters who willy-nilly would have to remain Jews. He wanted to integrate them, help them become adjusted to the life that was to be theirs. He had an idea, from something I had said to him during discussions, that I could be helpful.

I undertook to meet the groups of boys every Sunday morning. They all came from so called Orthodox homes. They were all ignorant of everything pertaining to Jews and Jewish life. Primitive superstitions and hazy notions about Jews and Jewishness constituted their total Jewish background. Being resentful Jews, one could not if one would, cram Jewishness down their throats.

They presented a challenge. It had to be met. So, I began by convincing

them that even Americans, if they happen to be Jews, should know something about their own people — just as they must know about America. Taking advantage of the coming of Columbus Day, I asked them whether they knew that Jews helped Columbus in the discovery of America. I hinted that some learned Gentiles believe Columbus was a Jew.

Their curiosity was aroused. Henceforth it was comparatively easy to hold their interest. I never looked at a book when I was with the group of boys. Just started a story and elicited questions.

Thus we went along and spoke to the Jews who helped in early American history, the struggle for equal



OSCAR LEONARD

rights and the efforts in the fight for American independence. Jews who helped Washington and Lincoln. Jews in science. Jews in many walks of life. But always Jews who did something for America, something no one had done before. We spoke of men and women who made significant contributions.

I watched the effect upon these youngsters. Gradually they became less resentful at being Jews. They realized that their people had played an important part in the development of America. They had the facts that gave the lie to the Gentile boys who taunted them, who accused Jews of "being no good," of "getting all they can."

I became convinced that the stories I told these boys, the stories about Jews coming from Spain, Holland, France, Poland, Rumania, from all corners of the earth, to these shores, helped these American youngsters. They lived in a time when enemies of Israel were spending millions in America to discredit the Jews. These enemies planted noxious weeds in the good

(Please Turn to Page 42)



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RADIO'S NO. 1 IDEA-MAN

(Concluded from Page 27)

News columns, however, told a dismal story of show business depression. Dave decided to stay in New York. Then came the tragic death of his nine-year-old son.

Tragedy and Career

Jobless and miserable, Elman faced collapse. His doctor ordered him to get his mind off his son. A friend gave him a book on hobbies. They were commonplace hobbies and it irritated Dave that anyone should think stamp collecting or butterfly wings could get his mind off his lost child. Then he recalled an old scrap book in which he used to paste clippings about unusual hobbies. He found it absorbing. If learning about strange hobbies gave him pleasure, others would enjoy them too. His thoughts immediately turned to radio. He jotted his idea down. He organized, on paper, a radio show which would bring hobbyists together to "lobby" on the air, about their unusual pastimes.

He took the Hobby Lobby idea to CBS. It appealed to the studio heads and was put on the air on a sustaining basis; expenses paid, but no salary. What the expense account couldn't meet, Elman borrowed and paid out of his own pocket. After thirteen weeks the Hudson motor car company became his first sponsor.

To Elman's program, celebrities and the man in the street brought their hobbies. On one broadcast a boy who built huge-scale models of insects appeared. On another, Eleanor Roosevelt told about her husband's many hobbies. Talking birds from the Malay jungle shared air-time with tired business men who had learned to embroider.

Hobby Lobby was on the air for three years. When World War Two broke out, it was discontinued. After Pearl Harbor, however, it was revived and with it was born the Victory Auction.

After each Hobby Lobby show went off the air, Elman became an auctioneer for Uncle Sam. Small household articles, inexpensive costume jewelry and novelties were "auctioned" to the studio audience for war bonds. The idea caught on quickly since it meant free gifts with every bond purchase. Independent stations outside of New York called on Elman to hold the Victory Auction over "live" mikes. By 1943 it was being heard coast to coast over the Mutual Network. Dave Elman, a War Department citation reads, is responsible for selling more war bonds than any other individual in the country.

Idea Reconversion

The auction idea was too good to discard. When peace came, Elman became a licensed auctioneer, bringing to Radio its only counterpart of the famous Coney Island and Atlantic City boardwalk auctions. The whole nation became his bidders and he the most sought after auctioneer.

Elman headquarters is a rambling office suite in New York. It resembles an old-fashioned curio shop and the wings of any Broadway theater. Here, crated, packed in straw or wrapped in tissue paper, come hobby and auction items from all over the world.

It is Mr. Elman's job to pass on their authenticity, choose them for show material and return those rejected. He keeps two major networks shows on the air going and is working on a third. He is one of the busiest men in New York and one of the few who has no time to talk about himself. Mrs. Elman, who each morning commutes with him from their suburban home to manage the office, speaks for him.

"It isn't ideas that are really responsible for his success," Mrs. Elman says "It's Dave's personality."

Jewry Requires Consecration

(Concluded from Page 22)

other legitimate objects? Is our own people, now struggling so desperately, not entitled to a fairer share of the great talents with which Jewry is endowed? If we had the power should we not, — as in the recent life and death struggle with Nazism — consecrate the individuals possessing the knowledge, intellectual power and expertness to serve us in this hour in the various fields in which they are needed, — political, financial, economic, social, cultural and artistic.

There may have been a time when Jewish Palestine and the Zionist Organization were not conscious of the necessity to augment its leading personnel. It was assumed that there would be a natural flow of such persons. But with the slaughter of European Jewry on the one hand, and the relatively considerable expansion of Jewish Palestine on the other, together with the depreciation of our strength in the world at large, there is now a certain eagerness for and even demand upon, American Jewry to give to Zionism not only the essential funds but the no less essential men.

Sixty-five years ago the young Menahem Ussishkin, a youth of seventeen resolved to place himself entirely and unreservedly at the service of the (Please Turn to Page 37)

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Fighting for America

THE new edition of "Fighting For America," published by the National Jewish Welfare Board, makes available in book form the story of Jewish participation in this war from the time of the Italian campaign to the invasion of France. The book is a sequel to the first edition published in 1943. Recounting the sometimes thrilling and always absorbing story of the part played by American Jewish citizens in liberating the continent of Europe and forging ever closer to the homeland of Japan, "Fighting For America" affords us glimpses of the most dramatic exploits of infantrymen, marines, seamen and airmen of Jewish faith. The book renders an account which, in the words of its introduction, must be "indicative rather than conclusive." The excellent text is enhanced by a section devoted to photographs of American Jews in the armed forces—pictures gleaned from every part of the world.

Adding to the volume's value as a reference work Part II contains long lists of those decorated for valor and those killed and wounded in action. Those lists are not complete. They represent the names of those Jewish service men and women whose records have been fully authenticated and recorded by the Bureau of War Records. A complete record will not be available until the Bureau has completed its work, which will probably be some time in 1946.

An unusually interesting section of the new volume is the chapter on statistics which summarizes and highlights the overall findings of the National Jewish Welfare Board's Bureau of War Records concerning the extent to which Jews have participated in this country's war effort. According to the results of studies conducted by the Bureau in American cities, Jews are not only in the armed forces in full proportion to their numbers in the population; in a number of places, they have exceeded their quotas in this respect. In such cities as New York and Los Angeles it was impossible because of their size to make an actual count of all Jewish servicemen. However, using standard sampling methods such as are employed in public opinion polls, the Bureau made a study in New York of over 5,000 families selected from 15 areas of the five boroughs. A preliminary analysis of the records disclosed that the proportion of the city's Jews in service equals, and may well exceed, the proportion of Jewish residents in that

city. It is estimated that at least 250,000 New Yorkers of Jewish faith have entered the armed forces—significant when one considers that there have been 860,000 New Yorkers inducted altogether.

Many thousands of Jewish families, the Bureau also discovered, have given two or more sons to the service. "The records available, "Fighting For America" reveals, "indicate that 1,059 of these families in America have given a total of 3,594 sons to the armed forces." Thousands of Jewish soldiers have been given awards by the government in recognition of their valor. Among them are 70 men who have received a total of 787 awards, none fewer than 10, some as high as 18. Thirty one American Jews have received the second highest award given for courageous action, the Distinguished Service Cross." Since this data was assembled, incidentally, these figures have become more impressive.

The statistical chapter also disclosed that more than half of the rabbis in America have volunteered their service to the chaplaincy, and that as of October, 1944, there were 262 Jewish chaplains in service, 109 of them were serving with troops overseas, 40 in the Navy and Marine Corps, 221 in the Army and one in the Maritime Service. Six Jewish chaplains have died (Please Turn to Page 41)

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THE U. P. A. — A RECORD OF 20 YEARS

(Concluded from Page 30)

for obvious reasons reaching practically nil during the last three years.

Of a total amount of LP 13,542,915 received from the inception of the Keren Hayesod up to July 1, 1945 by the Head Office of the Keren Hayesod from Jewish communities all over the world, the U. S. A. contributed LP 7,275,649, which is 53.7 per cent of the U. S. A. contribution of LP 3,425,414, paid over a period of eighteen and a half years, represents 46.6 per cent of the pre-war proceeds, while the sum of LP 3,850,235, contributed by American Jewry in the last six years (from October 1, 1939 to July 1, 1945) represents 62.2 per cent of the total income received during the war.

The Keren Kayemeth in the 43 years of its existence collected from world Jewry LP 11,041,800 (up to July 1, 1945) of which LP 4,747,200 was received in the first 37 years until the outbreak of the war in 1939, and LP 6,294,600 since the war began. USA contributed LP 1,459,500 (31 per cent of the pre-war proceeds), but LP 3,648,300 or 58 per cent of the amount received during the war, so that the share of American Jewry of the total sum raised by the Keren Kayemeth since its inception is LP 5,107,800 or 46 per cent.

Methods of Fund-Raising

The steady increase in the proceeds of UPA and its constituent agencies is, of course, gratifying. However, one should not lose sight of the fact that the per capita contribution of American Jewry to the two main financial instruments established by the Jewish people for the development of its Homeland is surpassed considerably by the Jewish communities in various other countries, particularly South Africa and Palestine. A number of reasons may be responsible for this phenomenon, but the question arises whether one of them, and perhaps a rather important one, may lie in the very method of the fund-raising for Palestine in this country.

Both in South Africa and Palestine, Keren Hayesod and Keren Kayemeth solicit contributions through direct approach of the prospective contributor—although the individual Jew in both countries is confronted with no less a multiplicity of appeals than is the Jew in America. The same method prevails in Australia, New Zealand and Latin-America as well as in England and Canada, where Keren Hayesod and Keren Kayemeth are merged in United Palestine Appeals.

In the U. S. A. the income of the Keren Hayesod and the bulk of the income of the Keren Kayemeth are not derived in this way. UPA is merged with the JDC and NRS in the United Jewish Appeal, and in most cities even the fund-raising efforts of the UJA are concentrated not so much on the individual as on the local Welfare Funds, which, in turn, finally reach the individual.

Fund-raising for Palestine in the USA did not originate this way. Not only Keren Hayesod and Keren Kayemeth but also UPA in the early years of its existence carried on independent campaigns in hundreds of local Jewish communities and solicited from the individual his contribution to the cause of Palestine.

It is an open question, and one meeting a thorough and impartial investigation whether, from a financial point of view, it is of advantage or disadvantage for major appeals to join forces in united drives instead of conducting independent campaigns, and whether, in the last analysis, it is more profitable to the causes they serve to approach the individual directly or by means of intermediary bodies. However, since in this country unification of major Jewish appeals as well as centralization of local fund-raising has become an accomplished fact and the trend is towards even greater unification and centralization, it is all the more important for UPA to continue in its efforts to reach, through its informative and educational activities, every Jew, and to bring close to his soul the idea and the meaning of building the Homeland of the Jewish people.

UPA is embarking on its third decade in a fateful hour when world attention is focussed on Palestine. But whatever decision will be made now by those who undertook to mold the pattern of the new world, we know that it depends ultimately on our will and determination, on our courage and preparedness, whether in the world to come the Jewish people will live in freedom and security in its homeland — Eretz Israel.

SERVICEMEN IN PHILIPPINES AID SYNAGOGUE

Manila—Jewish soldiers and sailors in the Philippines are raising the sum of \$12,500 to help restore the synagogue here which was destroyed by the Japanese during their occupation of this city. The Joint Distribution Committee will hold the fund in trust in its bank account here until reconstruction of the synagogue is started.

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VIENNA — AUTUMN 1945

(Concluded from Page 31)

Rosh Hashonah afternoon study of the Shulchan Aruch to interrupt our conservation on Palestine: "Ertetz Israel — always am I ready to go there, at any moment, at once, 'shoin itzt' — or rather tomorrow night, after the conclusion of the Holy Day!"

The only synagogue remaining in Vienna is the temple of Vienna I, Seitenstettengasse. The others have been burned to the ground. Little or nothing remains of the library or the facilities of the Rabbinical Seminary in Vienna. Some of the prayer books we used on Rosh Hashonah had been buried in a cemetery for a number of years. There were several Torah Scrolls with crowns and mantles in the Ark. A few members of the congregation had prayer shawls. There is no rabbi — civilian or military — in Vienna.

Many a worshipper had tears in his eyes when he saw the large assembly of Jewish soldiers of the American, Russian, and British Armies attending the New Year Services. Russian officers and men participated actively in the ceremonies. There were also two soldiers of the Jewish Brigade to represent the fighting forces of Israel in his homeland. Truly a rare union of Jews from the far corners of different human societies and civilizations took place in the Vienna synagogue to the sounds of the Shofar calling for Assembly.

The synagogue was not overcrowded. Perhaps provisions had been made — by the Protestant Chaplain — for another service to be held elsewhere in town. But no one failed to sense the presence of those who are not there and who will never be there.

I visited the Doblinger Cemetery. Stood before Herzl's grave. Grass is

beginning to grow over it. The grave of the first president of the Jewish State-In-The-Making is unredeemed as is his dream, his country, and his people. The grave should not be left in a city which still allows Dr. Karl Lueger's monument to desecrate its grounds and his anti-Semitism to poison the air.

Theodor Herzl should be brought home and be brought to rest among his own people and in the blessed earth of Altneuland.

Jewry Requires Consecration

(Concluded from Page 34)

Jewish people in Palestine, for sixty-one years he faithfully pursued his self-dedicated task. Ussishkin conscribed himself, as later he was to propose that all Jewish youth do in "Our Plan" to the mobilization of our youth for service in Eretz Israel, — the foreshadowing of the Hechalutz Movement and the one year's service which Palestine Jewish youth gives to their people. If only some of the leading men of Jewry today would follow that example in making Zionism a whole-time occupation, the benefit which Ussishkin rendered as a nation builder, and a layer of state foundations, would be multiplied, and prove the most enduring manifestation of that for which he stood and worked throughout his life, — National Service.

JOHANNESBURG

The South African Jewish War Appeal has allotted, in addition to a one-time grant of \$40,000, an additional \$100,000 for OSE work in Poland in cooperation with the Joint Distribution Committee.



Doctor Israel Goldstein received the honorary degree of Doctor of Divinity from Doctor Louis Finkelstein, President of the Jewish Theological Seminary of America, at the Seminary's Commencement Exercises, October 7, 1945.

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**The Rebirth of Jewish Life
In France**By **ARTHUR GREENLEIGH**
Director of J. D. C. in France

FRANCE today stands proudly among the free nations of the world. The scars of war are healing faster than seemed possible when I entered France last December to set up the J. D. C. program of aid and rehabilitation.

As was true in every Country where the Germans gained power and enforced their "racial laws," the Jews were stripped of almost all their assets. To meet the ensuing destitution and to provide for other emergencies, numerous organizations were formed—so many, in fact, that they were frequently at cross purposes and with overlapping functions. This spring, however, a united coordinating agency, the Comité Juif d'Action Sociale et de Reconstruction (COJASOR), which the J. D. C. subventions, was created.

The story of the J. D. C.'s support of French Jewry through the underground is one that will have to be told another time. Today in liberated France, however, the J. D. C. grants aid in the value of 35 million francs monthly for outright relief, child care, medical programs, retraining, loan kassas and other reconstruction activities. The J. D. C. now helps, in one form or another, nearly 35,000 war-impoorished persons, of whom some 11,000 are children, mostly orphans. Even so, those receiving aid today are only the most needy of the 170,000 Jews in France.

So great are the needs that only much larger funds will make it possible to help all those who require aid. With the J. D. C.'s limited resources, we are doing as much as is humanly possible. It would not be honest to tell you that we are doing all that could and should be done if sufficient funds were available.

In some directions, however, we are giving full assistance. Some 5,000 Jews deported by the Nazis to German concentration camps, who have been repatriated to France, are receiving complete support from the J. D. C.

Hundreds of those returning are living in 12 shelters which were established for them, and others have been sent to convalescent centers for medical attention. Still others are recovering in the country.

The J. D. C. in France, as in most countries, is not an operating organization. It functions rather through the COJASOR and other organizations which it subventions in whole or in part.

Outstanding is the OSE medical program. This child-care agency together with the SERT now operates 14 clinics. In addition, it assists non-

French doctors who are unable to practice in France. These men work in the social agencies or institutions of the OSE under the direction of a French physician.

In Paris 23 canteens are now operating and about 32,000 meals are served weekly. Six canteens operate in the provinces, serving 1,341 meals daily. As rapidly as is possible, quantities of material supplies—food, clothing, medicines—are being sent to France.
(Please Turn to Page 41)

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COUNSELLING THE VETERAN

(Concluded from Page 32)

David, an intense, diminutive man of forty, was recently discharged because he was over age. In civilian life, he had been a bookkeeper. The need of supplementing his slender earnings, had prevented him from completing his last year of a college course in accountancy. Under the GI Bill of Rights he will be able to complete this course and receive \$75.00 a month for maintenance. But the subsistence allowance would be wholly inadequate to supported him and his wife. He was aided, therefore, in finding a part-time job with an accounting firm which would give him both the actual experience and the supplementary income that he needed.

The reaction of most veterans to the educational privileges made available to them is interesting. In the metropolitan New York area, only about 20 per cent of eligible veterans have even bothered to apply.

In my talks with scores of vets, I got the impression that the reason for this was that they preferred to benefit from the current favorable job market. Many have family responsibilities and feel that the present maintenance allotments are inadequate under the present conditions. Besides, under the law, they can defer their application for training until two years after the war. Whatever the reason, most of those who do elect to take training, seem to prefer the brief refresher type of course rather than those involving an extended period. One exception may be noted, apprentice-

ships. Veterans taking an approved apprenticeship course may be paid by the employer, to which the Veteran's Administration may add up to \$50.00 a month if there has been no vocational disability incurred in service, or a minimum of \$92.00 a month if he has a service connected disability. The combined income must not exceed that of the journeyman in the industry.

Opening A Business

A considerable number of veterans have expressed a strong interest in opening their own business. Some have manifested disillusionment when they find out how the loan provisions of the GI Bill of Rights work. The government guarantees a sum, not exceeding \$2,000, to buy a home, a farm or open a business, although the veteran may, if he secures other credit, borrow as much as he can get. But few are aware that this loan, which is usually arranged through a bank, is not to be had merely for the asking. The veteran must furnish proof that he is a good financial risk, before a bank or any money lending agency will extend a loan to him.

Opening a new business, may be a risky matter. It is not commonly known that approximately 50 per cent of all new businesses are liquidated within the first three years of their existence. Among the reasons for this high percentage of business mortality are inadequate capital, ignorance of sound business practice and a lack of business experience. There is a tremendous need for a competent, individualized business advisory service in every community.

Discrimination

This basic fact cannot be overemphasized: that the economic welfare of the veteran hinges on the economic welfare of the country at large. Of what avail will be the educational benefits if upon completion his studies, he finds himself unable to find a job? Or, if aided by a governmental loan he finds that he cannot eke a living on his farm or in his business? One of the most important things that the veteran expects and deserves upon his return, is a satisfying job. If he is to get it, it will require the utmost vision and cooperation of industry, government and labor.

Already, there are indications that the Jewish veteran will not find his lapel button an open sesame to employment. It has amply demonstrated that while job discrimination tends to decline when jobs are plentiful, a tightening labor market usually leads to greater competition and intensifies job discrimination.

The strengthening of the F. E. P. C. and other relevant laws is helpful. But the chief problem is creating and maintaining full employment for all. Only in such a setting will the veteran and the non-veteran be economically secure.

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THE YEAR'S BOOK SHELF

(Concluded from Page 18)

The impact of fascism upon the Jews has its echo in the fiction of the day. "In Secret Battle," a novel by Laurence Lipton (New York, Appleton-Century, 1944). A story of how prejudice was overcome when a Jewish city boy came to work on a farm is told by Adam Allen (pseudonym of Samuel Epstein and Beryl Williams) in "New Broome Experiment" (Philadelphia, Lippincott, 1944).

The novels of Jewish interest in recent years which are free of such subjects as intermarriage and prejudice are few. It is therefore refreshing to meet with some titles among novels which deal with more wholesome aspects of Jewish experience. To these belong Boris Todrin's "Out of These Roots" (Caldwell, Idaho, Caxton Printers, 1944), and Stephen Seley's "The Cradle Will Fall" (New York, Harcourt, 1945).

Contributions To Poetry

Though the year's output in the field of drama and verse had been rather meager, it offers some notable contributions to poetry. Abraham M. Klein is the author of a remarkable volume of "Poems" (Philadelphia, Jewish Publication Society of America, 1944,) which in style and content is as Jewish as those which comprise the Scriptural collection of Psalms. He is also the author of "The Hiteriad" (Norwalk, Conn., New Directions, 1944), satirical verse about Hitler and his henchmen. Joseph Eliyia was a Greek Hebrew scholar and lyricist whose dreams of hellenizing Judaism were cut short by his death in Athens at the age of 29. His "Poems," translated from the Greek by Rae Dalven and illustrated by Johan A. Van Zuydan, were published in memoriam by the Greek Jews in New York (New York, 1944).

Jewish artists have often concerned themselves with themes drawn from Jewish life and lore and have given expression to them in their creative work. To prove the antiquity of this practice one needs only to turn to the late Dr. Paul Romanoff's study of "Jewish Symbols on Ancient Jewish Coins," with an introduction by President Abraham A. Neuman (Philadelphia, Dropsie College for Hebrew and Cognate Learning, 1944), in which striking examples of early Jewish artistic endeavors are described with a wealth of learned illumination. In "Prelude to a New Art For An Old Religion," by A. Raymond Katz, with an introduction by C. J. Bulliet (Chicago, L. M. Stein, 1945), one meets with 27 delightful and certainly original motifs based on the Hebrew alphabet. The preface and explanatory notes are by Shlomo Marenof. In "The Drawings of Jacques Lipschits" (New York, C. Valentin, 1944), a portfolio containing twenty plates, one meets with some interesting Jewish themes. Bernard Smith, in his "Moses Soyer" (New York, A. C. A. Gallery, 1945), offers a remarkable study reproductions of the paintings of a great Jewish artist. "Paul Strand," an American artist, is the subject of a study by Nancy Newhall (New York, Museum of Modern Art, 1945).

Notwithstanding the large number of titles recorded in this survey of a year's output of American books in English dealing with aspects of Jewish life and literature it presents a disappointing record, not only because it fails to register a title representing a substantial work of durable value in Jewish literature, but also because of the fact that the most vital branches of Jewish life and literature — the Bible and the Talmud — which have always inspired scholars and writers to draw upon their resources for the production of new publications are conspicuous by their absence. This is a sad reflection on the spiritual and cultural character of American Jewry which seems to have lost all interest in its own value.

DILLON, S. C.

Engagement Announced

Miss Hilda Carliner's engagement and approaching marriage to Mr. Reuben Goldman, of Charleston, has been announced by her mother, Mrs. Albert Berry, of Dillon, S. C. Miss Carliner is a daughter of the late Mr. Nathan B. Carliner, of Dillon, and has been employed for the last year by Rephan's dairy in Charleston. Mr. Goldman, a son of Mrs. Rosa C. Goldman and the late Morris C. Goldman, has just received an honorable discharge after serving three and a half years in the marines. The wedding will take place in January and the young couple will live in Charleston.

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Fighting for America

(Concluded from Page 35)

in service and their stories, as well as the moving accounts of the experiences of many other chaplains, are told in the chapter devoted to the Chaplains Corps.

The new edition is not without its share of exciting reading material. Many of the stories of individual bravery rival adventure fiction. This reviewer found especially engaging the cleanly written account of the heroism of Harold Monash of the Bronx, New York, a member of the Rangers Corps that destroyed Goering's tank corps. Exceptional, too, were the stories of Lt. Col. Bortram M. Sheff of Salem, Oregon; of Ensign Kuniansky and Lt. Seymour Finkelstein in the navy's battle to keep the sea lane to the coast of Normandy clear for the transports; of doctors fighting to preserve life under the cannonade of a plane and its crew by a navigator who had both his legs shot off.

For sheer reader interest, and as a valuable and newsworthy record and reference work, this comprehensive book is recommended to Americans of every faith.

Letters from the Desert

(Concluded from Page 29)

his daughter can go to school in a colony in Palestine brings hope.

So important to the Palestine Jewish soldiers are these children in exile that one of their first acts when they enter a new Jewish community after the enemy has been driven out is to re-establish the schools. Coming from a community where children are watched with hope and anxiety for the future of the whole people, these soldiers naturally turn to children wherever they come. And everywhere the Jewish children respond eagerly to the chance to learn about the new life in Palestine. So eagerly do they respond that it becomes embarrassing when the soldiers must move on to new battlefields and must sorrowfully refuse when the children ask to be taken to join the other children in Palestine.

Children play another important role in the life of the men in the army. They are the common bond between soldiers of all races and all languages. Pictures of children passed around among allied soldiers of different nationalities seeking shelter from an air raid — break down the barriers of languages and race and make them members of one family.

The author expresses the same fears for his daughter that some Jews out-

side of Palestine have felt about the Jewish community there. It is the fear that living in a Jewish homeland the new generation will become so "normalized" that they will be insensitive to Jewish suffering elsewhere. The fears are groundless. The author himself keenly feels the pangs of his people's exile even though he is the third generation of his family in the homeland. One of the most touching letters is the one toward the end of the book, written to his daughter on the occasion of her joining the Noar Ha-oved (Working Youth Movement). It is a day he wishes to celebrate, for "we see parents and their children holding each other's hand in a single circle: link is fastened to link and the chain is unbroken . . ."

Jewish Life in France

(Concluded from Page 38)

particularly for people who are hospitalized or those resident in old-age homes.

In addition, J. D. C. supports an economic reconstruction program through a loan kassa which has advanced more than 500 loans for small business and professional enterprises since the first of the year. There is a vocational retraining program, including special aid for the professionals and an employment agency.

The winter ahead will probably be the most critical period for the French people and particularly for the French Jews who were especially discriminated against. They have survived so much—but even the bravest of them are not able to look forward with any sense of security to the dreaded cold winter which will begin in a few weeks. The Jews of France, French and non-French, plead for as much supplies and assistance as American Jews can send.

CHARLESTON, S. C.

Jacobson-Feinberg Engagement

Announcement has been received here of the engagement of Miss Leone Jacobson, daughter of Mr. and Mrs. Jesse S. Jacobson, of 2231 East 67th street, Chicago, to Lieutenant Commander Abraham Feinberg, medical corps, U. S. N. R., of Charleston. The wedding will take place in January.

Commander Feinberg, son of the Rev. and Mrs. Isaac Feinberg, of 129 Coming street, was graduated from the Medical College of the State of South Carolina in 1930, and now is stationed at the U. S. Naval Training center, Great Lakes, Ill. Previously he saw sixteen months of combat duty in the European theater of operations, aboard the transport Charles Carroll.

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WHY I WROTE "AMERICANS ALL"

(Concluded from Page 33)

earth of America. The air was poisoned with the ranting of these paid Jew-baiters: Our children were not prepared for this sort of thing. In Europe we built up inner defenses in our growing generations. We prepared them to meet the assaults which were part of the life of the old world. But things happened too quickly here. We thought it "can't happen here." So our children were defenseless.

Some of the teachers and colleagues who had watched the experiment in integration, urged me to "write a book." What is so easy as to write a book? Almost as easy as to read one, some people think. The times called

for such a book.

Frequently in watching my own growing grandson I wondered. He attends school with lots of non-Jewish contemporaries. When they berate the Jews has he the ready answer? As he grows up how will he meet the challenge of those who accuse the Jews of being parasites?

I realized that our children must be given inner defenses. They must know what their people have contributed toward the making of this great land of ours. They must know that no one "gave Jews" rights. Jews fought for them. Jews earned them. Jews had their share in the making of America. Jews have written a glorious chapter in the book of America's history. I wanted to help our youth learn this story. I knew it would make them better Jews and better Americans.

Now I find that adults who buy the books for their youngsters find it interesting. I knew that when the youngsters read "Americans All" they would ask enough questions from their parents to make them turn to the book. This helps me hope that the stories in "Americans All" will be told by word of mouth to children before they learn to read. It is never too early to help the Jewish child learn that his people have helped in the making of America. Had we started a couple of generations ago by now most of the men and women portrayed in "Americans All" would have become legendary figures, and legends form the very soul of a people.

AN ALUMNUS WRITES

(Concluded from Page 11)

received higher wages, enjoyed better health and sanitation, and received a fair opportunity to educate their children. Their alleged hostility to the Jews did not keep them away. A different attitude is prevalent among the feudal masters, who look with understandable suspicion upon the lifting of the Arab's standard of living and the awakening of his self-esteem."

I assure you, Dr. Graham, that I would not be associated with any activity in behalf of Zionism or Palestine if it were to impinge in the slightest manner on the interests of the Arab people. Every open-minded student of the question of Zionism can see through the smoke-screen created by the British Colonial Office.

In the attitude of Christendom towards the Jew is mirrored the true state of Western civilization. Should the Jew in this dark hour of his travail and agony be betrayed for the sake of imperial interests — oil — it will mean no less than the liquidation of the hope of this world of its ever becoming Christian-in fact. The basis or center of the Jewish pattern, as Ludwig Lewisohn put it, is justice, truth, and peace. These constitute also the basis of the Christian ethic.

The heroic and saintly rabbi of Berlin, Leo Baeck, rescued by the American forces from a concentration camp, stated: "Judaism has become a measuring test for the height to which morality has risen upon the earth. What the Jewish community has experienced from the nations among which it lived, has always been a measure of the extent of right and justice among the nations. For all justice is justice to the few. What Israel, which gave of its faith to mankind, receives back from mankind in religion and religious justice always reveals clearly the change and development of religion. From Israel's lot men could judge how far they have yet to go until the days of the Messiah. When Israel can live securely among the nations, then the promised times will have arrived; for then and thereby it will be proved that faith in God has become a living reality."

On the campus of the University of North Carolina I imbibed the spirit of the American tradition. The founders of America were steeped deeply in Hebraic learning. In America, from its beginnings, the Hebrew and Christian ideals were given the opportunity to express themselves in the immortal documents of the Declaration of Independence and the Constitution of the United States. According to Lecky in the great majority of instances the early Protestant defenders of civil liberty derived their political principles chiefly from the Old Testament.

In the University of North Carolina I learned to synthesize my heritage — the Jewish heritage — and the Christian heritage into a common organic, dynamic whole. It was in this spirit, as you well know, that I labored on the campus of our beloved University. The true Christian spirit will not triumph, will not bring about the Kingdom of God, of which you so ardently spoke before the Ministerial

Association in Danville, if it will permit a resurgent paganism to crush the Jew and to assassinate his historic hopes and dreams for the rejuvenation of his spirit and culture in his ancient homeland for the benefit of the whole world.

In Palestine the Jew has laid the foundations of an ideal modern state. He has established agriculture, industry, and trade. He has built institutions of higher learning. This he has accomplished in the face of innumerable obstacles. Every span of soil he has bought at an exorbitant price and fructified it with his blood, sweat and toil. In the face of this accomplishment can anyone dare say that the Jewish spirit is sterile, that all his glories lie only in the remote past and that he bears no promise for the future!

I shall conclude with a quotation from the article, **THE CHRISTIAN CONSCIENCE**, by a noted Christian leader, Henry A. Atkinson: "It is up to the Christians to see that the pledges to Judaism and to the Jews of the world are kept. In fact, so important is this issue, it seems to me, that if we fail in this responsibility it will lay not only a great burden on the Christian conscience, but will also be the first sign of an unfortunate deterioration in the high idealism which has helped to win the war. Faith in our institutions is all-important. Faith is our pledged word is the only basis on which we can cooperate with each other. We cannot live at peace in a world unless we have faith in each other and in our pledged word."

Yours very sincerely,
Samuel Newman

CHARLESTON, S. C.

Abramson-Prystowsky Engagement

Mr. and Mrs. Morris J. Abramson, of 35½ George street, announce the engagement of their daughter, Miss Themora Judith Abramson, and Chief Petty Officer Aaron Prystowsky, United States coast guard reserve, also of Charleston.

Miss Abramson attended schools in New York. She has been residing here about four years.

Mr. Prystowsky, son of Mr. and Mrs. Jacob Prystowsky, of 168 St. Philip street, was graduated from the High School of Charleston. He has been in the service for the last four years.

GREENSBORO, N. C.

Greensboro Conservative Hebrew Congregation Elects Officers

At a meeting held on Sunday December 9th the following officers and trustees of the Greensboro Committee Hebrew Congregation were elected:

Officers — I. M. Karesh, president; Adolph Guyes, 1st vice-president; Ned W. Cohen, 2nd. vice-president; Sam Goldman, Treasurer; Cyril Jacobs, secretary.

Trustees — Solomon Greenberg, Dr. Harry Karesh, Louis Kipnis, Solomon Levine, Reuben Peck, S. J. Prago, Abe Stadium, Abe Stern, Max Zager.

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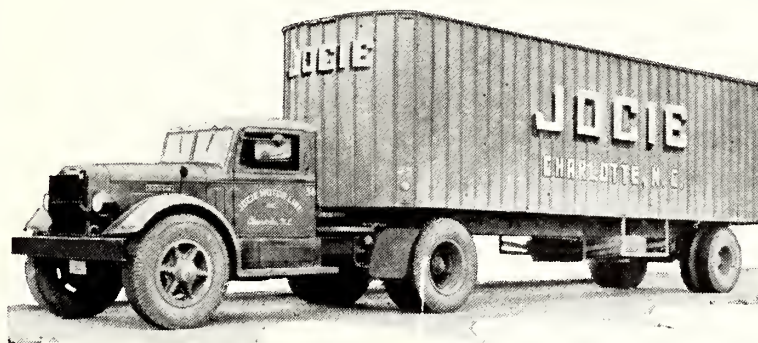


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Jewish Times

February
1946

*Tree of Life
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The American Jewish Times

VOLUME XI

FEBRUARY, 1946

NUMBER 6

EDITORIALS

CHESTER A. BROWN, Editor

Fifty Years Young

The achievement of fifty years in the lifetime of an individual, of a marital relationship, or of an organization is always the occasion for congratulation. After all, surviving half a century in these fast-moving times in which we live, is in itself no small feat.

This month sees the fiftieth anniversary of The Tree of Life Congregation of Columbia, S. C. Our felicitations are herewith sincerely extended to members, officers and to its spiritual leader, Rabbi Sidney Ballon, recently returned from three years service in the Chaplain Corps of the Army Air Forces. May the Golden Anniversary be but a prelude to a further span of service to community and Judaism.

Beginning in 1896 as a "liberal, Orthodox Congregation," to quote its charter, the congregation has emerged as a "liberal, Reformed" group. In so doing, it has followed a course for which there is ample precedent. As a matter of fact, it seems to be the rule, rather than the exception, in the history of Jewish congregations throughout the country. The names of those who have down through the years, been active in the affairs of the congregation is synonymous with those who have served the community well. Its list of guests who have occupied its pulpit reads like a "Who's Who" of cultural American Jewry.

And so, in recognizing the fiftieth milestone of this house of Israel, let us hope that it will continue for many more years to come, as a force for good to its community and American Jewry.

An Unfortunate Basis

In a plan recently submitted by Lessing J. Rosenwald, President of the American Council for Judaism, to President Harry Truman, as the Council's suggestion for the solution to the Palestine problem, one of the opening paragraphs states "So called promises made or implied, by various parties, must no longer be determinant in the face of a new and grave situation." In our humble opinion, this is an unfortunate premise, and it would hardly be surprising if the reader of the plan would proceed with an immediate prejudice against what followed.

If, in an argument of any kind, one cannot assume good-faith, there is little point to continuing the argument. By this we do not by any means infer that individuals are not entitled to change their opinions. But for any such changes, there should be good wholesome reasons.

Over the years, certain definite commitments have been made by governments, political parties, and officials, regarding Palestine. These commitments were not born of spur-of-the-moment convictions. They followed long and careful consideration of all of the facts. Those who are now repudiating these promises are for the most part not prompted by any motives that would bear close scrutiny. In most instances the repudiations are dictated by expediency—a characteristic, unfortunately, not foreign to the field of politics the world over.

Imagine, if you can, a similar situation arising involving any other religious group. You would find, we are confident, an immediate insistence on the fulfillment of promise. "Promises" would then be "determinant." But the Jews—well, they are a minority; what can they do about it if we no longer consider promises, (honorably made), as binding?

As for the remainder of Mr. Rosenwald's plan, we frankly admit our inability to comment on it. Our mind, usually open, refused to concentrate on it—refused to function normally. We couldn't stop thinking of the premise.

Brotherhood Week

Brotherhood Week, sponsored by The National Conference of Christians and Jews, is February 17th to 24th.

It is interesting that the event this year will cover a week that includes the birth-day of our first president. Among George Washington's many oft-quoted precepts is the one in which he said "Harmony and good-will towards men . . . the basis of every political establishment." Of course our other revered president whose birth-day immediately precedes Brotherhood Week, was unequivocal on the subject of tolerance and race accord. His utterances on this subject are legion.

There was never a period in the world's history when the necessity for broader understanding between faiths was more urgent than now. With the glamour of war gone, it remains to be seen whether the lessons taught by the sharing of fox-hole perils will be remembered in the return to civilian life.

One may talk of atomic-bombs, peace treaties, and United Nations organizations, but it still remains a fact that civilization will survive or perish, only if man has learned his proper responsibility and relationship to his fellowman. Brotherhood Week, by its emphasis in this, may hasten its accomplishment.

We fervently hope so.

Convincing Proof

Whenever there is a government election—national, state or local—in which a Jew is a candidate, there is always much ado about the "Jewish Vote." Politicians talk about it in making their calculations and forecasts. Rabbis from their pulpits, and other Jewish leaders urge their fellow-Jews to be sure that they cast their votes as citizens and not Jews. Non-Jewish candidates seize upon it as a possible alibi in case of defeat.

It has always been our opinion that this is just another case of much ado about nothing. We have observed many election campaigns in which Jews have been candidates, and we have failed ever to find evidence of a "Jewish vote."

But perhaps the best negation of this fear is to be found in the result of the recent mayoralty election in New York City. Here is perhaps, the greatest concentration of Jewish votes to be found anywhere. One of the candidates was Judge Jonah Goldstein, an honored Jew and a splendid citizen. He is well qualified to fill the office of Mayor of New York City.

But what happened? William O'Dwyer was elected—and the vote wasn't even close.

Perhaps this will set at rest for all time talk of a "Jewish vote."

To Budget or Not To Budget— Is Not the Question

Judging by the amount of literature pro and con, that is being distributed, one would believe that the greatest problem facing world Jewry today was "National Budgeting."

To those close to this problem, it probably is important. We do not question that, nor at this point are we concerned one way or another.

It does seem to us, however, that with all of the really important issues facing us as Jews, the same amount of energy used by the proponents and opponents, if united on a common life-or-death problem (and there are many such) would be far more beneficial to Jewry.

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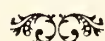
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The Right To Buy Land

By WILLIAM Z. SPIEGELMAN

IN the struggle which Jewry is today called upon to wage for the abolition of the White Paper policy and the establishment of a free and democratic Jewish Commonwealth in Palestine, major emphasis has been laid, up to date, on the most dramatic phase of the question — the opening of Palestine's gates to the surviving remnants of European Jewry.

There is, however, another equally important and vital aspect of the iniquitous White Paper policy — the restrictions which this illegal act of the Palestine administrations has imposed upon Jewish land purchase in the Jewish National Home. The full significance of this facet of the struggle which involves the fundamental issue of direct anti-Jewish discrimination, officially promulgated and practiced in the sight of the world, will come into full view with the arrival in the United States of Dr. Abraham Granovsky, renowned authority on the Palestine land problem and Chairman of the Keren Kayemeth's Board of Governors, a post to which he was unanimously chosen prior to his contemplated departure for the United States. He was chosen to this highly important post, which was filled for more than two decades by Menahem Ussishkin, after 25 years of distinguished service to the upbuilding of Palestine. He is expected to arrive in New York during the first week of November.

It is, indeed, high time that the attention of American public opinion be focussed not only on the question of immigration but also on the basic land issue and on the struggle which has been waged in Palestine against the discriminatory land policy followed by the British administration since the beginning of the war. And this struggle, silently but nonetheless desperately, has been waged by the Jewish National Fund under the direction of Dr. Abraham Granovsky, since the very day — February 20, 1940 — when the Palestine administration enacted its illegal Land Regulations.

It is not too widely known, but it should be, that these Regulations virtually prohibited Jewish land purchase in 90% of the territory of the Jewish National Home, west of the Jordan. It is not widely known, but it should be, that the Regulations not only discriminate against Jews who intend going to Palestine, as is the case with the White Paper provisions dealing with immigration. The Land Regulations are a flagrant violation of the elementary rights of those Jews who have already been admitted to the Jewish National Home and are citizens of the country which Great Britain is honor bound to administer in accordance with the provisions of the Palestine Mandate; an international instrument which specifically placed upon the mandatory the obligation to "Foster" the development of the Jewish National Home by encouraging "close settlement" of Jews on the soil.

Potent Instrument in Fight Against White Paper Policy

The Jewish National Fund, as the agency of the Zionist movement for Palestine land acquisition and reclamation has shouldered the task of that phase of the struggle. The Keren Kayemeth, which at the time of the promulgation of the Land Regulations, already had to its credit great achievements, became the major potent instrument in opposing the discriminatory land policy which clearly aims at barring Jewish settlement from most of Palestine's area.

How effective the struggle of the Jewish National Fund has been during the war years — years of the prohibitory provisions of the MacMichael Land Ordinance — is evident from the record which truly borders on the heroic. In the teeth of Government opposition and notwithstanding the



DR. ABRAHAM GRANOVSKY
Chairman of the Board of the Jewish National Fund sponsors a plan for the purchase within the next two years, of 125,000 acres of land in Palestine, and the long range plan for the ultimate purchase of 500,000 acres.

iron ring with which British officials surrounded each land transaction by Jews, even though it was in accord with their own regulations, the National Fund succeeded in nearly doubling its land possessions during the war period. In October 1945 the total of our national land possessions in Palestine stood at 810,000 dunam. Of this area, 330,000 dunam had been acquired during the war, under the restrictions of the White Paper.

These new land acquisitions, together with the areas redeemed by the National Fund before the war, provided the foundation upon which 44 new agricultural settlements were founded. These areas have enabled the Keren Kayemeth to create a much needed land reserve which lays the foundation for at least 30 additional settlements. These will rise soon as part of an extensive resettlement program without (Please Turn to Page 30)

Casual Meetings In Paris

By BRACHA HABAS

The following is a series of impressions by the esteemed Hebrew writer who has just completed a tour of war-ravaged Europe.—THE EDITOR.

JEWISH social life in France lost all form during recent years, and still appears somewhat shapeless. I am striving to find its core by talking to all kinds of Jewish people.

Many people in Palestine asked me to see their friends and relatives here, so I meet quite a number of Jews of different social strata. The offices of the Jewish Agency in Paris are a center and meeting place for the Jewish people who are again beginning to hope.

I met a Jewish dressmaker whose husband has not come home from the German concentration camp. She is tired, ill, toothless and penniless, but her eyes shine brightly when she tells me about her little girl whom she carried home a few weeks ago from the Roman Catholic convent where the child was kept.

I met another woman, a painter. She has been hiding in a village in the mountains and working in the fields. Now she is suffering from rheumatism. But she has already taken up her artistic activities and she wishes to go to Palestine.

There was an aged woman doctor who belongs to a fine family. She is married to a Christian. The great sorrow of the Jewish people seems to have impressed her very deeply and to have stirred up old memories and hopes. She is exceedingly interested in the life of her relatives in Palestine.

A middle-aged man came to see me. He has a wife and a little daughter. The story of his struggle and adventure is most exciting. He was caught

twice by a German policeman, and was lucky enough to escape. He slept in the woods for months and did not know what had become of his family. Now his flat and his workshop are occupied by somebody else and he is homeless and penniless. But his bearing, clothes and manner are those of a well-to-do man. He is a tailor which is a profitable trade in France: there is plenty of money in this country and not much rivalry, as most of the deported Jewish tailors have not come back. Yet this man is not happy. He tells me the terrible time he had UNDER the Germans and asks constantly about the possibilities of settling in Palestine.

I met Bernard Shapiro, who was born in Safed and has been living in Paris for 40 years. He had a beautiful library and picture gallery. His was a life of study and research. Poetry of the Spanish era and Psalms were his favorite studies. He is well known to all Jews who are interested in these subjects. He was a candidate for professorship at Jerusalem University, and conducted archeological research in Egypt, where he founded the Cairo Jewish Museum. His only son was a technical student in Haifa. The boy came back to Europe because his parents were feeling lonely without him. He was killed in a concentration camp. The old man lost everything: he was robbed of his pictures. He saved only his manuscripts, and would like to have them published in Palestine. He said to the people of the Palestine bureau: "If you don't take me on one of your ships, I'll walk to Palestine."

(Please Turn to Page 30)

Former B'nai B'rith President in Germany Arrives in United States



Dr. Leo Baeck (right), former president of B'nai B'rith in Germany and leader of German Jewry, arrives in the United States as the guest of B'nai B'rith. The first leader of German Jewry to reach this country since before the war, he is shown being welcomed by Arthur Cohn, president of the European Advisory Council of B'nai B'rith and president of B'nai B'rith's Leo Baeck Lodge in New York.

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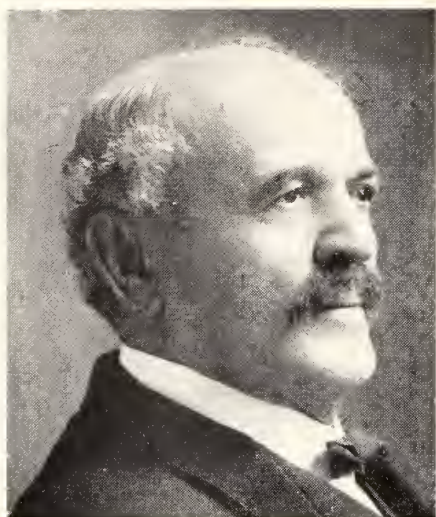
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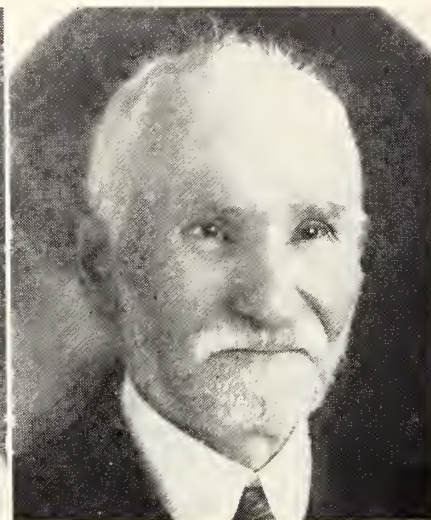
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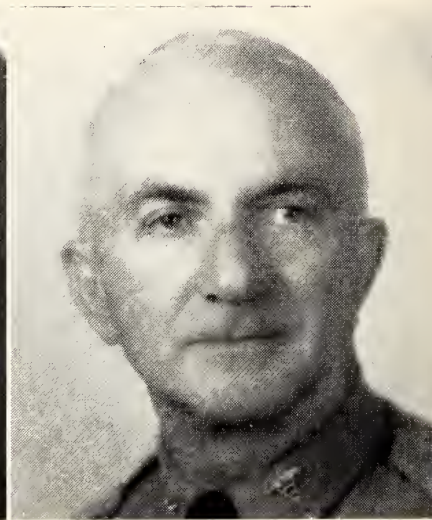
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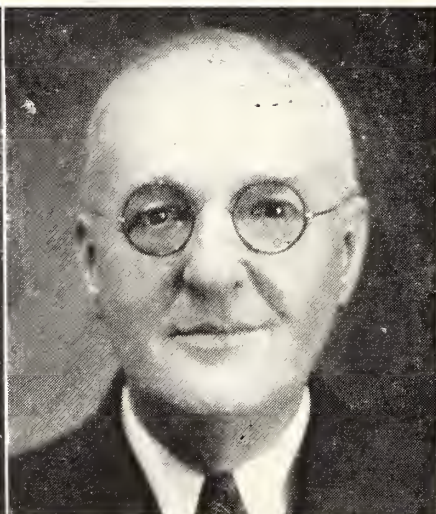
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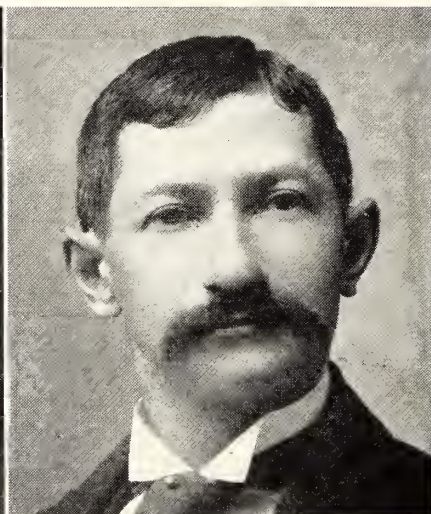
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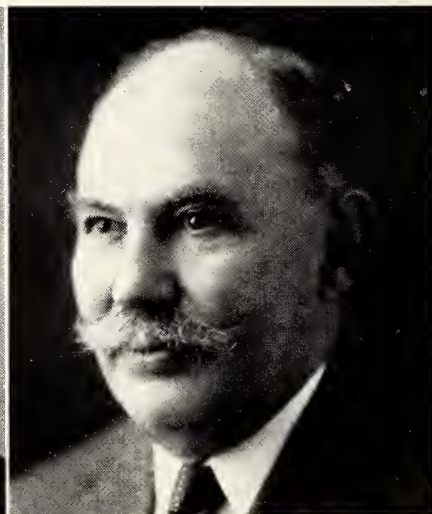
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Columbia's Tree of Life Congregation Celebrates Its Fiftieth Anniversary

WITH a program that combines the ceremonial with the social, Columbia's Tree of Life Congregation is in the midst of celebrating its 50th anniversary.

The Tree of Life Temple, the Reformed Synagogue of Columbia, numbers a membership of approximately 40. Rabbi Sidney Ballon, who has served as Rabbi since 1939 has just returned to the congregation after a leave of absence of three years, during which time he served as a Chaplain in the Army Air Corps. In his absence Melvin S. Harris conducted services. Herbert Spiers is the President of the Temple.

The Tree of Life Religious School, of which Mrs. Julian Hennig is Superintendent, has as its teachers members of both Columbia Congregations and all the Jewish children of Columbia attend.

Auxiliaries

The Woman's Auxiliary of the Temple is the Tree of Life Temple Sisterhood, a member of the National Federation of Temple Sisterhoods. Its president is Mrs. Melvin S. Harris. The membership of the Sisterhood numbers approximately 40. Mrs. Julian Hennig, a member of the local group, serves as Chairman of the Committee on Programs and as third Vice President of the National Federation of Temple Sisterhoods.

The rather recently organized Men's Club numbers 40 members. August Kohn, Jr. is President. The meetings of the Men's Club are featured by a cultural program, followed by a short social hour.

History

On January 15, 1896 a group of Jewish men of Columbia met in the City Council Chambers to form a society with the ultimate aim of building a Synagogue in Columbia. Henry Steele was elected President; Barrett Visanaska, Vice-President; Henry Bamberg, Treasurer; J. B. Garfinkle, Secretary;



Interior Tree of Life Synagogue

Cassel, August Kohn, Joseph H. Epstin, Lipman T. Levin, Aaron David, Ben F. David, William Brill, Marion Odenheimer, Julius Berman, Wolfe Winter, and Levi David constituted the founders of the new Congregation which they decided to call Ets Chayim, or Tree of Life.

February 1896 is recorded as the organization date, for it was at this time that the Constitution of the Congregation was adopted. This Constitution provided a "liberal, orthodox Congregation," a provision which later caused enough difficulty for the more orthodox group to withdraw, leaving the Tree of Life Congregation in the hands of the liberal, or reformed, group. A provision was made for membership of both men and women; the males to be 18 and the females 15, with the proviso that the female members were allowed to attend only — having no vote or part in the government of the Congregation. Fifty cents a month, payable monthly, was set as the dues with the understanding that more could be collected for the use of a minister. Nowhere in the Constitution is the word 'Rabbi' used.

Fifty years after the formation of the Congregation, two of the original members are alive. They are Levi David, now a prominent lawyer of Washington, D. C., and Isadore Cassel, a manufacturer of Columbia, S. C.

It was a great day in 1903 when the Congregation paid \$1,000 for a lot on

which to build a temple. Services had been only previously in various places, notably in the Fire Engine house overlooking Sidney Park. Mr. Trager, probably the leading spirit in the building of the Synagogue, immediately left

for New York to solicit funds as did Mr. Philip Epstin. Mr. J. H. Sams was employed as the architect and his design was for a building of octagonal shape — so placed that the worshippers could traditionally face the east. At last the great day arrived on which the cornerstone of the new Temple was to be laid. Mr. Trager, who had in the meanwhile moved to New York, was invited to write a letter for placement in the cornerstone, which letter is quoted in translation in the history of the Tree of Life. Major Marion Moise of Sumter, S. C., who is described as "that silver-tongued orator" was invited to be the speaker of the occasion and the ceremonies were in the hands of the Masonic Lodge. Unfortunately, the weather did not cooperate and the pouring rain of that day necessitated a change in plans.

The dedication of the Temple took place September 24, 1905 with such distinguished guests as Governor and Mrs. D. C. Heyward, Mr. G. M. Berry, Dr. J. W. Babcock, Prof. Yates Snowden, Captain W. E. Gonzales, Judge A. C. Haskell, and Dr. G. S. Joyner in attendance. Dr. Barnett Elsas of Charleston and Rabbi Jacob Klein of Sumter both spoke.

At various times in the history of the Tree of Life Congregation, distinguished men such as Louis Kopald, Aaron

PROGRAM

TREE OF LIFE 50TH ANNIVERSARY CELEBRATION

Inasmuch as Columbia's Tree of Life Congregation is preparing to celebrate its 50th Anniversary as we go to press, we will give herewith the scheduled program.

Rabbi Albert Bilgray is to deliver the Anniversary Sermon on Friday evening February 1. On Saturday morning Miss Jane Evans, Executive Director of the National Federation of Temple Sisterhoods, will be the speaker at a Sisterhood service. The Presidents of the Women's Auxiliaries of the churches of Columbia are to be the guests of the Sisterhood for this service.

The Board and Chairmen of Committees of the Sisterhood will entertain Miss Evans at Lunch on Saturday and that evening marks the Banquet and dance for the 50th Anniversary. The

Rabbis of South Carolina will be the guests of the congregation on that occasion. Mrs. Hennig will formally present to the congregation the book, written by her, in which is recorded the history of the congregation and its allied organizations for the 50 years of its existence.

On Sunday morning the Tree of Life Religious School will help celebrate. "The Future Faces the Past" is the title of the skit to be given by the students. A Quiz program of appropriate questions will be a feature of the celebration. Honored guests, men and women who have contributed much to the building of the congregational life, will be presented to the leaders of the future. The celebration will end by the cutting of a giant cake, honoring the 50th birthday of the congregation.

**On the Page Opposite
Are Photographs of Some of
Those Who Have Been
Prominent in
Tree of Life's Half-Century**

and Philip Epstin, Mordecai David and Abraham Trager constituted the Board of Trustees. These gentlemen, together with Philip Epstin, Isadore

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Sapiro, Rabbi Isaac Marcuson, Dr. Julian Morganstern, Rabbi Morris Lazarin, Rabbi Chas. Schulman, Rabbi Samuel Shillman and Rabbi Albert Bilgray have conducted services.

The Congregation has had only two resident Rabbis—Rabbi Harry Merfeld who served during the period just preceding the First World War, and Rabbi Sidney Ballon who was elected in the fall of 1939. In the interval between



RABBI SIDNEY BALLON

the employment of a Rabbi, Dr. Isadore Schayer conducted services for many years, as did Dr. Josiah Morse and more recently, Mr. Melvin S. Harris.

The Tree of Life Congregation celebrated its 45th anniversary on February 9, 1941 at which time Dr. Emmanuel Gameron, director of the Commission of Jewish Education was the principal speaker. Plans were set afoot at that time for the celebration for the Golden Anniversary of the Tree of Life, plans which will culminate on the weekend of February 1, 1946.

There have been Jews in Columbia since that city became an actuality. When the Legislature first sold lots in the new capital city, Jacob Cohen, Joseph Solomons, Jacob Cantor, Gerson, Cohen, S. W. Levy, Abraham S. Portas and Joseph Benzacker were registered as buyers. Among the prominent Jews of early Columbia were Moredecai H. De Leon, a prominent physician, regent of the lunatic asylum and mayor of Columbia whose sons, Edwin, David Camden, and Thomas Cooper brought fame to their native city. Henry Lyons also served Columbia as intendant or mayor in 1850 and 1851. When Robert Mills visited Columbia in 1826 he mentioned there were five religious congregations in that city, but no Jewish congregation. He did however remark that the Jews composed a prominent element of the population and that they had organized the Ladies Auxiliary Jew Society for the purpose of colonizing, which purpose, incidentally, was never carried out.

The exact date of the organization of a congregation in Columbia is not known, but records show that during the 1830's and 1840's there was a flourishing Congregation and active Sunday school. Public examination of the children was held annually in the

spring and much comment was made about the participation of the various students. THE OCCIDENT of that period carried an annual account of that outstanding event of Jewish life in Columbia. The Temple used by this Congregation stood on the present Assembly Street, approximately in the middle of the block between Hampton and Taylor Streets. During the fire incident to General Sherman's arrival in Columbia February 17, 1865, this building as well as the homes of many of the members went up in flames. A non-Jewish citizen of Columbia has given us the only description of the building to be found. He mentioned it was lighted by gas and unlike the churches which provided galleries for the negro slaves, the Synagogue used its gallery for its women of the Congregation. The same commentator mentioned that "the Rabbi for the Jews was a little old fellow by the name of Jacobs who also kept books for the SOUTH CAROLINIAN He was paid \$20. per week (Confederate money) but went on strike for more, saying it was worth \$25. and he'd be damned if he'd preach for any less."

One of the most beautiful tributes paid any group of people was that paid to the Jews of Columbia in one of the first issues of THE PHOENIX. Mention was made of the fact that none had been more benevolent, more bounteous to the hungry and naked, more charitable in their gifts, more humane in their tenderness and sympathy, and "we may add in proof of this that the very large donations from the Israelites in Augusta specially sent to their brethren in Columbia were frequently



MRS. JULIAN HENNIG

given up by the recipients for general distribution."

The names of Jews prominent in the life of Columbia before the Confederate War included such families as the Lyons, Pollocks, Pollocks, Peixotto, Mordecai Myers, Garrs, DeLeons, Wolfe, Levy, Marks Moses, Tragers — an interesting mixture of Portuguese and German Jews.

He Scored a Point

Jacob Henry—He Came from North Carolina

By OSCAR LEONARD

The following is from "Americans All" (Behrman House), Oscar Leonard's best-seller, and is typical of the manner in which the author has handled the material in his book.—THE EDITOR.

"**I**NDEED, it's true. The very first time Benjamin Disraeli arose in Parliament, he was actually denied permission to speak."

"But why, grandpa? Wasn't he elected by the people?"

"His election was quite proper and legal, but in 1873, in England, there were some very narrow-minded men in Parliament. They hated Jews and didn't want men of Jewish blood sitting amongst them, addressing them and making laws with them."

"I still can't believe that a thing like that could happen in a free country, grandpa."

"Oh, but it can and did, even here in our own land. It just keeps reminding us that we always have to fight for the good and important things in life. Let me tell you what happened to Jacob Henry way back in 1822 in North Carolina."

"Jacob Henry was a Jew, and a patriot. He was active in the politics of his State and did such splendid work that the people of his district in North Carolina elected him their representative to the State Legislature. "Nevertheless, there was one man

in the legislature who was so prejudiced against Jews, and Catholics, too, that in his hatred he refused to acknowledge the good works of Jacob Henry. In every way possible he tried to blacken Henry's name in order to prevent him from holding office, but all his mean efforts failed, until at last in desperation this man hit on a plan. He found an old clause in the State Constitution forbidding persons who denied the truth of Protestant religion from taking office, and presented a resolution demanding the expulsion of Jacob Henry, the Jew.

"Jacob Henry met this challenge bravely. With all the feeling and conviction he could muster, he addressed the legislature. He had never denied the truth of the Protestant religion, he said. In fact, he had never denied the truth of any religion. He asserted proudly that he was born a Jew and believed and practiced the principles of his faith. He denied no one else an equal right.

" 'This country,' argued Jacob Henry, 'is built on the principle of religious freedom. It gives each individual the

(Please Turn to Page 26)

Meets His Son's Liberator



Nineteen-year-old GI Pfc. Paul Rodda of 1260 E. 32 St., Brooklyn, N. Y. shows Mr. Frederick E. Dessy of 222 E. 56th St., N. Y. father of Andy Dezsofi, the letter which will bring father and son together. Pfc. Rodda's squad liberated Mr. Dessy's son, Andy, from a concentration camp in Germany near Dachau in April, clothed him in a GI uniform and adopted him as a member of their squad. They even got him on their steamship leaving for America, but the MPs threw him off. But Pfc. Rodda had written a letter to his mother, Mrs. Harriet Rodda asking her to find Andy's father.

When Government agencies turned her down in her attempt to locate the boy's father, she applied to the National Refugee Service to find the needle in the haystack. At the National Refugee Service, Miss Gladys Rubin, (shown) a search worker in the Location Service, remembered a friend of the Dezsofi family who had arranged for his migration to the United States. This brainstorm resulted in the reunion of Pfc. Rodda and his buddy's father. The National Refugee Service has already cabled representatives in Europe to find Andy and will attempt to bring him as an immigrant into this country. The National Refugee Service receives its funds from the United Jewish Appeal.

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**Dr. Chaim Weizmann—
Scientist-Statesman**

By FELIX FRANKFURTER
Associate Justice, U. S. Supreme Court

This highly instructive and illuminating article is an excerpt from the address delivered by the Associate Justice of the U. S. Supreme Court to the recently held Founder's Dinner of the American Committee for the establishment of the Weizmann Institute of Science in Palestine. The brilliant function, at which a check of \$1,250,000 was presented to the guest of honor, marked Dr. Weizmann's 71st Birthday.—THE EDITOR.

TWO causes have claimed all of Dr. Weizmann: science and the establishment of a Jewish homeland in Palestine. These two causes have been harmonized, and not severed, phases of a single dedicated life.

A persistent misconception is that science lives in an Ivory Tower away from the world of affairs, concerning itself only with neutral facts above and beyond moral values. The failure of philosophers, from Spinoza on, to solve the paradox of the apparent amorality of the material universe and the apparent material influence of moral judgments should not obscure the fact that science is a social pheno-

tutions have always enhanced and multiplied the efficacy of the individual, not merely and not mainly by providing him with instruments beyond his individual means, but through the mutual insemination of mind which occurs when scientists work together and through the social mechanism of education. Thus it is through institutions that science multiplies itself in each generation and reproduces itself in each succeeding generation.

Such an analysis, however, still leaves us with the question of how the scientist can exercise his social responsibilities as scientist, how he can return to society that which it has given him. No one illustrates better a successful answer to this problem

(Please Turn to Page 24)



HON. FELIX FRANKFURTER

menon. Even the most private scientific activities are based on comprehension of what others have done; and private scientific discoveries do not become part of the body of science until they have been comprehended by others. Furthermore, the seemingly private impulses which lead an individual into scientific endeavor derive from social and aesthetic influences which the individual has received in the society of which he is a part.

Allied to this misconception is the picture of the lonely scientist pursuing his investigation in an attic. While an occasional scientist has in fact done his work alone and in poverty, this, those who know tell me, has never been a significantly representative part of the progress of science. Insti-

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The Journey Home

Reviewed by ARCHIE H. GREENBERG

FOR a magnificently sensitive presentation of the thought processes of the returning veteran I commend to your attention *The Journey Home* (J. B. Lippincott Co.) by Zelda Popkin. In her highly engaging novel, she ex-rays the mind of one returning veteran in so able and understanding a fashion that the reading of it will be of inestimable value to persons confused by the perplexities of readjustment. Through the creation of a set of characters, both typical and realistic, she dramatizes the conflict between the embittered and un-

reasoning returned veteran and the sympathetic but unknowing civilian.

The Journey Home has a simple and uncluttered plot structure. Lieutenant Don Corbett of the Air Forces, a winner of the D.F.C. for action in the European theatre, is coming home after a 21-day leave in Miami. Disillusioned by his experiences in Miami during his short stay, he embarks on the train trip eager only for the traditional pleasures of the soldier—wine, women and song. He meets Nina, makes a play for her, is repulsed and almost unknowingly falls

Jewish Institute of Religion Launches \$1,000,000 Expansion Campaign



Gifts totalling \$250,000 were announced at a recent meeting in New York launching the \$1,000,000 Expansion Fund Campaign of the Jewish Institute of Religion. Speakers included (left to right) Irving A. Manacher, general chairman; Dr. Stephen S. Wise, founder and president of the Institute, and Maurice Levin, head of the New York City campaign. The Institute trains rabbis for pulpits and community work.

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in love. But between them is the barrier of his unreasoned embitterment and her inability to thoroughly understand what he has gone through. But the shock of a train wreck—the personification of the stark tragedy of war—and its consequent tragedies gives both Don and Nina the understanding necessary for the successful reconversion of a soldier into a civilian.

I can best illustrate the changed attitudes that develop in the novel by a few brief quotations. Don has boarded the train. The strangers puzzle him.

"Resentment stung him. They dared to look bored. In 48 hours, he now was aware he had come a long way, not merely back from the countries at war, not just from one world to another, but to a new time and age where people were so untouched by trouble that they dared to look bored. He heard a young man remark: 'Feel I need to get set before they get back.

(Please Turn to Page 14)

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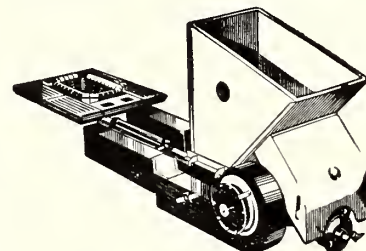
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The Survivors Must Be Saved

By WILLIAM J. FULBRIGHT
U. S. Senator from Arkansas

The following is based on an address delivered by Senator Fulbright at a Conference marking the Twentieth Anniversary of the United Palestine Appeal, central fund-raising instrument of American Jewry for the up-building of the Jewish National Home in Palestine. The United Palestine Appeal is a partner in the United Jewish Appeal for Refugees, Overseas Needs and Palestine.—THE EDITOR.

THE request of President Truman that 100,000 Jews from war-torn Europe be permitted to enter Palestine at the earliest possible date was a fair and necessary one. It was intended to meet the immediate problem of saving the lives of human beings. It is the most pressing problem of the moment.

In 1944 when the Wright-Compton Resolution was introduced in the House of Representatives, the critical military situation of the United Nations was such that the military authorities may well have been justified in their opposition to any action under those circumstances. Regardless of the justification for not acting at that time, certainly no such considerations exist now. I can see no reason whatever at the present time for further delay in the rescue of all those homeless Jews who desire to enter Palestine and who in the name of decency and humanity should no longer be subjected to the unspeakable suffering they so long have endured.

In addition to the justification for the President's request on the grounds of everyday humanity, the Jews are entitled to this action on the basis of obligations undertaken after the last war. Although I am sure that all are familiar with the Balfour Declaration of November 2, 1917, nevertheless, I think it is appropriate to quote it again in full. It reads as follows:

"His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

It was upon the basis of this declaration that Great Britain was made the mandatory power over Palestine. Great progress was made toward rebuilding Palestine and creating there an opportunity for a decent and free life for Jews, until 1939, when the Chamberlain government promulgated the White Paper on Palestine. This limited Jewish immigration to 75,000 over a period of five years after April 1939. After that no further Jewish immigration was authorized "unless the Arabs of

Palestine are prepared to acquiesce in it." It is declared that, "it is not a part of British government policy that it should become a Jewish State." The policies of Mr. Chamberlain and his government, particularly with regard to external affairs, have been so thoroughly discredited by events since Munich, that one might think the White Paper would be disavowed as a matter of course, but it has not.

Further Delay Inexcusable

Winston Churchill condemned the White Paper in 1939, stating that it was an act of repudiation and a violation both of the Balfour Declaration and of the conditions under which Great Britain had obtained the League of Nations Mandate over Palestine. The exigencies of the military situation during the war at least gave some color of right to the refusal to abrogate the White Paper in 1944, but I am unable to see by what reasoning the present British government can refuse to take some action to correct the mistake of the White Paper, now that the war is over and the need is so desperate. Especially is this so in view of the statements contained in a Labor Party manifesto issued in the course of the recent political campaign in England. This manifesto declared: "There is surely neither hope nor meaning in a Jewish national home, unless we are prepared to let the Jews, if they wish, enter this tiny land in such numbers as to become a majority. There was a strong case for this before the war. There is an irresistible case now after the unspeakable atrocities of the cold and calculated German Nazi plan to kill all Jews of Europe."

It is difficult to imagine how in good conscience Prime Minister Attlee can refuse substantial relief in view of his party's definite declaration. I presume that the reason the British government may be hesitant is their concern over the attitude of the Arabs. I am unable to see why they should be now that the war is over.

Need for Immediate Action Urgent

If the British are afraid that they may become involved in controversies beyond their power to control, they might well give the mandate to the United Nations Organization to administer under the Trusteeship Council as provided in the United Nations

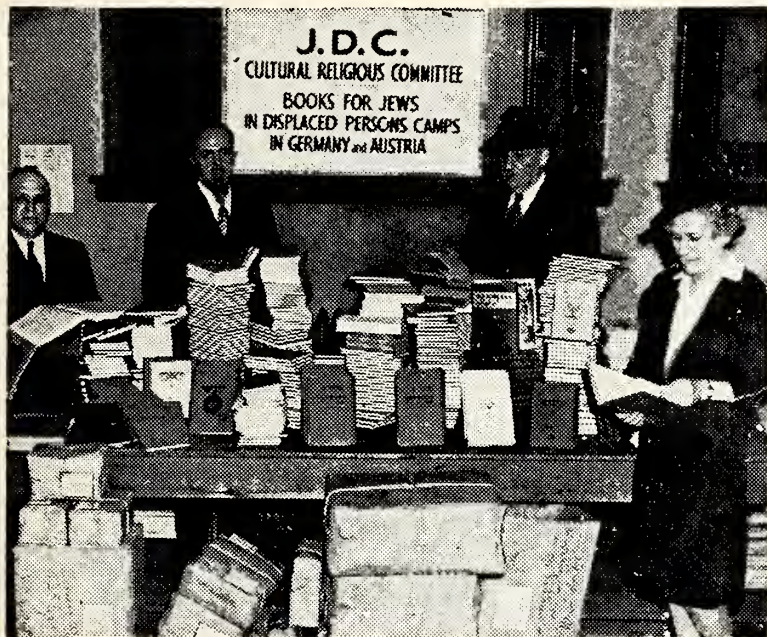
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JDC Sends Books to Jews in German Camps



In response to appeals by the Jews living in displaced person camps in Germany and Austria for religious and secular books in Hebrew, Yiddish, German and Polish and other foreign languages, the J.D.C. has arranged to ship some 20,000 volumes to the 100,000 Jews still in the camps. Photo shows from the left to right Abraham Horowitz, member of the Cultural-Religious Committee and secretary of Central Relief Committee; Rabbi Leo Jung, chairman of J.D.C.'s Cultural-Religious Committee, which is handling this and similar aspects of the organization's relief and rehabilitation programs in Europe and other parts of the world; Dr. Bernard Kahn, member of the committee and honorary chairman of J.D.C.'s European Executive Council; and Mrs. Henrietta K. Buchman, secretary of the Cultural-Religious Committee, as they examined the first shipment of 6,000 books going out this week. Of the 20,000 volumes purchased for immediate shipment, half are prayer books. Several thousands books from all parts of United States and Canada, as well as numerous religious articles, have also been received as contributions. The J.D.C. receives its funds in the United States from the campaign collections of the United Jewish Appeal.

Charter. But the need for immediate action is so urgent that it is inexcusable to wait until the United Nations Organization is completely organized before provisions are made for the immigration of these Jews.

That action is urgent is apparent from the report on displaced persons of Mr. Earl G. Harrison to the President. It is clear that the handling of these homeless Jews by our own armed forces has been far from satisfactory.

It is also clear from what we know of conditions in Europe that the only real solution is to provide for immediate transportation of these people to Palestine. Mr. Harrison is very positive about this being the only acceptable solution of the problem.

I think it goes without saying that all people with any feelings whatever for fellow human beings are deeply distressed about the terrible fate of the Jews in this war. All of us are concerned over the immediate problem of rescuing all that we can of the remnants of this great people in Europe.

It is not only justice and right that demands every effort be made to save these people; it is not merely charity and mercy, but I feel that it is for the benefit of the future civilization of the world that these Jews be saved. When one considers how much this historic people have contributed to the welfare of the world, we cannot afford to lose intellectual and spiritual leaven of their genius.

Only by custom established by President Washington does the Chief Executive have a cabinet. The Constitution contains no provision for a cabinet.

MRS. PAUL W. ASCHNER GUEST SPEAKER IN COLUMBIA, S. C.

Mrs. Paul W. Aschner, National chairman of the Speaker's bureau of Hadassah, was guest speaker and conductor of classes in public speaking to a large group of Hadassah ladies in Columbia, S. C., on January 17, at the Wade Hampton Hotel. Chapters from Augusta, Aiken, Anderson, Charleston, Columbia and Sumter were represented.

For the past two years Mrs. Aschner has been national director of speakers institutes and has successfully conducted classes in twelve regions throughout the United States. By profession, a lecturer on current books and the theatre and listed with the New York Herald Tribune Lecture Bureau, Mrs. Aschner constantly reaches large and varied audiences.

Mrs. Aschner possesses a masterly understanding of the techniques of public speaking and has the rare gift of expressing her knowledge.

Mrs. Theodore Kole, Columbia Chapter President of Hadassah, announced that classes in the development of public speaking and leadership would be organized throughout the region. Mrs. Hyman Rubin was selected to lead these classes in Columbia, and Mrs. Samuel Rubinstein will conduct the classes in Charleston.

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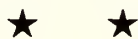
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THE JOURNEY HOME

(Concluded from Page 11)

I made some fine contacts down there."

"Contacts." That was the word. That was the touchstone that gave you America. That was the word that brought you back home. 'Contacts.' Not what you knew but whom you knew. Not learning a trade or plying an art but lunching or drinking with people who could help you get on. 'When it's over, I'll have to make contacts again.' He found the thought frightening. But I won't speak their language. I won't know their thinking. Nor they mine.' He felt the flutter of panic. 'We're strangers. I'm a stranger in only two years.'"

Later, disillusioned though unknowingly in love, he tells Nina, when he can't understand her: "Lady, for my dough, this country stinks and all the Chanel Number Five in the world can't clean it up."

And Nina, also having already fallen in love, is confronted with the barrier of misunderstanding.

"Don, listen to me. We've come a long way since this morning. Then I was legs. Only legs. And after that I was merely a female to make. But now I'm your friend who knows all about you and wants sincerely to help—"

"Like hell you do."

"She shook her head reproachfully. 'I'm trying my best. I really am. This is my war as much as it is yours.'"

"Don't make me laugh.' His eyes ranged deliberately from her raspberry-plum colored shoes to her filigree earrings. His lip curled. 'You're the girl who thinks we're fighting this war for your glamour.'"

"She flushed all the way to her eyes. She cried hotly. 'Stop that. Don't say that. We feel this war. We all feel this war.'"

"He patted her hand, as patronizingly as she had done his before. 'There's a widow on this train. About your age . . . Her guy died on the Anzio beachhead . . . You feel the war? You've got nothing to feel. It doesn't touch you. Doesn't get in your way. Why, you haven't as much as—'"

"She cut in. 'What would you expect me, people like me, to do? Feel something that isn't there? Torture ourselves? Go hungry and ragged when we don't have to? We're lucky. Is that our fault? If we'd had to, we would have.'"

The love affair—the author's symbol of readjustment—would have gone on the rocks. Everything Don saw and heard on the train—the isolationist U. S. Senator, the big business publisher, the young Jewess, a war distraught widow, driven to an attempted suicide by the gossipy anti-Semitism of a K.K.K. mind—drives him further away from readjustment. He turns on the anti-Semite:

"I'm ashamed of my country. People like this aren't worth fighting for. They aren't worth dying for. Aren't worth killing for. Jews are fighting this war. They're dying. Like Catholics, Protestants, Mohammedans, Atheists. To make a world safe for your kids. And they've taken the beating. The very worst beating. The first. From Hitler. While you and I sat on

our fannies and said it was none of our business."

But tragedy becomes personalized. The wreck makes people humane and kindly for awhile. And then they relapse to their selfish ways. But Don has been awakened. Nina thinks she understands. She says:

"Now, I know what you meant when you said yesterday it all stinks and Chanel Number Five can't—"

"He puts his hand on her month. Very clearly, every syllable separate, distinct, he said: 'I don't believe that any more.'"

"And why not?" she asks.

"Because I'm in it. I'm part of it."

"He could see that she didn't understand what he meant and he tried to explain. 'Nina, life is very simple. You're in it. You do what you have to, the best that you can.'"

"That's just words.' She shook her head stubbornly. 'I mean something else. It was so good for a while. People were kind to each other. Considerate, helpful. Trouble brought them together. They forgot, you forgot, they could be mean and selfish... Then Larry Stengel came in, talked about suing and lawyers—and—I gagged.'"

"He started again: 'Dear, people don't change. There are no miracles. People aren't reborn with one hit on the head. They are what they are: they remain what they were. Even a small bit of bombing—Honey, some people have stuff—stuff to grow on. When things happen to them they grow up. It has to happen, of course. You can't grow on second-hand experience. You might like to. You can't. You'd like to understand war, what it does to people, by reading newspapers and seeing the movies. Less painful that way. The suffering of war is ten easy lessons. Well, it doesn't take.'"

"She moved closer, put her hand on his arm. 'Don, for once let me do something important. Let me take care of a soldier. Let me take care of a soldier I love. Don, that was what you wanted, wasn't it, Don? Not with lust. Not with pity. With love.'"

Is brief, Mrs. Popkin has written a beautiful love story. But in so doing she has portrayed the mind of the returned veteran—and the civilians who meet him. Reading it will help you to an understanding of America's greatest problem—the readjustment of fifteen million veterans.

Jewish Calendar 5706

*Rosh Chodesh Adar I . . . Sat., Feb. 2

*Rosh Chodesh Adar II . . . Mon., Mar. 4

**Fast of Esther . . . Sat., Mar. 16

Purim . . . Sun., Mar. 17

Shushan Purim . . . Mon., Mar. 18

Rosh Chodesh Nisan . . . Tues., Apr. 2

Passover, 1st Day . . . Tues., Apr. 16

Passover, Last Day . . . Tues., Apr. 23

*Rosh Chodesh Iyar . . . Thur., May 2

Lag B'Omer . . . Sun., May 19

Rosh Chodesh Sivan . . . Fri., May 31

Shevuoth . . . Wed., Thur., June 5, 6

*Also observed previous day.

**Fast observed previous Thursday.

Sunday School

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—Pic Photo

WHEN he is four or five years old, the Protestant child begins to go to the Church School, which is held on Sunday mornings before or after the worship service of the Church.

The school is divided into departments, according to age. In each department there is an opening service of worship, followed by talking and study and handwork. The child is taught that God is near him, not just on Sunday and in the church, but every day, wherever he goes. He is taught to think of God's plan to make the world beautiful and friendly and to think of ways in which he can help.

The older boys and girls learn about the people who wrote the Bible, their customs and ways of thinking, and the country in which they lived. They study maps of Palestine. They find pictures and articles which show the fascinating discoveries which have been made as scholars have dug among the ruins of ancient cities, and learn from them about the way people lived in olden times. This group uses a work book which directs their study as they read the Bible itself.

When they are learning what Moses did for his people, they memorize the Ten Commandments which he gave them. When they read about David, the shepherd boy, who became the

greatest king of Israel they learn the twenty third psalm and some of the other psalms which it is believed he wrote.

They memorize the Lord's Prayer, the Beatitudes, the verses in which He told what kind of people are happiest, the Golden Rule, "Whatsoever ye would that men should do unto you, do ye also unto them," and His answer to the question, "What is the first commandment?"

They journey with Paul as he traveled into Turkey, Greece and on to Rome, telling people everywhere the story of Jesus and about the new way of living in love and trust, free from all fear. They learn the words that Paul wrote to the Christians in Corinth which say that love is the greatest thing in the world.

In the Church School the children find out how their own denomination came to be and what it is doing. They hear stories about missionaries, some perhaps young people who have gone from their own Church. The protestant child is taught more about these heroes of today than about the saints of the past. He is proud to know that his Church believes it must help all people to gain justice and liberty, to live with hope and courage because one God is the Father of all.

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Team Work Makes An American

TEAMWORK is a word upon the lips today of statesmen, soldiers, industrialists, educators and churchmen alike. Teamwork is hailed as the key that will unlock the closed doors that keep the people of the world apart. Whatever the problem that this harried and perplexed postwar world presents, only teamwork offers hope of solving it.

During the war General Eisenhower and Field Marshal Montgomery called for it on the fighting front. In these days when permanent peace is being shaped, teamwork among great powers alone bears any promise of success.

Our national unity brought about by common peril is endangered now that the thunder of the guns is silenced. Prejudices forgotten or laid aside during the stress of war are picked up again when the normal processes of peace are resumed. But the duties of

peace demand teamwork as sternly as do the tasks of war.

Intergroup hatred slows up teamwork, kills the democratic spirit. Therefore, it must go. The same united and scientific attack used against tuberculosis, cancer, and infantile paralysis will be needed to control it. If 600 scientists working together can produce the atom bomb, then why not put 600 scientists to work on the job of eliminating intergroup hatreds? Their efforts combined with the social technicians — school people, religious educators, civic organization leaders—could alleviate such hatreds within 25 years.

Put positively, the task is to extend recognition of the Fatherhood of God, the Brotherhood of Man, and the Homehood of the Nation.

In a family every individual enjoys the same opportunities, accepts the same duties. Applied to the nation, that is what BROTHERHOOD WEEK is all about.

President Pays Tribute To Brotherhood Week

THE WHITE HOUSE

WASHINGTON

The armies of the United Nations won a conclusive victory over the forces of tyranny which exploited racial and religious hatred to divide the world and destroy freedom. The ideal of democracy is a society in which each seeks the truth in his own way and all are united by understanding and mutual need. The good world of the future must be built on the foundation of the recognition of the dignity and rights of each individual, whatever his race, creed or national background.

Among all the nations the United States stands as the exemplar of a people grown great through this liberty. Now, as never before, we as a people are called upon to demonstrate with even greater brilliance the glory of our freedom. It is the light which alone can guide the future of mankind into the ways of peace.

Within our own borders we are facing the huge task of reconversion. This is a job of such magnitude that it can be done well only as all of us work together. The teamwork of the armed forces won the war. The spirit of teamwork should extend to our national life. As we united for victory, we must unite for peace. Let our aim be "In Peace as in War—Teamwork."

Because I believe that the health of our democracy draws its strength from the wells of deep spiritual understanding, I am happy to join with the National Conference of Christians and Jews in calling upon our people to observe Brotherhood Week from February 17 to 24, 1946. I hope that in every community throughout the country our people will meet together to rejoice in the greatness of the land which belongs to all of us and to pledge themselves to the continuance of that loyalty which will unite our country as the leader of peace and the happy home of all our citizens.

Very sincerely yours,
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Passover

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—Acme Newspictures

THE Passover comes in the early spring. In the home great preparations are made. There must not be a bit of dust anywhere.

The most wonderful meal of the year is the dinner on Passover Eve. It is called the Seder, which really means order of service, because every part of the evening follows the old, old customs. The table is even more festive than it is for the Sabbath dinner, and unleavened bread in square flat cakes called Matzoth takes the place of the Hallah. There is a large platter holding the Seder symbols: a roasted lamb bone to represent the sacrificial lamb; a roasted egg, symbol of life and hope; horse radish roots and parsley for the bitter herbs to symbolize the bitterness of losing one's rights, and a mixture of apples, nuts, and wine to suggest by its red color the bricks which the slave people in Egypt were forced to make.

At sundown the family in festive mood gathers round the candle-lighted table and the curtains are drawn to shut out the world.

The father lifts his glass and blesses the wine; then all drink. A basin, a pitcher of water, and a towel are passed for the ceremonial washing of hands. After this everyone dips a bit of parsley in salt water and eats it. Then proudly the youngest child, if he is six years old, asks "the four questions," for which he has been carefully drilled.

Then Moses told them to make ready quickly for a long journey, to bake their bread without waiting for it to rise, to kill a lamb, put its blood on their doorposts. During that night the firstborn son in every Egyptian home died, but the angel of death passed over the homes that had been marked with the blood of the lambs. That is why the festival is called the Passover.

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THE WHITE HOUSE
WASHINGTON

November 21, 1945

Dear Dr. Morgenstern:

The Seventieth Anniversary of the Hebrew Union College is a significant event in the annals of a people that has a continuous history of law and learning. In our land of freedom, where liberty of conscience and freedom of worship are paramount, American life has received notable contributions from the theological, intellectual and social thought of your College.

It is now the oldest rabbinic institution on this continent. From it have gone forward, hundreds of men who have devoted themselves to the best interests of our country, and to the ideals of their faith. They have pioneered in many social and progressive movements and have been in the vanguard when the country called for service and sacrifice - showing the essential unity of high religion and noble Americanism.

You are celebrating the Seventieth Anniversary after the free nations of the world have achieved a great victory for freedom and humanity. You have played an important role in the advancement of the great ideals of our country.

May this Anniversary, celebrated in joy, inspire all Americans of good will to follow the path of truth and justice, cement their unity and increase their power for good for all mankind.

Very sincerely,

Dr. Julian Morgenstern
President, The Hebrew Union College
Cincinnati 20, Ohio

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New J. W. B. Director

Nathaniel Carmen, new J. W. B. director at the Greensboro U. S. O., succeeds Mr. Edward Kapnick, who filled that post for nearly three years. Mr. Carmen, a native New Yorker, who practiced law before going into U. S. O. work, comes to Greensboro from Roanoke, Va., where he was director of Mo-

bile U. S. O. service for the state. Prior to his Virginia assignment, Mr. Carmen was in California, Louisiana and Texas.

Welcome Stranger!

Mr. and Mrs. Philip Michalove announce the birth of their daughter, Paula, on January 12.



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Red Cross Aid To Surviving Jews

By MURRAY FRANK

Naturally, rehabilitation of Europe's Jews can be accomplished only by programs directed by Jews; but the following article by the Washington correspondent appears to confirm allegations that Jewish overseas relief groups, with the notable exception of such "amateurs" as the Jewish Brigade and American-Jewish chaplains, were less resourceful than the Red Cross.—THE EDITOR.

THE general policy of Red Cross relief is to distribute supplies on a non-sectarian basis, and let the chips fall where there is the most urgent need for them.

In line with this policy, the American Red Cross has assisted thousands of Jews in Europe, while not undertaking relief programs exclusively for Jews. Thus, many Jews who are alive in Europe today, have been aided by the Red Cross in their struggle for survival in Nazi-occupied Europe.

Thus many Jews have benefited in recent months since their liberation from the Nazi concentration and slave-labor camps.

Mr. George Korson, foreign editor, and Mr. Melvin A. Glasser, assistant director of civilian relief of the American Red Cross in Washington have made available to this correspondent interesting reports of recent date depicting in some measure the activities and the extent of assistance rendered to inmates of liberated concentration camps.

General Stilwell Gives Away Bride at First Jewish Wedding on Okinawa



Reading left to right: Corp. Andrew Polansky, General Joseph Stilwell, Capt. Jeanette Butler (bridesmaid), Capt. Gretchen Ruth Boody (bride), Chaplain Herschel Lyman, who is a graduate of Hebrew Union College, Capt. Edward Siegel (groom), Capt. Norman Rosenberg (best man) and Pfc. Charles Enda.



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In the ten months between September 1939 and June 1940, the American Red Cross provided about a million dollars worth of food, clothing and medical supplies which were distributed to the general population in Poland, including the Jewish Population.

After the outbreak of the war in 1939, the International Red Cross succeeded in getting Germany to accord civilian internees the same status and treatment as that given prisoners of war. But attempts to obtain similar status for inhabitants of concentration camps were unsuccessful. The German government would not even allow representatives of the International Red Cross to visit these camps. But in several instances the Joint Relief Commission of the International Red Cross was given permission to send relief shipments into some of the camps. Thus, Red Cross records relate of medical supplies reaching the Jews of Riga, the Jews in the Theresienstadt ghetto, and in the

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The basic responsibility for the care of displaced persons and liberated inmates of concentration camps rests with the military authorities, but Red Cross relief activities were coordinated with the supply programs of the army. Consequently, under the direction of the military authorities, the Red Cross has been extending camps by organizing medical care and facilities, repatriation services and the distribution of clothing.

First Aid at Bergen-Belsen

In the camp at Bergen-Belsen, 12 teams of British Red Cross workers, including doctors, went in immediately after the camp was liberated to work with the inmates, most of whom were Jews. The American Red Cross, working closely with the British Red Cross, sent into Bergen-Belsen 16,000 garments soon after liberation and later followed up with an additional shipment of 100,000 garments, which were distributed to a number of camps throughout the American zone.

American Red Cross staff members were also among the first to visit the Buchenwald camp, arriving there only a day after it was liberated. Many thousands of Jews were found among the inmates of this camp. The Red Cross representatives brought with them supplies of cod liver oil, soap and other items; and shortly thereafter, large quantities of clothing for the internees reached Buchenwald.

Similarly, the Dachau camp, containing many Jews, was visited by Red Cross workers soon after its liberation and a quick survey of relief needs was made. In the first week of Dachau's liberation, shoes and clothing were brought in from Red Cross stocks found in Hungary. In addition, a large quantity of prisoner-of-war parcels sent by the American Red Cross was discovered in this area, since there had been a number of prisoner-of-war camps there, and these parcels were promptly routed to Dachau and distributed to the liberated internees.

In reading reports by Red Cross field representatives, describing conditions in the camps, I was primarily interested in what was being done for the survivors in the first days and weeks after liberation.

Here is an account, taken from an American Red Cross report, of the first activities at Dachau:

"Immediate arrangements were made for the Field Supervisor and Field Representative (of the Red Cross) attached to Headquarters to go to Weimar the following morning. The Field Representative picked up half a ton of soap and cod-liver oil eight miles north of Frankfurt at a German military hospital where they had been uncovered by the American Red Cross. . . . Next morning we drove out to the camp (Dachau) immediately after breakfast, unloaded our supplies. . . .

Basic Duties

"An American Medical unit came in the following morning and set up in the SS hospital to care for the sick. Delousing arrangements were made.

The Germans had sabotaged the water supply and the camp had been without water for several days, but water was being brought in large wagons and a water-point was being established. Abundant food supplies were being brought in by Army, but great care was being exercised in gradually increasing the ration because of the prolonged starvation the prisoners had undergone. Representatives of each nationality were chosen and lists made up for internees; arrangements for screening as rapidly as possible were made. . . .

"We went on to the camp hospital. There men lay on pallets on the floor, 12 to 20 in a room. They were as thin as the bodies we had seen stacked up, and seemed scarcely more alive. Yet, when they saw that we were Americans, they lifted their heads and smiled; some even waved. I doubt if many of them will see home again; they are so far gone it seems impossible that they could be brought back to life once more. . . ."

Excerpts from a Red Cross Report on Buchenwald about a month after liberation, read:

"It was hard to tell where the American Red Cross was needed most but it was obvious that the sick deserved attention immediately. . . . Nearly one-third of the camp were seriously ill — the others could have used hospitalization. . . . There had been only one hospital previous to the arrival of the American army — mainly erected by prisoners who stole board and bricks at the risk of their lives to add an ell here, a room there. Officially it had little medicine and such contraband supplies as they managed to acquire were used mainly to save the children, as it was understood that they came first. The hospital was a magnificent monument to the spirit of the prisoners and their will to live, but as a medical institution it was totally inadequate. The army set aside the barracks formerly occupied by the SS guards as a second hospital, and American medical personnel aided in staffing it. But the

(Please Turn to Page 28)

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Public Opinion And American Democracy

By SOLOMON A. FINEBERG

This paper was delivered at the Conference on Judaism and Democracy in honor of the 70th Anniversary of the Hebrew Union College.—THE EDITOR.

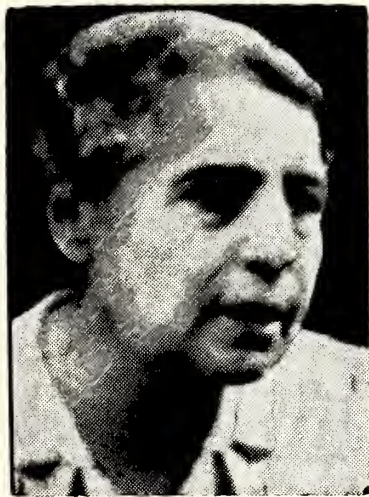
AS long as Jews lived in ghettos they had good cause to dread public opinion. Their fate rested on ruling cliques and on mobs whose principal knowledge of Jews was a weird lot of fantastic myths and brutish accusations. The devil's disciples indulged in anti-Semitic agitation while Jews stood helplessly by, unable to contribute anything directly to public thinking. They were the victims or beneficiaries of their non-Jewish neighbors' political and social concepts but powerless to do anything about these. They might well pray that the Biblical teachings which their forefathers had given mankind might serve as a civilizing influence. However, though the Bible rested on Christian pulpits, for the Jews there was a wall of exclusion through which the only gate was baptism.

With emancipation came the opportunity to participate in the life of the general community. This new relationship involves both the right and the obligation to take part in public thinking. One of the first uses to which this great new opportunity was put was collecting of the slurs, slanders and mischievous falsehoods concerning Jews, as though they constitute the classics of Jewish experience. Correspondingly, there were issued many books and pamphlets repeating these libels together with refutations. Unfortunately for Germany Jewry, this "disproof of misconceptions" became the most used technique for improving Jewish-Christian relationships. Perpetuating the falsehoods of the past and dishing out the enemy's own vitriol with a dash of alkaline added, proved a total blunder.

The annihilation of German and other European Jewries as a result of recrudescing barbarism has created considerable doubt as to whether democracy is doomed elsewhere, despite the fact that democratic forces have won the most titanic war of history. Some Jews shrug hopeless shoulders and say that if democracy survives they will survive and that if Nazism conquers where Hitler failed, the Jews of America will perish. To such defeatists courageous Jews must reply, "We are not standing by idly and wringing our hands waiting to

see what will become the climate of public opinion. We are free and equal citizens, endowed with the right and the obligation of helping to maintain American democracy." Only cowards could say with fatalistic acceptance, "If hygienic and sanitary conditions will be all right in our city, we shall be healthy. Otherwise we shall not." Brave and worthy people who have the opportunity to determine their fate, participate heartily and optimistically in creating the needed conditions. They are too busy with the things that need doing to spend their time contemplating the results of possible failure.

In the United States various techniques have been tried to strengthen the bonds between segments of the population. The first is to call representatives of the various elements of the population together and have them offer the criticisms and complaints they had heard about each other, and attempt to answer these criticisms. This procedure of amiable insult is childishly mistaken and is being discarded. The second method is to have members of various groups come together to express mutual admiration and affection at good will meetings. (Please Turn to Page 22)



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Public Opinion and American Democracy

(Continued from Page 21)

This has some value, and much more value if the time is used for presenting helpful information, as is done at clergy institutes. The third method is to have representatives of the various groups meet occasionally to work on social objectives, such as housing, Transportation, recreation and public health. The fourth method is to set up permanent machinery within each city for promotion of democratic ideals. In this development there is created for the total community an opinion forming body which is representative of the racial, religious and ethnic groups as well as functional bodies, such as labor, educational forces and social agencies. These agencies bear such names as the Fellowship Commission of Philadelphia, the Council for Democracy of Columbus, and the Mayor's Friendly Relations Committee of Cincinnati.

In connection with these over-all organizations for democracy on the local scene, as well as for the local Jewish community relations bodies, service is needed from national Jewish, Christian and non-sectarian agencies. In addition to the religious, educational, social and other Jewish institutions which contribute to the maintenance of democracy, more specialized agencies have evolved as a direct outcome of the democratic basis on which emancipated Jews now live and which they are determined to maintain. These national civic protective agencies and their local counterparts, the community relations organizations, are the youngest institutions in Jewish life. The oldest of them on this continent, the American Jewish Committee, is only 41 years old, little more than half the age of the Hebrew Union College.

The national civic protective agencies do a tremendous amount of work without channeling it through local agencies for democracy, but by radio network, syndication in newspapers, large circulation magazines and the like. Highly effective is cooperation with church, labor, youth, women's, veterans and other national organizations. Messages accepted by national leaders of these organizations go directly through the organization's own channels to all of their membership and reach every spot in the country. Various departments in the major national Jewish agencies, as well as non-sectarian agencies promoting democracy, work entirely through effective national media. Their efforts are not at all dependent upon the cooperation or even existence of local Jewish or community-wide agencies.

In the case of several major national agencies, there are, in addition to other units, community service departments for the express purpose of giving steady, continuous, day to day service to the local community relations agencies. The community service departments examine all the findings and creative products of all departments of their own and other national agencies and filter the material to local community relations workers. They also receive streams of ideas, projects, and studies from their hundreds of contacts in the field and pass useful information to interested parties in national agencies, as well as elsewhere in the field. Thus, community servicing provides a genuine coordination of effort, with many streams meeting at a focal point and thence being redirected to wherever each item will be most helpful.

A listing of even a few of the tasks performed by the community service department of one of the national agencies will indicate some of the functions of the national as well as local Jewish agencies in this field of endeavor. The services of the community service department include:— training professional workers for local community relations posts; conveying information concerning techniques, strategies and right and wrong procedures (this information is conveyed during field visits to the community, in conferences at the home office, and especially at meetings of the community Relations Conference); furnishing advance information concerning forthcoming books and articles of interest and supplying books at discounts obtained through large quantity purchase; initiating and reprinting hundreds of items of literature of all varieties which promote democratic concepts, as well as literature which presents the Jews in a true light; transmitting information concerning subversive, questionable and cooperating organizations; arranging for speakers on such special subjects as intercultural education as well as on the general themes of democracy and Jewish values; furnishing information concerning local, state and national measures, such as Fair Employment Practice Commissions; giving direct and immediate guidance when violence or vandalism occur, based on previous experience in other such instances; notifying of radio programs about to come over national networks; providing scripts for local radio programs; and, in general, serving as a source for anything which more than one or two (Please Turn to Page 29)

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Holy Week

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NOT all the festivals of the Church are days of rejoicing; there are also times of sorrow and

penance and fasting. The longest of these is Lent, named from an old word for spring. It calls to remembrance the forty days which Jesus spent in prayer and fasting in the wilderness before He began His public work.

The first day of Lent is Ash Wednesday. Children come to church before they go to school. The people approach the altar rail, where the priest, dipping his thumb into ashes, marks upon the forehead of each the sign of the cross, and says "Remember, man, that thou art dust and unto dust shalt thou return." This signifies repentance, for in olden times, when men repented, they put sack-cloth on their bodies and sprinkled themselves with ashes. The ashes used on Ash Wednesday came from burning some of the palms which were blessed on Palm Sunday the year before. Then the ashes were blessed with ancient prayers, sprinkled with holy water, perfumed with incense, and put into containers to be kept until needed.

During Lent, Catholics express their penitence in self-denial and fasting. The Lenten Masses omit songs of joy and praise and substitute prayers of

repentance. The color of the vestments is violet. During the last two weeks, the images of the churches are covered with purple veils.

The last Sunday of Lent is Palm Sunday. Palms are given out at the services. This celebration commemorates the triumphal entry of Jesus into Jerusalem on the first day of His last week, a great multitude went out before Him, waving branches and strewing them on His path and crying out: "Blessed is He that cometh in the name of the Lord! Hosanna in the highest!"

On Friday the day of Jesus' death, the priests wear black vestments. During the service the crucifix is taken from the altar and uncovered; the priests kneel three times before it, kiss it in reverence, and place it on the altar steps. Then in silent, solemn procession, the worshippers pass and kneel to kiss the crucifix remembering the supreme sacrifice Christ made on the first Good Friday. In commemoration to this Catholics eat no meat on Fridays.

Saturday is full expectation. The Paschal candle and the baptismal water which is to be used during the year are consecrated. New fire is kindled and blessed, and brought into the church to relight the sanctuary lamp and the candles at the altar. All is ready for Easter, the resurrection morning, which is celebrated by Masses of triumph and rejoicing: "He hath risen from the dead, to die no more."

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DR. WEIZMANN

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than Dr. Weizmann. It is not merely that he has contributed his scientific imagination and energies towards solving some of the most acute chemical problems of two wars, wars so decisive for the spiritual opportunities of mankind. Many other scientists, each in his own measure, have also contributed their share. It is a relation to Palestine that Dr. Weizmann's contribution has been unique. For it is in the upbuilding of a Jewish homeland in Palestine that he has uniquely combined the gifts of scientist and statesman with which nature has so generously endowed him.

A Jewish Palestine for Dr. Weizmann means creation — the creation of new moral and cultural values. Weizmann the scientist and the builder of a democratic Jewish society in Palestine has outstripped the imagination of Kipling the poet. For Weizmann, rooted as he is in Eastern culture and Western science, proves that not only may East and West meet; they may become fused in a single person. And Dr. Weizmann would be the first to insist that there is nothing unique about such fusion.

It is difficult to estimate the importance of the scientific institutions in Palestine in the successful growth of the Palestine Jewish Community and in the lift which is being given to all the surrounding peoples. Characteristic of the Zionist movement, which Dr. Weizmann has so long led, is the fact that, hardly before the guns had been silenced in Palestine in the first World War and before an influx of immigration was possible, Dr. Weizmann laid the cornerstone of the now flourishing Hebrew University on Mount Scopus. Later came the chemical development plant at Rehoboth. As a striking illustration of the relation between disinterested scientific endeavor and society's more immediate practical interests, it is pertinent to recall that the industrial plants which developed with the help of these scientific institutions and the associated Engineering Institute at Haifa furnished an important part of the thin thread that almost broke at El Alamein.

Another stage in the Palestinian progress of enlightenment and social well-being is being inaugurated by the Weizmann Institute of Science. The establishment in Palestine of a research center, to bear that already historic name of Chaim Weizmann, will be devoted to scientific progress in the fields in which Dr. Weizmann's labors have been so fruitful and in the related fields so full of mystery to a

mere lawyer. But even a lawyer can appreciate what the Weizmann Institute of Science represents. Palestine's capacity to absorb and sustain the many homeless to whom only Palestine beckons as a home will be enlarged, while at the same time the peoples of the Middle East generally will benefit by this new center of light. It is a singularly appropriate tribute to the scientist-statesman, Chaim Weizmann.

At this point I should like to borrow some observations made by Mr. Anthony Eden a few days ago which, as I read them, turned my thoughts to Dr. Weizmann. The truth is, said Mr. Eden, that science has placed us several laps ahead of our international political developments, and unless we can catch up politically to the point we have reached in science and thus command the power which at present threatens us, we are all going to be blown to smithereens. Dr. Weizmann has done his share in discovering the destructive forces of nature, but he has done at least his share in subjugating force to law. The fire of youth in Dr. Weizmann's spirit is still in the service of the transcendent problems now facing all statesmen — that of making science the instrument of man's well-being. The forces which Dr. Weizmann is seeking to bend to reason and fruitful cooperation do not easily yield to imaginative statesmanship. But he knows that the difficulties of a great cause are but barriers to be surmounted.

For Dr. Weizmann is a dreamer — the dreamer of one of those dreams which becomes a reality when men have the vision and the will to make it so. May it be given to him and to us to witness the fulfillment of his hopes and labors these many years. For the building of a Jewish Homeland in Palestine, large enough to admit and absorb all those who need it so urgently, without hurt and with help to those now dwelling there, is a task laid upon statesmen by the conscience of the world.

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Social and Personal



**CHAPLAIN (CAPT.) DAVID SHOR
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Chaplain David D. Shor arrived in Greensboro, in early December, to serve the Jewish service men and women at AAF-ORD. He relieves Chaplain (Captain) Leo Geiger, who has gone to Boca Raton Army Air Field, Boca Raton, Fla., after 10 months in Greensboro.

Chaplain Shor spent two years overseas with the 8th Air Force and Base Air Depot Area of the U. S. Strategic Air Forces in Europe. Before being commissioned in May 1942, he was Rabbi at Temple Beth-Or, Helena, Ark. Chaplain Shor is a native of Dallas, Texas, and a graduate of the University of Cincinnati and Hebrew Union College. Mrs. Shor, the former Miss Betty Rothschild, of Helena, Ark., is with Chaplain Shor on his Greensboro assignment.

EDWARD KAPNICK LEAVES GREENSBORO

Mr. Edward Kapnick, after serving in Greensboro as J. W. B. director for nearly three years, has been assigned to Ft. Devens, Mass., as general director of the Shirley U. S. O., which will be under joint operation with other J. W. B. activities at Ft. Devens. Also under Mr. Kapnick's supervision will be activities at Lovell General Hospital at Ft. Devens.

During the time he spent at the Greensboro U. S. O. Mr. Kapnick did a splendid job, and made a number of friends in the city who regret to see him leave, but wish him good fortune in his new assignment.

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Miss Harriet C. Caplan Engaged

Mr. and Mrs. I. Eisenberg entertained at open house recently honoring the engagement of their niece, Miss Harriet C. Caplan, daughter of Mrs. Gertrude Caplan of this city to Robert H. Kalet, son of Mr. and Mrs. T. C. Kalet, also of this city.

Robert Kalet, former lieutenant in the Army Air Corps, has recently returned after 14 months in China.

CHARLESTON, S. C.

Mourn Rabbi Jacob S. Raisin

Dr. Jacob S. Raisin, rabbi emeritus of Beth Elohim Congregation in Charleston, South Carolina, the oldest reform congregation in America, died in Patterson, N. J., on January 12, at the age of 67.

Dr. Raisin, born in Poland, served at Beth Elohim 29 years. He retired two years ago. He was the author of a number of books in Hebrew and English including biographies in Hebrew of Chaucer, George Eliot and Robert Browning. His works in English include "Twice Told Talmud Tales." His loss is deeply mourned by his many followers and friends in Charleston.



RABBI JACOB S. RAISIN

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Jewry Mourns Dr. Edward N. Calish

The entire world of Jewry is mourning the death of Dr. Edward N. Calish, Rabbi-Emeritus of Beth Ahabah Synagogue, who passed away January 7th, at the age of 80.

Rabbi Calish, whose influence in Jewish Affairs was international, had served as spiritual leader of Beth Ahabah for 54 years, prior to his retirement in June of last year.



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CHARLESTON, S. C.**HE SCORED A POINT**

(Concluded from Page 9)

privilege of free choice. Each of us has the God-given right to follow our consciences. How can anyone expect all people to think alike?

"And then Jacob Henry told a story — the famous old story of the German Emperor. It seems that this ruler had a passion for clocks and watches. When he was a youngster, he would take apart and put together every timepiece he found. Now he had filled his palace with them. From every land, near and far, had come old, new, beautiful, ugly, precious, ordinary timepieces.

"But the Emperor was troubled. No matter how carefully all the clocks were wound, no two of them struck the hour at the same time. He worked day and night but with no results.

"The emperor became desperate. He lost interest in everything and threw his whole life into his clocks. He abdicated and gave his kingdom to his son. He did not rest. One clock after another was taken apart, examined and studied, and then reassembled. The best-known experts in the land were summoned and the old emperor worked along with them ceaselessly. Those clocks must strike the hour together!

"Many years passed, years of patient labor. And still the clocks would not chime in unison. The old man gave up in hopeless despair. He had failed.

"One day his son, now Emperor, came to him, sorely troubled. There was no harmony in the kingdom. His ministers did nothing but argue, and his subjects often disagreed with his policies. There seemed to be no solution.

"The old man smiled. He thought back to his many years of fruitless labor, trying to achieve harmony in his kingdom of mechanical clocks. He spoke, 'My son, I learned a valuable lesson after much pain and failure. I caused many a good man to be punished because he thought for himself and said words with which I disagreed. I was wrong. People cannot always think alike. I spent precious time on my clocks, wanting only to hear them strike the hour together. They could not do it, not even these precise, man-made instruments. And so how can we expect men, human beings with feelings and thoughts to do what a machine cannot do.'

"Jacob Henry paused. He faced his rapt listeners proudly. 'The religion I profess teaches me every duty which man owes to his fellowmen; it teaches the practice of every virtue, the abhorrence of every vice. That is my religion.'

"Desperately, Henry's opponent took the floor. 'Mr. Henry can string to-

gether many fine words, but the Constitution of this State allows only Protestants to hold public office. Mr. Henry did not tell us he is a Christian and a Protestant,' he ended lamely.

"Jacob Henry rose again. 'Of course I am not a Protestant,' he said sincerely. 'And what is more, those who elected me to this august body knew it when they cast their votes. At no time have I denied my true religion, and my active interest in my synagogue has never been a secret. My honorable opponent tells you nothing, gentlemen, when he tells you that I am not a Protestant.

"But my opponent forgets one significant matter, I am holding an elective position, not an appointive office or a political job. When he quotes from the Constitution, he neglects to mention that these provisions refer only to appointive posts. The electors' will is supreme.' Then Jacob Henry sat down.

"Of course there was much heated argument and discussion. But the highest legal authorities in the State agreed with Jacob Henry that he had every right to his post. After that, no one ever again dared challenge the right of Jew, Catholic or Protestant to hold office."

"Did they ever change the Constitution of North Carolina? That's awfully unfair, even if it's only about appointments."

"After this happened, people got together to try and make the Constitution truly democratic. They worked hard, circulated petitions and got thousands of both Jews and non-Jews to ask for an amendment. But when the question reached the legislature, not enough votes were on the right side. It was not until 1868 that they were successful. At last one of Jacob Henry's descendants organized a committee of citizens. He traveled up and down the State, making fervent speeches and collecting more and more signatures for his petitions. It was a hard struggle, but untiring efforts of the lovers of freedom finally bore fruit."

**SCHOOLS OPENED IN
NORTH AFRICA**

Paris—Expressing warm appreciation for J. D. C. financial assistance in the development of the vocational program of the Alliance Israelite Universelle, Professor Rene Cassin, president of the Alliance, which has been reconstituted in this city, disclosed that of a one-time grant of 2,000,000 francs (\$40,000) made by the J. D. C. last year, \$20,000 was used for the opening of a modern vocational school in Tunis, North Africa.

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AMONG OUR CONTEMPORARIES

The Executive Directorship

The resignation of Mr. Saul S. Spiro from the office of Executive Director of the Z. O. A. is a grievous loss to the organization and the cause. Long years of practical Zionist work had given Mr. Spiro an extraordinary grasp on both our administrative and our ideological problems to which he brought an intense and high and living Hebrew and Yiddish and English culture. With these qualities he combined an attachment to our cause rare in quality. That attachment is unshadowed in his case by any motive, however pardonable, of vanity, of ambition, of profit. Saul Spiro's Zionism is a pure and sacred thing and we trust that he will be able to continue to serve the cause which stands in need of just such servants. His duties were promptly and energetically assumed by Dr. Sidney Marks, to whom we extend our warmest good wishes for success in the onerous office which has fallen to his share.—*The New Palestine*.

The Pension Plan for rabbis, recently established, is a manifestation of the economic justice which we teach and which, by this Pension Plan, we practice in our own house. Yes, the time comes around when the old rabbi no longer is the glamorous figure he used to be. His voice quavers, he can no longer be so active in his pastoral duties, the young people no longer are attracted to him.

It's time for a new rabbi, but what of the old one? The Pension Plan is all to the credit of the Jewish social mind.—*The National Jewish Monthly*.

In truth, it is a great day that witnesses Nuremberg not as the scene of pageantry of war preparedness but as the seat of a world tribunal, before which are to stand perhaps the foulest company of criminals earth has ever looked upon. The world will watch the proceedings at Nuremberg with bated breath, knowing that out of the trial there will emerge a verdict which is bound to strengthen humanity in its war against war. A day has dawned with a lesson for mankind—that no crime is equal to the crime of aggressive war-making. The wretched criminals, who will stand at the bar of justice, are the symbols of humankind's will to be free from the fear of war and war-makers.—*Opinion*.

The Jewish community has contributed much to the building of America—the habit of generous giving and the practical institutions which flow from it; the methods of combating tendencies subversive of democracy (organizations of community life emulated by our neighbors)—but all of these become ineffective guarantees of good will, if the Jew has lost the sense of pride in his spiritual and religious heritage.—*Jewish Ledger*.

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RED CROSS AID

(Continued from Page 20)

new hospital needed beds, mattresses, blankets, linen, bed pans, wash bowls and almost any other item of equipment you might name. The patient lacked eating utensils, drinking glasses, pajamas, and clothes in which to leave the place . . .

Resourcefulness

"Within a week practically all patients had a bed, mattress, pillow; toweling and sheeting had been acquired, sewing machines were being brought in. So many of these patients had completely shrunken digestive systems that food was a grave problem and the A. R. C. Field Representatives made daily checks in the kitchen and among patients to report the greatest needs and worst complaints — it took some time to get an edible bread, for instance, as there was no yeast in the area and the sour bread was not fit for the well, let alone the ill.

Dealing With The Young

"The 1,000 children had existed, under the SS, solely by virtue of the work they did, as all children over 10 worked from 8 to 16 hours daily in the factories. The prisoners, therefore, purposely falsified the records to make it appear that there were far fewer boys in the camp than was actually the case, and the youngsters spent most of their time in hiding.

"At first (when the Allied armies moved in) it was hard to persuade the youngsters to move from their hideouts, and the buildings were unnaturally quiet for some days after they moved in. They refused to play outdoors and showed little elation over such things as the chocolate ration which the Field Representatives managed to collect from the soldiers in nearby camps. Their new clothing, which Field Representatives had made

in clothing factories which they started, made a great impression upon them. The smart little suits and caps which replaced the prison stripes worked a miracle. Two weeks after they had moved to their new home, outdoor games were going on full tilt in front of their buildings and you could hardly hear yourself think in their halls. The children's program has been an unqualified success.

"The prison garb was a great deterrent to the morale of the well prisoners and so the Field Representative assigned to this job . . . started a series of clothing factories, drawing on the large stores of cloth, using displaced persons as tailors in charge of requisitioned German workers. The one American Red Cross trailer worked overtime carting shirts and trousers back to camp. The Field Representatives kept an anxious eye out for thread, needles and buttons wherever they went. At first it was a race to see whether there would be enough clothing for the departing groups, but after the factories got into their stride, there was plenty for camp and for the dependent Buchenwald colonies in the TB home and similar places . . .

"About a month from the date that American Red Cross arrived on the scene, many of the prisoners began leaving. The hospital patients have decreased to 2500 and many of these will be able to leave soon. The amazing thing is that, after years of malnutrition, mistreatment, and a correspondent loss of health and confidence, they could still hold a May Day celebration that included a Coney Island booth with balls to throw at the heads of Hitler, Goering, Goebbels, etc., and a barker who was worthy of any side show. The healthy laughter (Please Turn to Page 29)

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Morgenthau and Philipson



The former Secretary of the Treasury Henry Morgenthau, Jr. meets Dr. David Philipson, dean of Reform rabbis, at the Hebrew Union College in Cincinnati. The occasion was the 70th anniversary observance of the college at which Mr. Morgenthau was awarded the honorary degree of Doctor of Hebrew Letters. He made a notable speech on the future of Germany at the anniversary banquet in the evening.

Public Opinion and American Democracy

(Concluded from Page 22)

of the local agencies will find helpful and cannot, for reasons of economy or feasibility, undertake themselves.

The fact that there are several national Jewish civic-protective agencies has necessitated clearance of program and unification of effort. The agency for this pooling of knowledge and joint planning is the National Community Relations Advisory Council. Its recent accomplishments in several highly important matters are encouraging. The UCRAC is a democratic organization wherein members of even the same constituent organization frequently differ in their opinions, but where decisions on action receive support of all. We dare not ask for an authoritarian body in Jewish life, ruling out freedom of expression within our own ranks. A dictatorship is a dictatorship, no matter how it comes into being. Moreover, one cannot admire those who cry for unity and decry and sabotage such efforts as are made to achieve it. Regardless of the difficulties thrown into the path of the National Community Relations Advisory Council, it is the present embodiment of Jewish will to achieve coordination in the field of civic protection and community relations. It is the only organization that has ever included representatives of those engaged both on the national and the local level in so-called "defense" activities.

From the local Jewish relations committee to the NCRAC, there is now an evolving and expanding machinery

established and maintained by Jews to cooperate with all who wish to preserve the American way of life and to secure the benefits of democracy. The program for enhancing favorable relationship between all of the racial, religious and ethnic groups in America is a tremendous program in which Jews have only a share. It is vastly important, however, that Jews do their part in eliminating the dissensions which threaten to alienate groups of Americans from each other. In this great unifying program, the Jews of America have accepted and are fulfilling a vital role.

RED CROSS AID

(Concluded from Page 28)

on that day was symptomatic of the recovery of these people."

Recovery, however, is still a long way off for the many who are broken in health and spirit. The majority refuse to return to their old homes in Eastern Europe to live amidst the mass graveyards of their closest ones, the ruins of their homes, and the animosity of the local population which in certain areas seems to be carrying forth the policy of extermination of the Jews where the Nazis have left off.

Solution of the problem of these thousands will require intensive help not alone from Jewish groups and organizations, but also from national and international government agencies, such as the Red Cross, UNRRA, and the Intergovernmental Committee on Refugees.

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THE RIGHT TO BUY LAND

(Concluded from Page 4)

which the expected transfer of the European survivors and the mass immigration of the near future would have but a meager of being integrated into the economic fabric of the Jewish Commonwealth of tomorrow. Constantly extending the land foundation the National Fund succeeded in marshalling, during the war, and investing nearly \$30,000,000, toward which total U. S. Jewry contributed the amount of approximately \$20,000,000.

Only an effective instrument, capable of winning and holding the confidence of public opinion, of constantly imbuing the masses of Jewish people

with an appreciation of the significance and urgency of the Geulah Ha'aretz task, of harnessing the available and potential energies and of utilizing every opportunity for land purchase which certain loopholes in the Land Regulations left open, could have been equal to the task. The calibre of Dr. Granovsky's leadership, his capacity for planning, his scientific approach to the task of nation-building, and his extensive experience with fiscal problems as well as his thorough knowledge of the land problems were essential factors in the struggle and in the progress that has been achieved.

Dr. Chaim Weizmann, who ranks among the world's foremost discoverers in the field of chemistry, has been aptly described as Scientist—Statesman. It is he who insisted during the last two decades on the scientific approach to the rebuilding problems of the Jewish National Home. Dr. Granovsky's stewardship of the Jewish National Fund and his handling of the land purchase problems are based on that approach. The struggle for the rebuilding of the Jewish Commonwealth calls for the services of men of high talent. But at its present stage of development, Palestine requires not only leaders of political sagacity and oratorical skill; it needs, in equal measure, the talent and devoted services of the academician and scientific planner.

Leadership of this kind has been particularly necessary in the tackling

of the basic issue, namely, that of the land problem. As far back as 1930 it was a British land expert, sent to Palestine by the Labor Government of Ramsey MacDonald, who brought a report which, in effect, asserted that "there is no more room in Palestine — not even for another cat." During the 15 years which have elapsed, more than 400,000 new Jewish immigrants have been admitted and comfortably absorbed. And it was Dr. Granovsky who exposed the fallacy of the British expert's opinion soon after its publication as a White Paper and refuted its assertions. His scientific approach to the land problem and his great knowledge of the subject have been inestimable value in allaying the fears of friends and destroying the arguments of foes. This line of scientific attack has been systematically developed by Dr. Granovsky in his "Land And The Jewish Reconstruction in Palestine," "Land Problems in Palestine," "Land Taxation in Palestine," "Land Settlement in Palestine," "Towards An Economic Jewish Agriculture in Palestine," and other volumes which have been published in English, Hebrew, German and French and have become standard works on the subject.

Born in 1890 in Bessarabia, Dr. Granovsky is the scion of a distinguished Russian-Jewish family which played a leading part in the Chovevei Zion movement towards the end of the nineteenth century.

Before completing his studies Granovsky, at the age of 17, went to Palestine and worked as a Chalmutz, on the soil. In 1919, the young scientist was invited by the Government of the then newly formed Republic of Lithuania to take charge of its Department of Economics but, in obedience to his Zionist convictions, Dr. Granovsky declined the invitation and accepted instead, the call of Nehemia de Lieme, then leader of the Jewish National Fund in th Hague, Holland, to join the staff of the Keren Kayemeth. At first devoting himself to the financial problems of the Jewish National Fund, Dr. Granovsky was elected a member of its Board of Governors, later to become its Managing Director and Chairman of the Board.

However, Dr. Granovsky has not limited his work to the theory of the land problem and the fiscal methods for financing the land purchasing operations. He, who has cooperated for more than two decades with Menahem Ussishkin in laying the agricultural foundation for the Jewish National Home, has made a contribution of historic significance of his own. It was he who developed the Jewish National Fund's urban land policy, which brought into the possession of the Jewish people a great part of the Haifa Bay lands with its agricultural and industrial zones; a policy which finds its climax in great housing programs for workers and war veterans and in his recently announced plan for the development of a new city on the coastal area in the vicinity of Nathania.

Coming here for a stay of approximately two months, the head of the Keren Kayemeth brings with him an extensive post-war program for new land purchase the implementation of

which is essential to the country's further growth and its capacity to absorb new immigrants. The significance which American Zionists and the friends of Jewish Palestine attach to Dr. Granovsky's mission has been succinctly expressed by Judge Morris Rothenberg, President of the Jewish National Fund of America, who stated:

"Parallel with our responsibility for the current needs we are called upon to plan intelligently and comprehensively for the absorption of the expected larger immigration in the post-war period. We are eagerly awaiting the post-war Geulah Ha'aretz plan which is to be presented to American Jewry by Dr. Granovsky, who has rendered distinguished service to our cause during the past 25 years and who will be with us soon as his first visit to this country. American Jewry will welcome him eagerly and heed his call — the Call of this Land! — earnestly and in the confident hope that our just cause will triumph."

Casual Meetings In Paris

(Concluded from Page 5)

I met a woman whom the Americans brought back to Paris from a Berlin camp, where she had been working for three years with Polish women who knew her to be a Jewess and, therefore, made her work for three other people as well as for her self. Her daily task was four times as hard as that of any worker, and for that reason her fellow prisoners kept the secret of her Jewish descent. She must have been a woman of unusual strength, but life has lost its meaning for her. She is young, but looks very old. There are a few thousand men and women like her in this country. Their age is between 40 and 50, but they look and feel much older and will never again be able to work.

In an establishment of the American-Jewish Joint Distribution Committee for orphaned girls, I spoke with a girl born in Germany, who left home 10 years ago. Since then she has been transported from place to place from one camp to another. She is a member of "New Germany," and hopes that country will soon be a land of freedom and democracy. I was greatly astonished. The place is managed by a woman who is distinguished and experienced educator. The girl listens to that woman's words, and she will gradually grasp their meaning. "Words penetrate slowly" Madame Jeanne told me. She believes that the sufferings of the Jews for their race and religion have not diminished their capacity for thinking and feeling in a healthy Jewish way. This establishment is in a building which belongs to a synagogue. I happened to visit the girls on a Saturday. Most of them had been brought up without religious training. But they were impressed by the cantor who had spent years in a concentration camp, and had taken up its religious activities that morning.

Most Jews seem to be standing at a cross-roads. Their minds and lives seem to be waiting for a sign, for a call. They should not lose this present chance of laying new foundations for Jewish life.

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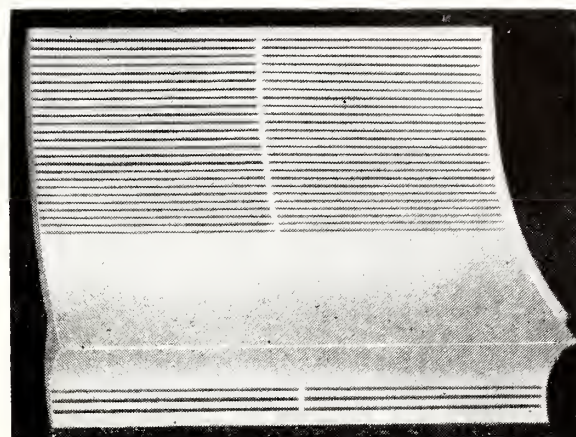
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*December 31, 1945, Compared With Corresponding
Period in 1944 and 1943*

RESOURCES

	1943	1944	1945
Cash and Due from Banks	\$ 4,573,866.99	\$ 5,310,673.23	\$ 6,815,669.67
United States Government			
Securities	7,980,654.07	11,713,059.98	14,870,374.76
State, County and Municipal			
Bonds	1,370,803.82	1,383,151.82	1,236,514.04
Federal Reserve Bank Stock	19,500.00	22,500.00	27,000.00
Loans and Discounts	2,587,529.64	3,241,266.41	5,133,129.09
Accrued Interest on Bonds	37,049.83	54,886.88	61,125.96
Furniture and Equipment	1.00	1.00	1.00
	\$16,569,405.35	\$21,725,539.32	\$28,143,814.52

LIABILITIES

Capital Stock	\$ 200,000.00	\$ 200,000.00	\$ 200,000.00
Surplus	450,000.00	550,000.00	700,000.00
Undivided Profits and Reserves	91,964.94	87,266.10	108,202.38
Reserve for Unearned Discount,			
Taxes, etc.	33,705.67	47,304.26	94,294.72
Dividend Payable January 2	15,000.00	15,000.00	15,000.00
Deposits	15,778,734.74	20,825,968.96	27,026,317.42
	\$16,569,405.35	\$21,725,539.32	\$28,143,814.52

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AMERICAN JEWISH TIMES

March
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The American Jewish Times

VOLUME XI

MARCH, 1946

NUMBER 7

EDITORIALS

CHESTER A. BROWN, Editor

Synagogue Absenteeism

Church attendance has been a problem, probably ever since church-going became a practice. It hasn't been given much publicity, largely because it is rather a delicate subject which can hardly be discussed without an implied reflection on the ministry. And yet it is a question whether the individual spiritual leader is really the only one at fault.

A recent survey by an authoritative and unbiased agency, included the question, "How many have attended church service at least once a month?" It showed that among Catholics, the percentage was 85 per cent, among Protestants, 75 per cent, and among Jews, 17 per cent. It is therefore obvious that the problem is considerably more acute in the synagogue than in the churches of the other denominations.

There was a time when there was considerable pulpit-thumping on absenteeism. However, the rabbis soon realized that it made uncomfortable those who had to listen to the complaints, and furthermore, those who did attend weren't the ones to scold anyhow.

We believe that it is high time that delicacy should be forgotten and the air cleared in a matter that holds such important consequences. Rabbi William B. Silverman of Gastonia, whose association as a member of the Editorial Advisory Board of THE AMERICAN JEWISH TIMES is announced elsewhere in this issue, has suggested a symposium on this subject.

We therefore invite all of those who are sufficiently interested, to write us their views. Names will not be divulged where that is the wish, but we must ask that your names accompany any opinion, to be held by us in strict confidence.

Perhaps in this way, at least as far as our sphere of influence is concerned, we may learn something that will help in solving the problem of why more people do not attend synagogue services.

Let's have your letters!

A Blow To Post War Idealism

Events that followed World War I often raised the question, "Who won the war?" The fact that there was a World War II justified the question. Now we are beginning to wonder about World War II.

We have heard much conversation, in high places as well as on the street, along the line, "Well, we didn't do so well in the aftermath of Germany's earlier defeat, but we'll profit by our experience, and do it better this time." We wonder.

The Four Freedoms were among the ideals for which the lately concluded war was fought. They are certainly the basic issue in the Fair Employment Practice legislation which has just been done to death by our national Congress. The filibuster technique had its usual result, and the measure was killed, at least as far as its most important objectives are concerned.

It is a difficult matter to use restraint in commenting on a situation such as the treatment of the F. E. P. C. Supported by the President, as a cardinal point in his program, its life was snuffed out by a narrow-minded opposition, mainly on the part of legislators from the South. When things like this can happen, with the memory of the last world conflict still fresh, we must begin to despair of achieving at an early date a condition of world peace.

It requires a deeper faith than most of us have to believe otherwise.

Have We Achieved Civilization?

Guest Editorial by RABBI NORMAN N. SHAPIRO,
Congregation B'nai Emunah, Tulsa, Okla.

Someone once asked Victor Hugo, French novelist and dramatist of the 19th century, what he thought of civilization. Hugo said: "It's a good idea, someone ought to start it."

It takes no more than a casual student of trends in world history to notice that civilizations in the past, since earliest antiquity, have been short transitory periods in a historical perspective. The majestic civilizations of old, such as Assyria, Babylonia, Persia, Greece and Rome etc. enjoyed, in the long run of history, only short leases on life because all these civilizations were brought into being by force of arms, and met their final ruin by wars. Civilization in the true sense of the word, has really not yet started, because it has in the past been based on flimsy foundations.

Regardless of the heights attained culturally and scientifically by even 20th century society existence, the world has not yet experienced in practice on earth, a way of living which might honestly merit the name civilization—i. e., a way of life in which peace is a fundamentally accepted axiom from which people will not deviate, irrespective of the temptation or provocation. Civilization means an orderly way of life in which there is never any resort to arms between nations. A state of the world which reserves the name civilization must be based on an unalterable desire and conviction that eternal peace is for the best interests of mankind.

Today, with another world war victoriously concluded, we again stand at the crossroads of decision. This decision is no longer war or peace, but life, or death.

On the one hand, humanity has inherited centuries of intermittent warfare, and on the other hand we are being afforded the last opportunity of starting civilization over again.

Now let people of all nationalities and faiths, Americans all, who comprise these, our United States, look into their own hearts and ask themselves:

1. Are they purged of race prejudices?
2. Do they feel more tolerant towards the people of other lands?
3. Are their old dislikes and suspicions of certain friendly lands gone?
4. Are they more willing to regard all men as brothers—as soldiers do when sharing great perils—and work with them for the common good?

If so, we may have peace and the right to refer to our world as a civilization. But if our hearts still hold the old dislikes, prejudices, suspicions, and intolerance, so do the hearts of others and war will, God forbid, come again. Mankind will be doomed. This is our last chance.

We Jews with a prophetic heritage of several thousand years have always reechoed, during our bitter and tortuous history, the great cry enunciated by the prophet Zechariah: "Not by might, nor by power, but by my spirit saith the Lord." We pray that this time the world will heed our still small voice, still and small, because it has been ground and crushed by a callous world. The voice nonetheless cries out from the depths of despair of a sorely afflicted surviving remnant of Jewry. The Jew looks to the world and more particularly to America for leadership, example, and inspiration in establishing a lasting civilization based on permanent peace.

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The Chaplain His Men Won't Forget

By JAMES ROSE

ON D Day plus 11, February 21st, 1945, Chaplain Roland E. Gittelsohn of New York, landed on the tiny island of Iwo Jima for what was to be the longest and most bloody month of his life, a period of almost five weeks which, he later told his wife, "seemed like almost five years." The young rabbi, America's first Jewish Marine chaplain, was to win a naval commendation ribbon for valor at Iwo Jima, and deliver a sermon hailed as immortal by his fellow Marines and war correspondents on the scene. One of the seventeen chaplains serving under Major-General Keller E. Rockey, Commander of the Fifth Marine Battalion, he helped bury over 2,000 fellow Marines during the thirty-six days of the fierce fighting that made Iwo Jima one of the most costly objects ever won in Marine history.

Wednesday, March 21st, five days before the Fifth Marine Division left Iwo Jima for Hawaii, Rabbi Gittelsohn participated in a burial ceremony at which he uttered his stirring tribute to the 2,000 dead.

Robert St. John, the well-known National Broadcasting Company war correspondent, in reading the tribute over a nationwide radio network, said that Rabbi Gittelsohn's words "should be printed in every history book, that millions of copies of the address should be distributed across the land."

"This," the chaplain said, "is perhaps the grimmest, and surely the holiest task we have faced since D-Day. Here, before us, lie the bodies of comrades and friends. Men who, until yesterday or last week, laughed with us, joked with us, trained with us. Men who were on the same ships with us and went over the sides with us as we prepared to hit the beaches of this island. Men who fought with us and feared with us. Somewhere in this plot there may lie the man who could have discovered the cure for cancer. Under one of these Christian crosses, or beneath a Jewish Star of David, there may rest now a man who was destined to be a great prophet, to find

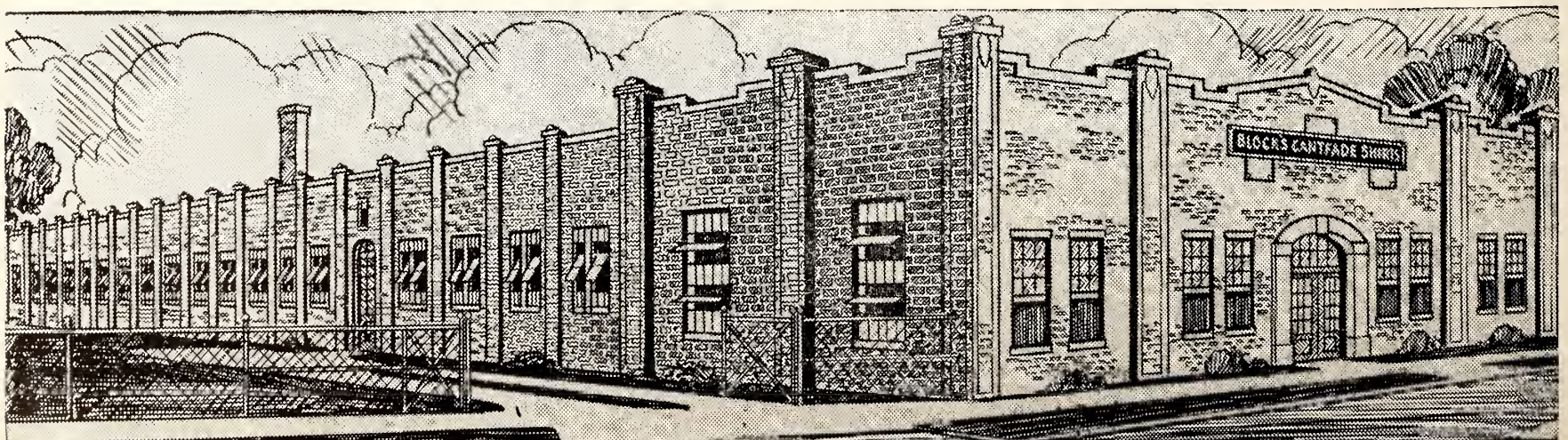
the way for all to live in plenty, with poverty and hardships for none. Now, they lie here silently in this sacred soil, and we gather to consecrate this earth to their memory. It is not easy to do so. Some of us have buried our closest friends here. We saw these men killed before our very eyes. Any one of us might have died in their places. Some of us are alive at this very moment only because men who lie here had the courage and strength to give their lives for ours . . .

"Here lie men who loved America because their ancestors, generations ago, helped in her founding, and other men who loved her with equal passion, because they themselves escaped from oppression to her blessed shores. Here lie officers and men, Negroes and whites, rich and poor, together. Here are Protestants, Catholics and Jews, together. Here no man prefers another because of his faith, or despises him because of his color. Here there are no quotas of how many from each group are admitted or allowed. Among these men there is no discrimination, no prejudice, no hatred. There is the highest and purest democracy. Any man among us, the living, who fails to understand that, will thereby betray those who here lie dead. Whoever of us lifts his hand in hate against a brother, or thinks himself superior to those who happen to be in the minority, makes of this ceremony, and of the bloody sacrifice it commemorates, an empty, hollow mockery.

"Thus, then, do we, the living, now dedicate ourselves, to the right of Protestants, Catholics and Jews, of white men and Negroes alike, to enjoy the democracy for which all of them have paid the price . . ."

Rabbi Gittelsohn was graduated from the Hebrew Union College in 1936. He left the pulpit in June, 1943 to accept a commission as a Lieutenant (jg) in the Navy, and was soon appointed first Jewish chaplain of the Marine Corps. Since then, eight other Jewish chaplains have been appointed to the corps. (Please Turn to Page 12)

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Keynote on K'lal Yisroel

By Dr. ALAN S. GREEN, Rabbi, Congregation Emanu El, Houston, Texas

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THE unusual growth of Congregation Emanu El of Houston, which has welcomed over 500 families to its membership in its first 16 months, is striking proof that masses of American Jews want Reform Judaism, if only Reform shows that it wants them. When its leaders broke away from Congregation Beth Israel to organize the new institution on June 7, 1944, they felt that they were seeking something much wider than merely the rejection of the "Basic Principles" that precipitated their withdrawal. They proposed to encourage—within their own midst and in Reform generally—the spirit of democracy and the sense of the unity and fellow feeling of all Israel.

Because of this goal, Emanu El has drawn into its lay and professional leadership those whose constant purpose has been to make truly welcome into the new temple all who are attracted by Reform's ideas and mode of worship. We consider that the greatest stumbling block along Reform's bright path toward deep religious spirit and wide growth has been the attitude of Jewish class-distinction which, once so prevalent in Reform congregations, is even now by no means dead.

To bring Reform to its full fruition by blending that beauty and dignity with a hearty welcome, Emanu El of Houston set up a new congregation whose keynote has been K'lal Yisroel: the warm, democratic fellowship of all Jews. That fellowship became contagious and created a religious atmosphere which attracted from the whole community men and women who had not found spiritual fulfillment elsewhere—even some who had never sought that fulfillment: Yom Kippur Jews who had never known that Judaism could have any real meaning for them.

The religious philosophy of the new congregation is simple: Religion has nothing to give if not spirit; spirit is impossible without full fellowship. Or, more profoundly, God is unseen by His creatures, but the knowledge that men have a Father in Heaven is most surely experienced where men sense their brotherhood on earth.

Democratic procedure in the conduct of the temple's business was considered the first step toward congregational fellowship. "Freedom of thought and speech for its members as well as for its pulpit" was embodied in the preamble of Emanu El's constitution. This was formulated hand in hand with the explicit declaration that Reform is a progressive, developmental faith, ever responsive to the will of its members and the changing needs of Israel. To make effective that freedom and that will, the important decisions of synagogue life are made mainly by congregational meetings rather than by the Board alone. Nominations from the floor for Board mem-

This is the story of Houston's (Texas) Emanu El, which was organized in 1944 from members who had withdrawn from Congregation Beth Israel as a protest against the "Basic Principles" adopted by the latter organization.

—THE EDITOR.

bers are not merely open, they are actively and successfully encouraged. The balloting is secret. The terms of office are for one year, and no officer may be elected for more than two consecutive terms.

Ways were found of widening the sense of fellowship of all Israel through increased participation of members in the services. Each Friday evening a different woman lights the Sabbath candles with appropriate blessing, and a different layman recites the English introduction to the Kiddush and the Bore Pri Hagafen, followed by the soloist's chanting of the Kiddish in traditional mode. In addition, the rank and file of laymen—not officers—sit upon the pulpit. A Good Neighbor Committee was set up, dividing the membership into neighborhood groups, with a captain over each. His task is to encourage these members to become acquainted with one another, to pool their cars and come to temple together, and occasionally to join socially at one of their homes following the service.

Bar Mitzvo—now widely employed by Reform congregations as a motivating objective for wider Hebrew training—has provided an opportunity for enhanced fellowship. On Friday evening the mother of the candidate lights the candles; his father says the Kiddush. To keep the democratic spirit, the Bar Mitzvo boy wears a robe, embroidered with the seal of Emanu El. This is handed down to him on Friday night by the previous Bar Mitzvo boy. The Bar Mitzvo proper, on Saturday morning, is followed by an informal reception which the Brotherhood provides on each such occasion.

Song has been used as a stimulant of community feeling. To encourage a listening congregation to sing, a Temple Emanu El verse was early composed to a familiar singable tune: God Bless America. It concludes with the motif of the new temple:

"Bring God's message unto Israel
That His people is but one,
God Bless Emanu El, in faith begun,
God keep Emanu El, its work be done."

Followed by the regular verse of God Bless America, the sequence has provided a theme-hymn which completely broke down resistance to singing, and afforded a fitting conclusion for special services and programs of the new congregation.

Parodies to well-known songs enlivened the adult's Chanuko party. Some enhanced the sense of common adventure that permeates the building of the new congregation. At Purim, old-time songs were adapted and cued

into the presentation of the traditional story on the stage. The singing of these by the entire audience fused them into one friendly band.

On the first anniversary of the congregation, a "March of Time" program was presented, reenacting the dramatic sequences that precipitated the formation of the new religious group, the exciting original meetings, and the high points of the first year. The principals themselves read the script into a microphone behind a curtain; appropriate songs brought back vividly the feeling tone of the events. The program gave the members, old and new, the sense of having participated in the drama and the pioneering venture of Emanu El's first year.

These clear signs of "come, let us worship together," found their response

not merely in membership but in the resources, time, and energy to the new venture.

The dues structure was put on a voluntary basis from the beginning; it brought in levels of giving far higher than the same people had given to other congregations. The sum of \$193,000.00 was pledged for a new temple building in one year, and one-third of it already paid. A seven-acre tract of land opposite the beautiful Rice Institute has been purchased as the site of the new temple, and an architect is to be commissioned to design an edifice of contemporary style, symbolizing the forward-looking hopes of Israel. A 27-acre tract for a cemetery has been purchased and plotted.

The Sisterhood has widened its membership to 239. The newly organized Brotherhood of 200 men opens each meeting with a special prayer, "... for fellowship ... courage as Jews ... sympathy that we may feel (Please Turn to Page 14)

Orthodox Jewry Honors New York's New Mayor



Mr. Stephen Klein, a member of the Executive Board of the Vaad Hatzala Rehabilitation, the national Jewish rescue and relief organization affiliated with the Union of Orthodox Rabbis of the United States and Canada, is shown presenting a gold medal to Hon. William O'Dwyer, the Mayor of New York, for his humanitarian labors and super-human efforts as director of the War Refugee Board. While holding this position, Brig. Gen. O'Dwyer did much to assist the organization in rescuing Jews out of the very concentration camps where they faced certain death. The medal was presented at a testimonial dinner given in honor of the Mayor, Henry Morgenthau, Jr., and Hon. John Pehle.

At the dinner which inaugurated the 1946 campaign for five million dollars, a quarter of a million was raised by leaders of Orthodox Jewry, who gathered in Hotel Astor for one of the high social events of the year in Jewish life. The majority of the top-ranking officials of the Consular Corps represented the various foreign governments at the affair.

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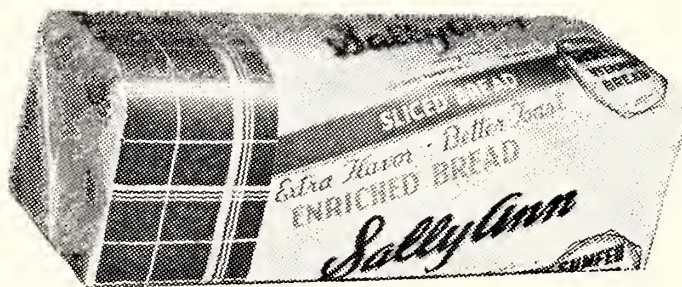
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NEWS SUMMARY OF THE MONTH

B'nai B'rith Membership Now 264,853

Washington, D. C.—An increase of 46,000 members in the American and Canadian B'nai B'rith lodges and women's chapters and chapters of the B'nai B'rith Youth Organization in 1945 raised to 249,378 the total membership of B'nai B'rith, it was announced here.

Lise Meitner Arrives Here "Stateless"

New York—Dr. Lise Meitner, 67 year old Jewish woman physicist whose experiments with nuclear fission opened the way for the development of the atomic bomb, arrived here by air from England. The scientist, who was expelled from Germany eight months before the war and has lived in Sweden since then, listed herself as "stateless." She is expected to become a lecturer in physics on the faculty of Catholic University in Washington.

Yeshiva In Bavaria To Be Opened Soon

Munich—A Yeshiva (Talmudic Academy) under the direction of Rabbi Ezechiel Ruttner, from Tshomkut will soon open in Bavaria, it was learned here. More than 300 students have already enrolled. UNRRA will provide kosher food for the faculty and students.

Mrs. Roosevelt Visits Whitechapel

London—Thousands of Jews crowding the streets of Whitechapel gave a stirring reception to Mrs. Eleanor Roosevelt, U. S. delegate to the UNO Assembly here, who visited the most bombed Jewish districts in the East End of London, where 50 prefabricated houses, sent from America as a gift to bombed-out families, have been erected. Mrs. Roosevelt spoke with many Jewish women and children and inquired into family affairs.

New York—The late Mrs. Nina Loeb Warburg, who died here January 21, established in her will a real estate trust to pay Harvard College \$10,000 annually for the maintenance of a chair in economics as a memorial to her husband, the late banker and philanthropist, Paul M. Warburg.

Washington, D. C.—Judge Samuel I. Rosenman, special counsel and adviser to the late President Roosevelt and to President Truman, was presented the Medal for Merit, highest civilian service award, by President Truman. Judge Rosenman resigned his position on the White House Staff February 1st, to resume private practice in New York City.

**AMERICAN JEWISH CONFERENCE
CONVENES IN THIRD SESSION**

The Third session of the American Jewish Conference was held in Cleveland, Ohio, with speakers of national prominence addressing the assembled delegates.

Among the proposals discussed were several that had to do with the future tasks of the Conference in relation to the Peace Conference; a recommendation that unfinished business be left in charge of the Interim Committee; that a special committee be appointed to survey the plan of a new, overall organization to take the place of the Conference, which was originally to be a temporary body only.

On February 17th addresses were made by Louis Lipsky, Henry Monsky, Dr. Israel Goldstein, and Dr. Nahum Goldman.

Says an insurance actuary: "Most accidents happen in the kitchen." And someone must eat them—food being as scarce as it is.—Sen. Soaper.

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Speaking for the Young Jew

By JOSEPH HERTZ

THE publicity blurbs by Jewish publishing houses, and the pious mouthings of professional optimists to the contrary notwithstanding, the written words on Jewish thought and life is not being spread among young Jews with the swiftness it would rightly deserve.

True, the brightly jacketed cover of "Harvest in the Desert" or the "Wisdom of Israel" may appear on more bookshelves than heretofore; Jewish adults, impelled by growing awareness of Jewish problems, and who labor under uneasy consciences because of their profound ignorance of Jewish history, culture and tradition, are beginning to set aside a space in the living room for a few Jewish books. It has become fashionable to do so.

If we can at least attribute the possession of books to an increasing number of Jewish adults, less, unfortunately, can be said for young Jews. The discouraging reality is sharply accentuated by the experience in distributing the specially printed Hillel Books. B'nai B'rith Hillel Foundations undertook in a commendably bold and courageous manner, the accomplishment of a sorely-needed project for young Jews. The thought of the project is summed up in their prospectus: "Resource material is one of the crying needs for Jewish young people. The National Hillel Commission has, therefore, authorized the creation of a series of volumes, dealing with Jewish values, written with verve and authority, in the hope that young people, especially on the college level, will come to them with pleasure and with profit. The National Hillel Commission does not necessarily endorse the points of view of the authors of the volumes, but accepts gladly the responsibility for sponsoring volumes with basic in-

tegrity which represent every wholesale expression of Jewish life.

Thus far, the following have been reprinted in special editions and sold at much reduced price: "Harvest In The Desert," by Maurice Sammel; "The Making of the Modern Jew," by Milton Steinberg; "The World of Sholom Aleichem," by Maurice Samuel. We understand that Steinberg's new book "The Partisan Guide to the Jewish Problem" is in the immediate offing for reprinting.

Speak to a Hillel Director and ask about the response of the membership to the books. "They respond," he will answer, "They buy them, but only after some heavy prodding." Ask him whether they are read. The reply is sad: "Not too extensively."

The Zionist Organization of America has inaugurated the installation of Jewish bookshelves in college and public libraries, through out the country, with a view to making available to Jews and Christians, young and old, source material for accurate information regarding our claims and aspirations for a Jewish Palestine. We have had opportunities, in various parts of the country to examine and inquire about their circulation. We thumbed the books and persued the circulation cards. Instead of worn and used pages, we shook off dust; instead of a thickly-crowded page of stamped dates, there stared at us bare, austere emptiness.

Young Jews are not reading Jewish books. Why?

Is it the quality of the work? The supple treatment of a complex problem by Milton Steinberg in his "Guide To The Jewish Problem" rates very well in comparison to any work in popular sociological analysis; the brilliant (Please Turn to Page 18)



Sylvia Cutler Ettenberg, Administrative Secretary of the Teachers Institute, conferring with some of the 150 young people who attended the Leadership Training Fellowship Conference conducted by the Teachers Institute and Rabbinical Assembly of America at the Jewish Theological Seminary of America on December 26th and 27th. Left to right are: Rita Keftal, Floral Detrort, Claire Angstrein, Lester Hering Moses Meyerowitz, Leona Wilt — all of the Inwood Hebrew Congregation in New York, and Mrs. Ettenberg.

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The Men Who Stand Trial

By WILLIAM B. SAPHIRE

THE Nazi leaders who stand trial in their one time "shrine city" of Nuremberg, range in age from 39 to 60. They come from every section of Germany and from German communities outside the Reich. Their family backgrounds range from Junker to petty officialdom and merchants. All belonged to the army of frustrated misfits who were unable to find a niche in Germany after World War One. All possessed one thing in common, an unreconcilable hatred of Jews: bitterness and lust for power coupled with this, is what drove them together, many say, and were the forces which kept the original Nazi nucleus from blowing apart from internal dissension. Following are brief sketches of the men, who, until four months ago, led modern Germany.

The Reichmarshal

Heading the War Criminal list is former Reichmarshal Hermann Wilhelm Goering, 52-year-old, 300 pound morphine addict who founded the German air force. On the eve of war, in 1939, Hitler named Goering to succeed him in case of death. According to official documents uncovered by U. S. Army Intelligence, Goering, in 1942, summoned Germany's top murder talents to lay plans for the complete extermination of all European Jews. The plan adopted at that meeting with Goering, were carried out almost until Nazi Germany's last hour. The result: Five million Jews tortured, gassed, cremated.

Goering was born of a family of Army officers and colonial service workers. He joined the Army in 1914 with a bitter resentment against Jewish officers in his regiment. According to German refugees who served with him at the time, Goering transferred from the infantry to the air corps because the infantry had "too many Jewish officers."

He emerged from the war, cocky, ruthless and jobless. He married the daughter of the wealthy Swedish-German Baron von Fock, but soon fell into debt. He joined the groups of ex-officers who blamed Germany's defeat on "International Jewish capitalists" and "International Jewish Bolsheviks." He met Hitler, in Munich, in 1921 and was impressed by the ex-corporal's argument that Wehrmacht was powerless to re-organize Germany until the people were won over.

He fought in the abortive "beer-hall putsch" in 1923. He didn't follow Hitler to jail, but when the Nazis came to power he was at the Fuehrer's heels. In 1932, Goering, then a delegate, was made president of the Reichstag. When Hindenburg bowed to Hitler, in 1933, and the Nazi party was secure, Goering, in a decree, which shocked the world, ordered the German police to "ruthlessly make use of your revolvers" in quelling any anti-Nazis, meaning Jews, Social-Democrats, radicals, etc. "A bullet fired from the barrel of a police pistol is my bullet," Goering declared. "If you say that is murder, then I am a murderer. I know only two sorts of

law because I know only two sorts of men: Those who are with us and those who are against us."

Filth Feeder

War criminal Julius Streicher, the Nazi who made Jew-baiting his life work, was once a school teacher in Nuremberg. According the rumor, he was turned down by a German girl in favor of a Jew. Thereafter he preached anti-Semitism in his classroom. His obsession became marriage between "Aryan" girls and Jews. "Der Sturmer," originally a harmless gossip sheet, was taken over by Streicher and turned into an hysterical, pornographic mouth-piece for its editor. It specialized in accounts of "impure" relations between "Aryan" girls and Jews. "Streicher left nothing to the imagination," his fellow Nazis said. "What he didn't say in print he described with pictures." In most countries, publications like Streicher's Stuermer are banned from the mails as obscene. Although it was allowed wide circulation in Germany, customs officers were unofficially ordered by the Nazis to allow "as few copies as possible" out of Germany.

"Der Stuermer" whipped up the pogrom fever in Germany. Its editorials caused the murder of countless German Jews, years before the death camps were set up. In 1938, Streicher attempted to found an international league against Jews. He "felt out" British and American circles, but so far as is known, the idea failed miserably. During most of the war, Streicher was out of his element. Jews were on their way to the gas chambers and his anti-Semitic tirades had outlived their effectiveness. Shortly after the war, posing as an "eccentric artist," Streicher was captured by a young Jewish U. S. Army officer.

Valhalla Philosopher

Alfred Rosenberg, self-styled "prose-lyte of heathenism," introduced himself to the early Nazi movement with the query: "Have you any use for a fighter against Jerusalem?" Rosenberg, a Baltic German, was born 52 years ago, in Reval, Estonia, then part of Czarist Russia. Considered the (Please Turn to Page 16)

WILLIAMSTON, S. C.

**Max Heller and Bill Benjamin
Form Williamston Shirt Co.**

Friends of Max Heller and Bill Benjamin are congratulating the pair on a new business venture. Mr. Heller becomes president and general manager, and Mr. Benjamin vice-president and sales-manager of the Williamston Shirt Company, which will operate here on quality dress and sports shirts under the label "Styled by Williams." The plant will have a personnel of 100, and a show-room in New York City is also in prospect. National distribution is planned. Both men were formerly associated with the Piedmont Shirt Company of Greenville, S. C. for many years, and their many friends in the South and the remainder of the country wish them well in their new venture.

Sheath the Sword!

By MURRAY FRANK

THE seeming innocence of a Washington social event portends for Zionists the explosiveness of a bombshell.

"The Syrian Minister, Dr. Nazem al-Koudsi," the newspapers may state, "was host at dinner last evening, entertaining in the Chinese room of the Mayflower. He was assisted by Mme. Jawdat, wife of the Iraq minister, who was accompanied by her husband . . ."

Or perhaps the article will begin:

"The Lebanese Minister and Mrs. Malik entertained several hundred guests between 5 and 7 and 9 and 11 o'clock . . . The Minister and Mrs. Malik stood in the wide reception hall at the top of the stairs to receive . . . Roast lamb, with rice, a very popular dish in the Arab countries, was served."

The casual mention of an evening that is apparently of mere social significance sheaths the sword of wrangling diplomacy that underlies events in Washington. Interspersed among lists of guests may be names of officials of the State Department who are accepting the hospitality of members of the Arab League. The careless reader will not pause over end-of-paragraph reference to officials of the State Department who attended last night's cocktail party." The Middle East delegations have quickly adopted the reigning fashion for lavish entertaining. At a dinner on November 14, given by the Syrian Minister, the guests included:

Loy W. Henderson, director of the Office of Near Eastern and African Affairs; Carlton Savage, Special Assistance to Secretary of State Brynes; Andrew Colquitt, State Department specialist on Syria, Lebanon and Iraq; Evan Wilson, specialist on Egypt, Palestine and Transjordan; Emilio Collado, deputy to Assistant Secretary of State William Clayton, specialist on financial affairs; Philip Ireland, specialist in the Commercial Policy Division; Raymond D. Muir, ceremonial officer of the State Department; and Joseph Satterthwaite, in charge of certain administrative functions. None, of course, has been known to attend Jewish functions of either social or diplomatic significance.

Representatives of the Arab Office, in their capacity as foreign agent, registered with the Foreign Agents Registration Section of Dep't of Justice several weeks ago. Arab officials stated at that time that they represented the Arab Office opened last July in Jerusalem, and thus listed Palestine as the country of origin of their headquarters office. The Wardman Hotel in Washington is their local address. The Arab Office, they indicate, employs ten people including Amad Shukairy, director of the Washington office, Dr. Najlab Izzedin, Khloussy Khairy, and Aowny Sejony who are listed as "members," and Omai Abi Khadia, secretary.

It is reported that when officials of the Department of Justice inquired

about their specific purpose in this country, the Arabs frankly replied that their chief activities in the U. S. will be to combat Zionism and to defend the Arab cause in Palestine.

The Arab Office claims to represent the following foreign principals: Egypt, Saudi-Arabia, Lebanon, Yemen, and Transjordan, whose interest in the Arab League are supported by their Foreign Ministers. The purpose of the Arab Office in Washington is described in a statement as follows:

"The Arab Office is an organization sponsored by the Arab states to present objectively and comprehensively all data, facts and knowledge informative of all political, social, economic and cultural conditions of the Arab world. The Office seeks to cultivate and promote friendly relations and mutual understanding between the United States and the Arab world."

Dissemination of Arab propaganda was begun immediately. Directly after registration with the Justice Department, the Arab office issued a statement addressed to "Americans of Arab origin" soliciting their support of the mother country.

Several days later Arab Ministers in Washington paid an official visit to the State Department, where they were received by Undersecretary of State Dean Acheson and Mr. Loy W. Henderson, the director of the Office of Near Eastern and African Affairs. The importance of the visit of the Arab Ministers lies in the fact that they came to discuss Near and Middle Eastern affairs with State Department officials, not in their capacity as representatives of their individual countries, but on behalf of the Arab League. Thus they

established a dangerous precedent, since the League has not been officially recognized by the nations of the world.

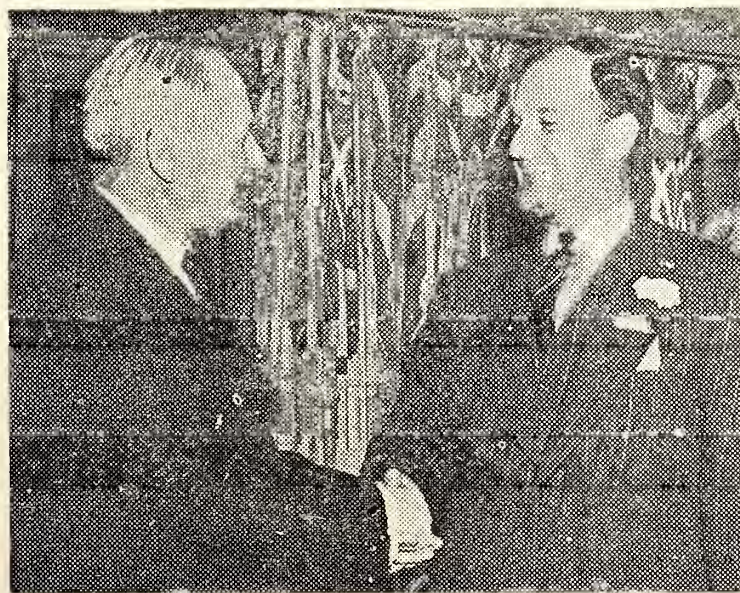
The Arab Ministers are reported to have sought recognition of their League and to have lodged a strong protest against President Truman's proposal to admit 100,000 displaced European Jews into Palestine. The reply given them by State Department officials is not known. The Arab Office held its first press conference which was devoted entirely to the question of Palestine and attacks on the Jewish people. Succeeding press conferences have strengthened the Arab position, has been further improved by the personal contacts of Ahmad Shukairy, director of the Arab office and his aggressive colleagues.

These Arab activities can be considered only further encroachments upon the Zionist goal of Palestine. But the counter measures the Jews have instituted carry little weight against the force of this organized strength. The dozen major Jewish groups in Washington, each with its own office or representative are seldom successful in attempts to penetrate the State Department. A maze of memoranda lies untouched and forgotten beneath the deluge of speeches that once stirred their listeners.

But only appeal to authority rather than appeal to emotion can gain official action for the Jewish cause. Concrete enterprise directed at State Department and Embassy heads will serve Zionism far better than the indirection of speeches, letters and endless memoranda.

RED CROSS ROLL CALL
March 1-31

Retiring JDC Chairman Congratulates Successor



Paul Baerwald, left, retiring Chairman of the Joint Distribution Committee, congratulates his successor, Edward M. M. Warburg, recently discharged from the U. S. Army, who returned to the position he resigned when entering services in 1942. Mr. Warburg's election was announced at the 31st annual meeting of the J. D. C. on Sunday, December 9th, at the Hotel Commodore in New York. Mr. Baerwald, now Honorary Chairman, completes this month 31 years of service and leadership with the Joint Distribution Committee.

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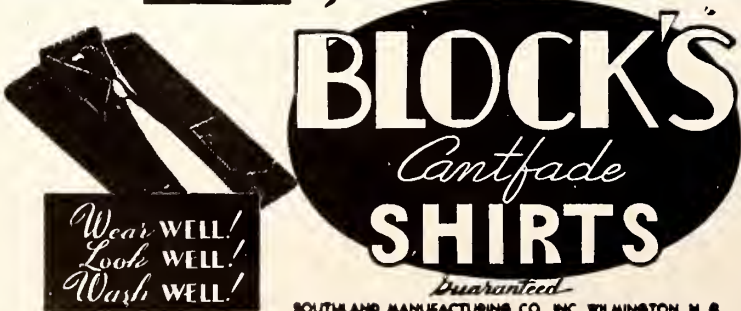
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"Big One" Rule of Jewish Life

By DR. OSCAR KARBACH

American Jewry has emerged as the "Big One" in the postwar Jewish world. Dr. Oscar Karbach, scholar and author of original studies of the contemporary Jewish dispersion, considers the conditions that have brought this about, its perilous implications, and the curious geographic redistribution of Jewry in the past decade.—THE EDITOR.

SYSTEMATIC Jewish postwar planning on a global scale naturally presupposes a true picture of the Jewish world in which henceforth we will have to live, and must be based not only on the sad estimate of our losses, but must take into account the shifts of our centres of gravity. Such an evaluation must start from the utterly changed geographical distribution of world Jewry as a result not only of expulsion and escape from Hitler's Europe, but of the aftermath of sixty-five years of persecution since the Russian Passover Pogroms of 1881.

This period of migration and resettlement, the greatest and most rapid in our history, has virtually been brought to an end. To a great extent this is already true in regard to inter-European migrations.

World Diaspora

Until two generations ago, the main scene of Jewish life was a very small part of the globe; it had not extended much during the last two thousand years, and most of the wanderings of the Jewish people were merely moves within an immutable frame. Between Mesopotamia and the Iberian Peninsula, between the northern shores of Africa and the Baltic Sea, Jewish settlements rose and vanished. They were encouraged or tolerated only to be dissolved or annihilated. If we adopt the opinion of those scholars who regard the Mediterranean countries as a whole as the very cradle of European civilization, we may well say that until recently Jewish life was an European feature and the Jewish question an European problem. The early Jewish settlers in the Western Hemisphere as well as the autochthon Jewries of such countries as Abyssinia, India or China have been considered exotic outposts of Judaism; surely their disappearance would not have affected at all the course of Jewish history.

In the second half of the 19th century the United States grew into one of the main pillars of Judaism, and at the turn of the century by surpassing Austria-Hungary, became the largest Jewish settlement in the world after Russia. The British Dominions and Latin America became significant on the Jewish map; finally the desperate plight of the Jews under Hitler's rule in a period of ruthless limitation of immigration everywhere, including a policy of closed doors, chased Jewish refugees to East and West Africa and India. This while, the return of hundreds of thousands of Jewish settlers to Palestine, mostly during the "Long Armistice," was from the purely geographical viewpoint another shift within the historic boundaries of Jewish migrations, now, for the first time by the extension of our dispersion to

new hemispheres, a world Diaspora replaced the ancient European-Mediterranean.

The Jewish "Big Two"

Despite this global scattering, we are witnessing the formation of vast Jewish agglomerations. There is certainly a surprising parallelism between today's geographical restratification of the Jewish masses and the redistribution of power in the postwar world. Jewry, too, has now two enormous "Bigs"; Of every two Jews who have survived the tragic events of the last several years, one is living in the United States. Although Soviet Russia's Jewish population has suffered cruel losses, the two leading powers of the earth (U. S. A., U. S. S. R.) together may now well harbor seventy percent of World Jewry. The group of middle-sized Jewish communities has radically decreased, and the map of the World Diaspora is characterized by various small kehillas, whose numerical strength is frequently less than one percent of the Jewish inhabitants of America. Within this world of giants and dwarfs only three isolated pillars—France, Hungary and Rumania still remain of the imposing Jewish structure in pre-Hitler continental Europe. In no other European country will more than 50,000 Jews live in years to come, and former centers such as Germany, Czechoslovakia, Austria and Holland are pathetically reduced to an infinitesimal of their original Jewish populations with little hope of preventing continued decrease. It can scarcely be anticipated (Please Turn to Page 12)

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Shanghai's Jewish Refugees

By DR. HOWARD L. HURWITZ

This is the first in a series of five articles written for the American Jewish Times by Dr. Horowitz, out of his experiences in the U. S. Army Air Corps. Dr. Horowitz, who spent some time at the ORD base in Greensboro, N. C. has been a frequent contributor to the American Jewish Times.

—THE EDITOR.

A weakness of Axis strategy during World War II was failure of Japan and Germany to coordinate their strategy. But in the matter of anti-Jewish laws there was a unity which manifested itself in the Far East with the Japanese Army and Navy Proclamation of February 18, 1943.

Although the new decree did not specifically mention Jews, its effect was to establish a ghetto for the 18,000 European refugees who had sought to evade Hitler by emigrating to one of the world's great free ports.

Prior to the enactment and rigid enforcement of the Jap anti-Jewish law, the refugees who consisted largely of skilled technicians, tradesmen and professional people had been absorbed by the local business community. Aided by the American Jewish Joint Distribution Committee and the four thousand local Jews of long residence, they labored courageously to meet the problems of displacement. In a matter of months they had established a synagogue, schools and hospital.

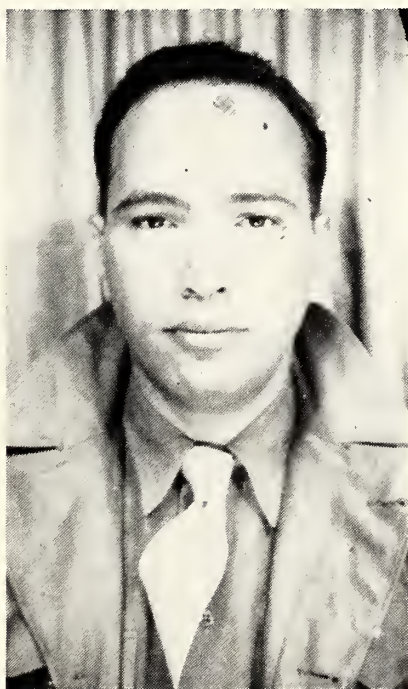
The illusion of security was shattered by the bombs which fell on Pearl Harbor. Persistent pressure was brought by the Germans to force Jap segregation of Shanghai's Jews. When the axe finally fell, refugee Jewry was rounded up and herded into dilapidated Hongkew, a small section of the city, north of Soochow Creek.

Th cost of living rocketed with new demands and in a matter of months the refugees were impoverished. Inroads of hunger and lack of sanitation were reflected in the increase of illness, malnutrition, consumption and tuberculosis.

The majority, seventy per cent of whom are less than fifty years of age, are quartered in worn-out houses where

four or more people sleep, eat and feed boarders. About four thousand are crowded into eight camps where they are fed in communal kitchens. Single men are jammed into narrow dormitories. All live in squalor which results from crowding and dwindling hope.

A ramshackle building houses the 140 bed hospital staffed from the 120 doctors available among the refugees. Medical treatment, which is free, is severely limited due to lack of medicines and equipment. It is further



DR. HOWARD L. HURWITZ

taxed by clothing shortages aggravated by chilling Shanghai winters and leaky roofs.

Children are especially menaced by ghetto life. Eighteen hundred of them lack recreational facilities besides the privations which characterize subsistence existence. The need for schooling was met partially by the Kadoorie School (to be treated in a subsequent article), established in 1941.

Throughout the crisis, the Joint with some help from local Jewry furnished the equivalent of one meal a day. When United States' dollars were no longer accepted by the Japanese, they were changed into Swiss francs so that relief might be continued.

The end of the war partially eased the general plight in that about one thousand Jews obtained employment with the American armed forces. But the precipitous rise in prices has hurt the great majority. Their prospects depend upon the future of Shanghai. If that cosmopolitan center reconverts peacefully, many Jews will be reabsorbed into the community. If the local political and economic situation does

(Please Turn to Page 22)

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Rabbi William B. Silverman of Temple Emanuel, Gastonia, N. C., has become a member of the Editorial Advisory Board of the American Jewish Times, succeeding Rabbi Mordecai M. Thurman, who has taken a pulpit in Natchez, Mississippi.

Rabbi Silverman graduated from Western Reserve University, Cleveland, 1935, B. A. degree. He prepared for Rabbinate at Hebrew Union College, and was ordained as Rabbi, 1941, receiving degrees of B. H. L. (Bachelor of Hebrew Letters) and M. H. L. (Master of Hebrew Letters). After ordination, he went to Battle Creek, Michigan to serve as civilian Jewish Chaplain in at Fort Custer, and later organized Temple Beth-El in Battle Creek, serving for two years.

In September, 1943, he came to Gastonia, N. C. to serve Temple Emanuel. He is on Board of Directors of Kiwanis Club, Boy Scout Council, active in Chamber of Commerce, Gastonia Ministers Association, and Chairman of Juvenile Delinquency committee.

Rabbi Silverman initiated the Town Hall Forums under the auspices of the Womens Inter-Club Council. He is a member of the Executive Committee of American Zionist Policy Committee; a member of the Committee on Social Justice of the Central Conference of American Rabbis. He sponsored Institutes on Judaism and innovated a series of "Religious Exchanges" in Gastonia, whereby Religious School groups of Protestant, Catholic and Jewish faith get acquainted and learn facts about the other religions, thru joint Sunday school classes and meetings.

"BIG ONE" RULE

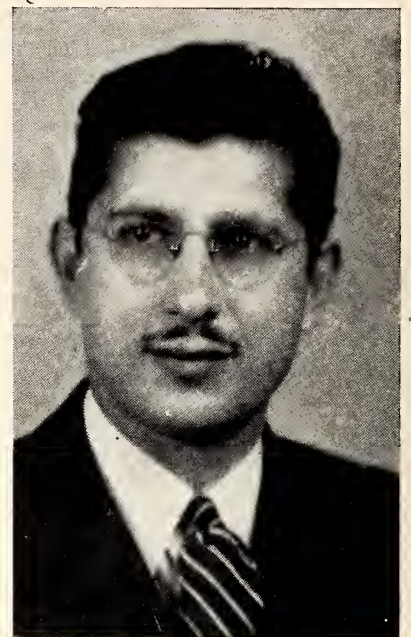
(Continued from Page 10)

that stranded displaced persons and "infiltrates" (new refugees of the post-liberation period) will change this picture substantially.

In addition to this simple realization of the geographical redistribution of the Jews, our post war planning will necessitate a thorough reevaluation of the composition, character and potential influence of the various groups of the new World Diaspora. During the last stormy years, inter-Jewish changes have taken place which are likely to influence permanently the course of events. Of particular significance is the fact that the importance of the Jewish communities in Islamic countries—comparatively less affected by the war and fortunately never the object of systematic annihilation—has certainly increased. On the other hand, the Sephardim have practically vanished from the European continent.

Yiddish Speaking Again In Ascendancy

Most interesting is the shift in balance of power the Yiddish-speaking and the German-speaking elements of World Jewry, which clearly shows that the tragic losses of precious human life cannot be made the only measure of an intelligent interpretation of the new Jewish map. The Yiddish-speaking sector of Jewry suffered the highest absolute and relative losses, nevertheless it emerges from the ordeal with increased authority and unanimous recognition as a factor of first



RABBI WILLIAM B. SILVERMAN

magnitude and importance due to its vastly enlarged zone of settlements, its undiluted Jewish way of life and its readiness to serve the cause of Jewish solidarity.

The influence of the German-speaking Jews, by contrast, whose essential contributions to the shaping of modern Jewish life no one will deny, and who, at the beginning of the European emer-

(Please Turn to Page 26)

The Chaplain His Men Won't Forget

(Concluded from Page 4)

Following basic training, Chaplain Gittelsohn served at the Marine training center at San Diego from August 1943 to May 1944. After promotion to the rank of lieutenant, he was appointed assistant division chaplain of the Fifth Marine Division, with which he went overseas. His division arrived at Hawaii in September 1944, and after four months of training sailed for Iwo Jima, January 4, 1945.

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Jewish Chaplains In World War II

By PHILIP S. BERNSTEIN

No one is better qualified than the author of this article, Rabbi Phillip S. Bernstein, to tell the story of the service rendered by Jewish chaplains in World War II. Rabbi Bernstein has just completed three years service as executive director of the Committee on Army and Navy Religious Activities of the National Jewish Welfare Board and returned to his congregation, Temple Brith Kodesh of Rochester, N. Y., on February 1st. This article is reprinted from the 1945-46 issue of the American Jewish Year Book.

—THE EDITOR.

THE second world war presented the Jewish religious community with some difficult problems. It was destined to remove over half a million American Jews from their homes and scatter them in military installations throughout the world. To meet their religious needs, hundreds of rabbis would be required as chaplains. But the total rabbinate of America numbers a little over a thousand, and over half were disqualified for the chaplaincy by reason of age, health, or shortcomings in formal, secular, or religious education.

Furthermore, at the outbreak of the war there was not a single rabbi serving as a chaplain in the regular Army or Navy, although 29 were in the Reserve, most of whom quickly responded to war needs. Between World Wars I and II, there had never been sufficient Jews stationed anywhere with the Armed Forces to justify the presence of a Jewish chaplain at any particular

point. The JWB had served the religious needs of the Jewish personnel in the regular Army and Navy in camps, naval stations and hospitals in continental United States and in places like Hawaii, Panama, and the Philippines, with civilian rabbis and professional representatives.

When the United States became involved in World War II, the rabbinate immediately recognized the needs and accepted the responsibilities. Within the framework of the JWB, which was authorized by the War and Navy Departments to endorse Jewish chaplains, there was organized the Committee on Army and Navy Religious Activities (CANRA). Dr. David de Sola Pool was Chairman, Dr. Barnett R. Brickner (Reform) Chairman of the Administrative Committee, Rabbi Louis M. Levitsky, (Conservative) Chairman of the Executive Committee, and Rabbi Joseph H. Lookstein (Orthodox) Vice-Chairman.

In its organization as in all phases of its work, there was representation of Orthodox, Conservative and Reform; and a pattern of working unity was achieved which endured throughout the entire war experience, and may well serve as a model for the American Jewish community after the war. Agreement was reached on liturgical materials, literature, responsa, etc., which enabled the Committee to serve the totality of American Jewish personnel in the Armed forces.

CANRA, through the rabbinical associations which constitute it, made known the chaplaincy needs to the American rabbinate. Well over half the rabbis of the country responded to the call. By September 2, 1945, the date of Japanese surrender, 309 rabbis had been commissioned in the Armed Forces as compared with a total of 26 in World War I. These constituted probably over two-thirds of the eligible qualified rabbis of the country and, to the best of the writer's knowledge, the highest percentage of any religious group in the land. As of September 2, 1945, allowing for deaths and separations from the service, there were 288 Jewish chaplains in the active service; 245 in the Army, 42 in the Navy, and 1 in the Maritime Service. Of these chaplains, 136 were Reform, 93 were Conservative, and 59 were Orthodox.

Many of these rabbis faced difficult problems of religious observance and adjustment to the hardships of military life. With but rare exceptions they adjusted splendidly to these new conditions. The primary reason was that the chaplains, like their endorsing body, gave priority to serving

(Please Turn to Page 20)



Chaplain (Maj.) Judah Nadieh, Recipient of the Order of the British Empire and the Croix de Guerre with Etoile de Verneil.

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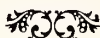
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KEYNOTE ON K'LAL YISROEL

(Concluded from Page 5)

the burdens of those who suffer; wisdom and generosity that we might find the means of lightening those burdens. Consecrate our labors that we may widen the spirit of brotherhood in Israel and in all mankind."

Encouraging responses to the program have come from a variety of sources. Houstonians away in the armed forces reacted with great enthusiasm to the establishment of the new congregation. They welcomed its democracy and its Jewish sympathies, and were delighted with the fact that it would bring back to Houston Chaplain Robert I. Kahn, now serving in the Philippines who had resigned from Congregation Beth Israel following adoption of the Basic Principles.

The wider Jewish community of Houston has given substantial encouragement to the new organization. Somewhat over one-half of its membership is from the earlier Reform congregation; the rest is from the unaffiliated or from Conservative or Orthodox backgrounds. Then, too, there are examples of members of other congregations contributing to Emanu El's building fund. Although no publicity was disseminated nationally, letters blessing the new venture have come in from interested Jewish laymen and professional leaders throughout the country.

The non-Jewish community has shown the most practical evidence of welcome to the new group. Some of the Christian ministers of Houston have manifested a startlingly profound understanding of the purposes and temper of the new congregation. Three church edifices were early made available to Emanu El by sympathetic Christian leaders.

The attractive Central Presbyterian Church has served as Emanu El's spiritual home for all regular services and meetings. Here Brotherhood Week has lasted all year long, with interchanges of pulpits, an open meeting on behalf of the Jews of Europe, and a joint V-E Day service being merely the high points. St. Paul's Methodist Church, whose magnificent edifice has been occupied on the High Holy Days, has refused any compensation for its kindness. Its leaders insist that they are happy to reciprocate Congregation Beth Israel's favor in providing them the use of its facilities while St. Paul's was under construction.

Believing in the unity of all Israel, Emanu El was unabashed to be the beneficiary of this unexpected turn to the evidence that Christians also believe that Israel is one people.

There are yet to be described the inward aspects of fellowship with K'lal K'isroel, more important even than its outward techniques. This involves primarily a genuine sympathy with Jewish sanctities and with Jewish aspirations. The Hebrew language is such a sanctity. No one can expect the Jewish people to feel at home in a place where its sacred tongue is made to seem unwanted. The ritual service at Emanu El is typical of that of Reform congregations throughout the country, but one gains the sense that its Hebraic elements are wanted and

enjoyed. The V'havto is recited in Hebrew at all services, and many of the congregants join in. On Sabbath mornings many responses are sung.

Extended Hebrew instructions—two to three hours a week for the special classes—have prepared the children to participate in these Hebrew elements, as well as to prepare for intelligent reading and translation of their Bar Mitsvo portions. Bar Mitsvo preparation, indeed, has been a leaven expanding the Jewish knowledge of the whole Religious School.

Jewish backgrounds are presented in the school from the pulpit in sympathetic, constructive manner, as are Jewish causes. The congregation is always aware of the fact that the Jewish people is one and that Reform is not a sect in Israel, but a progressive interpretation of Judaism for all Israel.

Jewish festival observance on the part of all is put in the category of a "must"; effort and ingenuity are expended to make each festival service a blend of "Jewish faith and fun."

Temple Emanu El is not a Zionist congregation. It has non-Zionists among its officers and its most competent and consecrated workers. But Temple Emanu El can make no peace with anti-Zionism, as being destructive of the sympathy for Israel for which it stands, and a hindrance to the meeting of the urgent practical needs of a vast segment of our people.

Most important of all inward aspects is the intangible but unmistakable love of Jews as people. Emanu El's leaders reject the arrogant and soul-freezing concept that "so and so is not the Reform type." Its president early revealed to his friends that the best thing that the temple did for him was to get him acquainted with many Houston Jews whom he had not at all known before, "so many who have so much more to give me than I have to give them."

It has been this feeling of fellowship that has sustained a year-round program of worship, with full services summer and winter, has even brought some members home early from their vacations so as not to miss another Emanu El service, and made wives complain that husbands would not let them do the dinner dishes on Friday, but made them come to worship. Newcomers sense how old-timers feel.

To those who ask, "What of the future of the Reform movement, will it grow?" the answer of Emanu El of Houston is: blend the beauty and modernity of the Reform way with a genuine fellowship with K'lal Yisroel and it will assuredly grow. Remove from the portals of Reform the last vestiges of the sign: "Selected Clientele," and put up instead the true watchwords of the founders of our movement: "I preach the Reform of the whole Jewish community (Dr. Abraham Geiger): 'I summon all Israelites' (Rabbi Isaac M. Wise).

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Welcome Stranger

Mr. and Mrs. Louis Toporek of Charleston S. C. are receiving congratulations on the arrival of Sue Lynne.

Dust Thou Art . . .

By NATHAN SHAPIRO, M. D.

"I am a Jew!" After uttering it, he was shocked. It sounded like an accusation.

"You are a Jew!"

On reflection, it occurred to him, he was born with a stigma. He is a person endowed with a certain something which required segregation, isolation, restrictions, discriminations, — someone signaled out for special attention of a negative sort.

"I am a Jew, therefore, I stand exposed before the world." "How in the

name of our One God, do I differ, that I should thus be treated and denied the decency of living peacefully and with self-respect." "To his mind came the analysis of Shylock in the Shakespearean Merchant of Venice — "if you prick us, do we not bleed, etc."

Now, more than ever, was Professor Chaim Schultz faced with conflicts of ideals and human paradoxes. Chaim, for the first time, was dramatically thrown into a phase of thinking he hitherto was too preoccupied within

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Samuel Lemberg (left), of Brooklyn, N. Y., shown presenting check for \$10,000 to Henry Monsky, president of B'nai B'rith and chairman of the B'nai B'rith Hillel Foundation Commission, for the establishment of an interest-free loan fund for students at city and state-supported colleges. The gift was made at the annual meeting of the Hillel Commission. Looking on is Dr. A. L. Sachar, national director of the Hillel Foundations.



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his scientific research to reflect upon. To him, religious discussions were parlor talks, to help pass the time away. His contacts with life were primarily materialistic. He was a Nobel prize winner only because he was so engrossed with his laboratory that nothing else mattered. People to him were persons to say hello to, goodbye to, to eat with on occasion, to join in entertainment on occasion, to acknowledge as friends or acquaintances, not as to types, qualities or principles, but merely on the basis of the number of times he had been together with them. Of course, he realized the essential differences between a friend and an acquaintance, but his time was too valuable to cultivate a penetrating search as to how they would or would not fit into his life. This he now began to weigh in his concept with the new twist in his life.

Now, that he was discharged from the research staff for being non-Aryan, his colleagues just shrugged their shoulders, or coldly in a non-committal language gave him the "brush-off" and he was left to juggle his own thinking apparatus as to the whys and wherefores.

This was all sometime ago. There followed a period of running and fleeing. (Please Turn to Page 17)

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THE MEN WHO STAND TRIAL

(Concluded from Page 8)

"Professor Emeritus" of Nazism, he captured the "Nordic" imagination with incomprehensible druidistic preachings of "race and soul, blood and soil," "honor and Aryanism."

Jewish libraries all over Europe were looted and their contents gathered in an institute in Germany. Here Rosenberg systematically perused them, obviously with the intention of distorting them to fit his anti-Semitic arguments.

Rosenberg also declared war against the Christian church, and revived, among thousands of Germans, a practice never eradicated in isolated parts of the country: pagan worship of the Norse gods Loki and Freya.

"Labor" Leader

Robert Ley, 55 year old founder of the Deutscher Arbeitsfront (German Labor Front) distinguished himself in early Nazi days for his ability to smash beer mugs over opponents' skulls, and for blind hatred of Jews. After World War One, Ley worked in the plants of I. G. Farben Company, a cartel, with numerous connections in America, which during this war used fertilizer made from the ashes of Germany's crematory victims. A menial worker, Ley preached anti-Semitism to his fellow workers. Most of his thrusts were directed against Jews in the financial world. His anti-Semitic activities caused his dismissal from the plant, but caught the eye of early Nazis who placed him in charge of "enlightening" the German workers. This was accomplished chiefly through violent beer-cellar and street-curb brawls, but also through calculated anti-Semitic propaganda based on the ritual murder legend. By 1936 Ley had become a hero of the Reich to the extent that a large Nazi was named for him, an honor ordinarily reserved for dead martyrs.

Parachutists

One of the chief mysteries of World War Two was the one-man invasion of England, in 1941, by Rudolph Hess, Hitler's deputy Fuehrer, 3rd in the Nazi line of succession. Hitler's one-time bodyguard and private secretary, Hess, was born in 1896, in Alexandria, Egypt, son of a German Merchant there. He traveled to Germany for a business education, where he became a World War One flyer. Like Goering, he developed a hatred of his Jewish fellow officers. After the war he worked for the anti-Semitic Thulesgesellschaft publishing house, and distributed anti-Semitic pamphlets on Munich street corners. His anti-Semitism quickly endeared him to the early Hitlerites. Whether it was a premonition of disaster or an order from Hitler which sent Hess to England during the war, has not yet been disclosed. Languishing in a Scottish castle Hess has been called insane; a spy, a reformed Nazi, a possible stool pigeon. The United Nations War Crimes Commission however, indicted him as a War Criminal and that designation will probably go with him to his grave.

Wine Salesman

Suave, smooth talking Joachim von Ribbentrop, Germany's ex-Foreign

Minister, an agent for numerous European champagne houses, was known as "the commercial traveler of Nazism" and the "wandering Aryan." Unlike other Nazis, von Ribbentrop didn't display his anti-Semitism. His work brought him into contact with Jews all over Europe. He shrewdly kept up his financial connections with "international Jewish bankers" whom Hitler denounced. But according to numerous reports, von Ribbentrop's Embassy in London was headquarters for all of Britain's "lunatic fringe" anti-Semites.

Instructor Of Youth

Idol of German Nazi youth was Baldur von Schirach, son of the director of a Weimar theater. Von Schirach, now 39, was appointed Hitler's youth fuehrer while still in his teens. When Nazism took over in Germany the Hitler youth movement quickly invaded the kindergartens, enlisting German boys and girls over five years of age. Von Schirach preached, first of all, racial purity. Speaking to nine and ten year olds he denounced, as the worst crime, marriage between Aryans and members of inferior races, particularly Jews. The Hitler youth which grew up under von Schirach's tutelage displayed more fanaticism on the battle fields of World War Two than the die-hard Junkers. They are the generation which will constitute the future Germany. Nations of Aryan race superiority and anti-Semitism have not been uprooted by defeat. Allied military authorities admit German youth constitutes the worst problem. Many say it is impossible to re-educate them. Seeing their superman von Schirach brought to justice may, however, have some effect.

CHARLESTON, S. C.

Raisin Memorial Projected

Announcement is made by the Jewish Community Center of Charleston, S. C. of a project for a memorial to the late Rabbi Jacob S. Raisin. The plan and scope will be announced at a later date.

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Happy Reunion in Vienna



Repaying America for giving him a new home and freedom, S/Sgt. Siegmund Kaufman, of Winston-Salem, N. C., returned to his native Austria as a member of the liberating U. S. Army. In Vienna, Sgt. Kaufman found his mother, Mrs. Irma Kaufman, one of the few survivors of Nazi persecution of the Jews in that city. When he first reached the United States, Sgt. Kaufman was aided by the National Refugee Service in establishing himself. The NRS, which is supported by the United Jewish Appeal, is now working to bring about thousands of reunions among members of families scattered by war and persecution.

DUST THOU ART . . .

(Continued from Page 15)

ing, hiding and scurrying until finally he was caught and placed into a concentration camp. He began a non-materialistic philosophizing, this man who had put religion secondary to his science. His concept of the universe was a chemical and a physical one. The spiritual was all right for his devout father, his synagogue attending brothers and uncles and for their friends, not for him. Now he had time to think of this other phase of life; he had much time and he thought often and little and more and for long. He passed through concepts of the indestructibility of matter, and energy, and why not of the soul or personality or ego or whatever one choses to name it. He passed through psychical phases, feelings, experiences, pressing convictions of deep misery and despair. At times a light flickered through, like a small flame of a candle which grew larger with its warmth, glowing yellow and rich, giving him for the moment or the hour, a divine revelation with a degree of profound happiness.

In this concentration camp were others of different faiths and convictions of a political sort. As he looked

about him, listened to their talk, watched their behavior, their acceptance of events, he became more and more impressed that Man's profoundest and most effective realities were primarily psychical realities, whether he was rationalistic, mystic, scientist or a religious disciple.

He was aware of a marked difference in himself. Something of a "depth" was tapped off, some "innermost part" was plucked and vibrated; some sublime part was touched. Deep inside of himself a spiritual truth was awakened to its fulness.

Scientifically honest and sincere, he rejected everything that did not touch this "depth." Outside the prison walls, for the gauleiters, Hitler had replaced their Lord, and the Fuehrer's cohorts were their Saints, and their religion was contained in a Nazi ideology. This "depth" was gone or never touched or answering temporarily some "need" which was in conflict with the profound, holy and sacred as against the temporal, ordinary, common and perforce profane. The resultant conditions were due to all individuals concerned. This Fuehrer who stood out conspicuously was indebted to the inconspicuous. Every German was shaped by current conditions imposed upon them and they in turn helped shape them. The Nazi's were the result of a "collective process," due as much to the common garden variety of man as those of outstanding unscrupulousness and machinations. If the future goal worked out, then the difference between the goal as conceived by the few and the actual conditions resulting must have been the consequences from the cooperation of the many. The

(Please Turn to Page 21)



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SPEAKING FOR THE YOUNG JEW

(Concluded from Page 7)

liant portrayal of a period long past, as depicted by Maurice Samuel in the "World of Sholom Aleichem," is one of the finest in recent English literature; the masterful and scholarly presentation of the Zionist position by Frankenstein in "Justice for my People" received acclamation by jurist and statesman alike. If it is not quality what then?

The answer, we think, is more fundamental: books in general are not being read, with the exception of the rash of novels which periodically sweeps the country.

Pamphleteering has come into its own again. The current best sellers, General Marshall's report and Henry A. Wallace's "Sixty Million Jobs," can thank the popular, paper reprints for their success.

Jewish book publishers can learn from general publishing experience. The issuance of sharply-written attractively-designed and readably-printed fifty or sixty-paged pamphlets on Jewish life, widely advertised and extensively distributed, could successfully break down the initial indifference to Jewish literature and pave the way toward interest in works of greater length.

Branded for Life



Two young inmates from the notorious German death camps, part of the latest contingent of Youth Aliyah children to reach Palestine under the auspices of the Youth Aliyah movement of which Hadassah is the official American representative, display their prison numbers, branded into their arms by the Nazis.



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Sara Kaplan Kukso

WITH the soil of the Eneq on her hands and the light of faith in her eyes, Sara Kukso alighted from the Cairo-Washington plane recently to visit the Pioneer Women.

Sara Kukso answered the call of duty when she acceded to the wish of the Moatzath Hapoaloth (Council of Working Women in Palestine) to make the journey at this time. All the wonders of America and all the devotion from the sister organization here, the Pioneer Women's Organization of the United States and Canada, cannot remove her mind and her heart from the Palestine scene. And it was not her wish to go so far away. Palestine is life and home to her. The Yishuv is her family; she lives in its past and present; she works for its future. Away from it in its present struggle for freedom, she can only find comfort in bringing the American women nearer the land she helped fructify and the national cause which is being threatened.

Sara Kukso is not the Zionist propagandist who uses words glibly and presents the Yishuv in patterns to catch the eye quickly. Rather she speaks of Palestine with the quiet simplicity of a free person who steps on terra firma. She evokes pictures and episodes with the mellow accent of one who takes its life naturally and gives to its life kindly. Her voice seldom rises above quiet tones. Her eyes seldom lose their soft, warm glow. Her expression is always one of quiet compulsion because of the firm, undeviating faith within.

What struck me above all in speaking to her was not so much her profound conception of Palestine's complex problems and the remarkable achievements of the 66,000 working women she represents. It was the unadorned manner in which she told of her own personal destiny in the Yishuv's scheme of things.

"I have chosen my calling. I work on the land. I shall always work on the land because I love it. What deeper contentment can one have than to work in silence amidst silent nature?" I liked this remark particularly because it records the selffulfillment of an individual; because it admits to the search and final realization of personal happiness.

Sara Kukso is a peasant. Her trade union recognizes her as such. Her direct affiliation with the land for 25 years certainly entitles her to this "professional" mark. Her participation in a number of rugged chaluzith enterprises places her among the stalwart frontierwomen who turned their

backs on the urban amenities and opened new roads to a new Jewish life in Palestine.

But in her pastoral framework Sara Kukso has kept every nerve tuned to the life of the entire Yishuv.



SARA KAPLAN KUKSO
Palestine Delegate of the Pioneer Women's Organization.

Year in, year out, sunrise means tending the cows and chickens and planting vegetables and corn; sunset means putting the settlement's house in order. But every day and every hour also means the march of the Yishuv, its political currents, the fate of the workers, the problems of the women workers and the social needs of the incoming Jewish masses.

She will tell you with scientific precision exactly how many dunam the Keren Kayemeth allotted to the dozens of new settlements built during the war and their geographic locations. She will classify the thousands of refugees from Europe according to their native origin, age groups, and psychological needs. She can certainly review the functions and achievements of the Working Women's Council and describe minutely each of its new institutions with their programs of education and training for the women and children. And when she tells of the women who escaped from the Nazi hell she is the understanding and anxious older sister. And when it is the new children she refers to, she is the loving mother. Even in her approach to universal problems, there is a deep human undertone which warms the very facts and figures.

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Jewish Chaplains In World War II

(Continued from Page 13)

the Jewish men and women in uniform. It was universally accepted that the denominational loyalties and personal religious predilections of the chaplains must be subordinated to the needs of the Jewish G. I. This led to more observance of tradition by the Reform, a liberalization of the Orthodox, and an expansion of Conservatism, which seemed to characterize the general pattern that evolved under military conditions.

The Jewish chaplains were confronted with peculiar practical problems. They served a small, widely scattered minority group. In a camp containing perhaps 20,000 men and measuring some fifty square miles, these might be 20 Christian chaplains carefully assigned to meet the geographic and institutional needs. But only one Jewish chaplain could justifiably be assigned to serve its thousand or so Jews. He would have to cover all areas and institutions of the camp and in the same morning or evening he might find it necessary to conduct two or three services at points ten or fifteen miles apart. The JWB assisted the chaplains with special arrangements for transportation. However, in the very nature of the situation, it was necessary for the Jewish chaplain to work harder and cover more ground than would be expected of most of the chaplains.

This was doubly true in many overseas assignments. One Jewish chaplain covered by air, a distance of some 10,000 miles in the Atlantic stretching from the Azores to Greenland. Another served the religious needs of all the Jews scattered in the far flung islands of the Aleutian chain. The congregation of still another reached from the African Gold Coast to Girachi in India. For an extended period a single chaplain was responsible for the religious activities of all the Jewish personnel in China. Jewish chaplains penetrated to remote places where no Jewish services had been previously conducted in all recorded history.

In fact, the total picture of the American rabbinate overseas in World War II is one of which the American community can well be proud. Two hundred and ten Jewish chaplains served overseas as compared with a total of six in the first world war. They accompanied American troops to all the battlefields of the global conflict. Jewish chaplains were in the armies that defeated Rommel in North Africa, that conquered the Anzio beachhead, that defeated the Germans in the Battle of the Bulge, that drove the Japanese out of Iwo Jima. The writer in the performance of his duties has visited most of the war areas and found everywhere a respect and appreciation for the service and the example of the Jewish chaplains. This was confirmed by all other missions sent overseas. It was universally re-

ported that they gave a sense of dignity, of self-respect, and of stature to the Jewish personnel whom they served and represented.

They also served effectively as interpreters of Jews and Judaism to non-Jews. They represented and interpreted Judaism to vast numbers of Christians who previously had no contact with it. In innumerable instances they helped the military to understand the special problems and needs of the Jewish personnel. In even more instances they assisted Jews in their adjustment to military psychology and requirements.

The Jewish chaplains in North Africa and Europe were called upon to enact an historic role in the liberation of Jews from Nazi-Fascist oppression. In most instances they were the first representatives of Jewry to make contact with Jewish communities in those areas which had been cut off from the Jewish world and the free world for many years. Jewish chaplains were hailed as saviors. Their uniforms were bathed in the tears of joy and gratitude of the liberated. In many places they reorganized the broken Jewish communities and secured temporary relief for hungry, destitute Jews.

In Germany, Austria, France, and Belgium, they rendered heroic services. It was Jewish chaplains who first brought hope, freedom, food and outside contacts to the miserable, forlorn, surviving Jewish prisoners in such Nazi concentration camps as Dachau and Buchenwald. With the aid of military authorities and the generosity of Jewish G. I.s they sustained the lives of thousands of displaced persons. They re-established community life for the homeless and organized schools for the children who remained alive. They prepared and transmitted to responsible Jewish agencies the first authentic lists of the survivors. They helped refugees to go to neutral countries and to Palestine.

It should be stated in passing that as the stimulation and organization of Jewish community life was a concomitant of the chaplain's role overseas, it similarly accompanied his service in many places in the United States. Scattered Jews in certain remote sections of Oregon or Texas, for example, who could not worship in Jewish services or educate their children as Jews, found under the impact of the leadership of a Jewish chaplain in a nearby military camp, inspiration and assistance for the establishment of their own community life. Jewish communities were revived and others were brought into existence by the very presence of a rabbi in uniform nearby.

The Jewish chaplains received promotions as follows: In the Army two Jewish chaplains achieved the rank of Lt. Col., twenty became Majors, 157

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Dust Thou Art . . .

(Concluded from Page 17)

most active and far-seeing of these Pseudo-Gods could not foresee the actual results of their plans and labors; and everyone having these aims were consciously working for them, but were more unconsciously contributing to subsequent conditions of a character of which he was ignorant. Yet it is very difficult to regard sequence of events or any system of conditions as the chance result of the more deliberate strivings of many people.

Man is undoubtedly purposive; he feels he has a part in making conditions. Yet the process must be viewed as a collective one, due not to individuals, but to mutual interdependence of individuals, and the interrelationship is indispensable. If we regard ourselves as the instruments of a process, we are clearly part of it, and we usually feel ourselves agents. These Germans apparently were not free agents but willing tools, co-ordinating and synthesizing a Nazi Tenet with Hitler as a Personal Power. His Staff have indoctrinated the people, inculcated an automatic acceptance, disciplining along strict concepts, absolutely locking out any analysis but that of fanatic adherence. Kept at it long enough and often enough, and unconscious assimilation occurred with a conscious willingness produced. His conscious or responsible side had been striped from him.

Chaim had reached the intuitive conviction that, bound up though he was with the fortuities and occurrences of the body, he was in a sense independent of and superior to it, and the intense consciousness of his existence and continuance had made the idea of an existence after death a "psychical reality."

When we condemn or repudiate, we are influenced by particular cases and forget how largely we are ruled by the non-rational and subconscious side of ourselves. Man does not feel that his uncontrolled self is a true and ideal self. The ideal may be remote, but certainly is not thought to be unattainable; it is a controlled self, depending on general principles co-ordination of ideas, and mastery over disturbing influences. There is always a tendency to repudiate the non-normal state when, as we afterwards say, we were "not ourselves." The non-normal state is not necessarily higher, or lower, or abnormal. It is a highly significant aspect of ourselves, and the feeling is deeper and more intense than in the nearest corresponding normal state. The non-normal state is an indication of something more far-reaching than every day normal life, but it is not controlled, and while the exercise of control tends to shape our individuality, it tends thereby to sever us from our fellows.

This revelation of Chaim, dignified him and sanctified his life—it nourished him and in harmony with it, he took his towel and soap along with the whole motley cue, into the chamber, from which in a short time, he was removed stiff and contorted. His hair was removed, his teeth were pulled out, his body was thrown into a concrete mixer which was to go into road



The Jewish Theological Seminary of America, on the occasion of the first anniversary of the Eternal Light radio program, presented to the National Broadcasting Company a citation for "Distinguished Service to the Nation." Above are shown David Sarnoff, President of the Radio Corporation of America; Niles Trammell, President of the National Broadcasting Company; Edgar J. Nathan, Jr. of the Board of Directors of the Seminary and Chairman of its Radio Committee; and Louis Finkelstein, President of the Seminary, at the luncheon at which the presentation was made.

building — "Jew Roads." This act of dying was not of importance, nor was the stripping of the body significant. Chaim had achieved freedom, his soul was emancipated. The World had yet need of Chaim's body too, in its subtle ulterior way, from which no German could escape or suspect in what manner. How great and mysterious are the ways of the Lord!

An American Jeep ran along the "Jew Road" quite oblivious of the substance over which the wheels rolled. In the hands of this Jewish officer was a cigar. A gust of wind carried the blue grey ash into itself and down the road it swept carrying with it an infinite number of fine particles worn off the surface of the road, and from hardened dirt beaten down by thousands of trafficking feet, feet of many Jews on their way. The wind swept onward and over houses and barns carrying with it again fine particles of animals and human excreta. Mingled with this dust of wind was a disguised sweetness of early spring and purpose yet to be fulfilled. It blew over hedges and fields already with a fresh green coating. This lowly dust gathered from so many sources, was not so lowly now, as it fell and deposited its burden over the earth. A rain falls. Clouds above float by contributing its gentle benediction to a waiting countrywide. These droplets were but a few days ago part of a vast sea, a world of its own. The golden warm sun, playing her motherly beams into the oceans, seas and rivers, having converted part of the water into vapor, gathered it upwards and accumulated into cloudmasses. In their wind driven courses they mingled with the cool atmosphere of the hill — tops and unburdened the vapor in the form of rain drops. The falling drops upon the mountain and dale, brooks and river, wend their way out into the sea again, and on and on, and over again, in an endless cycle since the beginning of time.

So the rain dampened the filmy

vesture of this dust carrying it down into the earth, yielding its components, to become part of wheat, corn and orchards of fruit and many of the other things that sprout in innocent glory of a Greater Handiwork. This dishonored dust, gathered from its many sources, will now be ready to serve and feed the very mouths of the gauleiters, their families and their children to be. Their brains, the cunning instruments of their minds, will be encased by walls of bone, containing the salts, that once may have been a handful of dust blown from the wind-swept road. A far cry from a gas chamber to a deposit in a skull.

Great and mysterious are the ways of the Lord. Neither Chaim's body nor soul was destroyed — Life goes on. And so will the children of Israel.

Sara Kaplan Kukso

(Continued from Page 19)

Sara Kukso came to Palestine 25 years ago. In her teens in Minsk (White Russia) Socialist-Zionism had already filled her life. But both meant to her not just credos to be followed and spread, but tangible concepts to be lived and practiced. Zionism meant building Zion. Socialism meant chalutziat. In her candid, wholesome nature there was only one way to believe — and that is to personally become part of the belief. The home environment was very favorable to such design. Her brother, Eliezer Kaplan, took the same road, and is one of Palestine's leading economists and "Minister of Finance" of the Jewish Agency. Her sister, Mrs. Klachky, carries on the Labor Zionist work in Mexico, where she heads the Pioneer Women. And Sara — a graduate kindergarten teacher, went straight from the port of arrival to Mikve Israel Agricultural School where she taught the children of the faculty and the workers who settled with their families to study agriculture. She also worked a bit on

(Please Turn to Page 24)

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The Real Significance of F. E. P. C. Legislation

By MAXWELL COHEN

National Commander Jewish War Veterans

MOST Jews today favor the enactment of a Fair Employment Practices Law to prevent discrimination on the grounds of race, color or creed. But it was not always thus. I remember five or six years ago, when there was a definite opposition to such legislation on the grounds that it was unenforceable, that you couldn't legislate discrimination out of existence and that, besides, the illegality of discrimination was inherent in our constitution.

The fact that the great majority of Jews today favor the enactment of FEPC legislation, both federally in the various states, is all to the good. It is a sign of our developing maturity, our growing sense of reality and a deeper respect that we now have for ourselves as Jews. But what disturbs me is the complacency with which most Jews approach the problem of achieving federal and state FEPC legislation. Sure, we're for it; but we don't do very much fighting to achieve our desire.

Our organizations pass resolutions favoring FEPC and our leaders—generally in speeches to fellow Jews—endorse its principle but we don't fight for our convictions. We don't take on FEPC as a real crusade; we don't write letters to our Congressmen and our state legislators; we don't make FEPC an election issue.

I sometimes feel that the reason for all this lethargic approach to the achievement of FEPC legislation is that we don't really understand the significance of the passage of such legislation. Everything that was said against FEPC five or six years ago is still true. Such legislation is not completely enforceable, you can't legislate hate and discrimination out of the hearts of our fellow-Americans and, most certainly, there should be no discrimination in this country if we lived up to the basic tenets of our way of life.

When then, you ask, the need for the passage of FEPC legislation? Basically, we need a legal reaffirmation of the principles for which America was founded, for which we fought and died in the recently ended war. The American constitution guaranteed that all men were "created free and equal" but we nevertheless needed special amendments to our constitution after the Civil War to give equal status under the law to negroes.

It is true, of course, that all negro slavery didn't end with the Civil War and the constitutional changes. Many remained in economic slavery and were otherwise discriminated against socially and spiritually. But it is also true that the lot of the negro has improved considerably since his freedom was guaranteed constitutionally. At least a principle was established, a measuring stick provided.

It is because the passage of FEPC legislation will reaffirm American ad-

herence to the principles of true democracy, because it will set up a special court of inquiry in cases of discrimination and because it will be a psychological as well as legal barrier to discrimination that its passage is so important. One can't too often take steps in the right direction, either legally or spiritually.

We're all against sin; have been so for many years. But we pass laws against specific sins as the need arises; ministers continue to preach against the violation of the laws of both man and God. It is because discrimination on the basis of race, color or creed is a sin that we must crusade for the passage of laws favoring the establishment of Fair Employment Practice Commissions, both nationally and in the various states.

Shanghai's Jewish Refugees

(Concluded from Page 11)

not improve, Jews and others will suffer.

Few of Shanghai's refugees desire to remain in China. They hope to return to their native lands or emigrate to the Americas, Australia or Palestine. Many of the 8,800 German refugees seek to return to Germany. This latter desire has been ascertained from direct questioning and consultation with people close to ghetto opinion during the war years. The impracticability of such a return did not seem to impress these long sufferers from Nazi barbarism.

For the majority of Shanghai's refugee Jews a more permanent solution lies in emigration to Palestine or to countries willing to utilize the courage and enterprise of these victims of Hitler's savage reign over Europe.

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Judah Lodge Begins Active Season

Judah Lodge of the B'nai B'rith in Sumter, S. C., began a season of activity with one of its regular quarterly meetings on January 20 at which Rabbi Sylvan D. Schwartzman was the guest speaker.

Members from all parts of South Carolina attended the meeting, one of the largest ever held by Judah Lodge. Highlighting the meeting was the address by Rabbi Sylvan D. Schwartzman. His topic was "Anti-Semitism in the Post-War World." Rabbi Schwartzman presented the topic from a socio-economic point of view and proved that he had an intelligent and profound grasp of his subject.

Guests and members attended from many outlying communities of Sumter, S. C. Towns and cities from which these guests and members came were Florence, S. C., Lake City, Kingstree, Greeleyville, Hartsville, Bishopville, Manning, Summerton, Pinewood, Mayesville, Charleston, and Dillon.

Samuel Reevin of Sumter was re-elected to the office of President of Judah Lodge and is now serving his fifth term in that office. He is a local businessman and has been outstanding-

ly active in all Jewish affairs, with an accent on B'nai B'rith. Other officers elected were Harry Fox, Greeleyville, S. C., Vice-president; Morris D. Mazursky, Sumter, S. C., Secretary; and Meyer Horovin, Sumter, S. C., Treasurer.

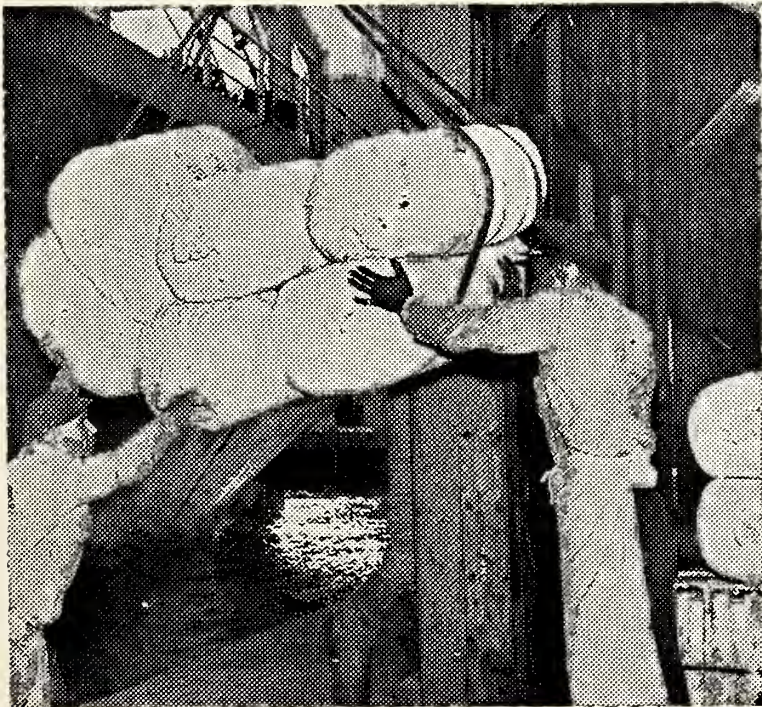
In accordance with a drive for new members sponsored by the State As-

(Please Turn to Page 24)



SAMUEL REEVIN

J. D. C. Ships Clothing to Jews in Balkans



Destitute Jews in Hungary, Rumania and Bulgaria will soon be wearing this warm clothing, shown as it was loaded for shipment to the Balkans by the Joint Distribution Committee in New York. Last week, the J. D. C. shipped 164 tons of good used garments, the first shipment of 1,250 tons made available to the J. D. C. by the United National Clothing Collection. At the same time, the United Hungarian Jews of American sent 35 tons of clothes to Hungary.

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JUDAH LODGE

(Concluded from Page 23)

sociation of B'nai B'rith Lodges, Judah initiated 36 new applicants. Thirty-four of these new members were obtained through the industrious efforts of Samuel Reevin, President of Judah Lodge. A special team from the Charleston B'nai B'rith Lodge led by Sol Breibart of that city, inducted the new members. Nathaniel L. Kaplan of Greenville, S. C. and vice-president of the South Carolina State Association of B'nai B'rith was on hand to present a fifty-dollar war bond to President Sam Reevin in behalf of Judah Lodge. The bond constituted the first prize offered by the State Association for the Lodge acquiring the most new members. Greenville Lodge won the first prize last year which was acquired by Sumter this year. The second prize was won by Greenville and was a twenty-five dollar war bond. The acquisition of 36 members now puts Judah Lodge membership over the 100 mark.

A reception was given at the home of Mr. and Mrs. Samuel Reevin after the regular meeting in honor of Rabbi Sylvan D. Schwartzman.

Sara Kaplan Kukso

(Concluded from Page 21)

the land. But soon the quasichaluziut irked her. She went off to Nahalal, the famous agricultural school and settlement for girls, which was then in the early '20s, merely a huddle of primitive huts. Here she worked on the land and helped Nahalal grow to its imposing proportions. Here she also met and married a chalutz and here her first two children were born.

But her chaluziut did not yet find full and consummate expression. Her imagination moved on to remote and untrampled areas where she could partake in a chapter of "Creation." Off she went with her family to an obscure spot in the Eneke, which had stopped breathing thousands of years ago. With a handful of chaverim and chaveros, they performed another of those miracles which ring out so eloquently from the land; they struck water; they pitched up a barrack. They cut up the stubborn, hoary stones. And thus was born Kfar Yehoshua (named for Yehoshua Chankin, veteran chalutz who died but a few weeks ago).

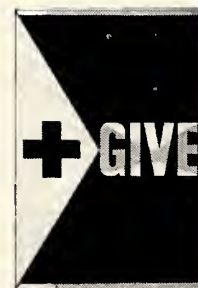
Kfar Yehoshua has flourished and thrived during the eighteen years of its existence. Sara Kukso has helped it become one of the model Moshavim (individual farmers' settlements), with seventy families providing all their own need on the premises and selling produce on the wholesale markets.

"Our children don't leave us," Mrs. Kukso tells you proudly, "they are educated in our school. They work side by side with us. They remain working in Kfar Yehoshua together with their parents and grandparents."

Her eldest daughter, Dalta, left Kfar

Yehoshua to join the PATS (the Palestine Waacs); her son-in-law is still with the Jewish Brigade in Cairo. Her three younger children are now studying and working in the Moshav. And a new child recently came into the family—eleven-year-old Yaffa, who saw her father being murdered in Rumania and the deportation of her mother. Yaffa has become the favorite and her "mother" shows her photograph more frequently than she does those of her own flock.

Mrs. Kukso will tour the United States, Canada and Mexico and meet with the Pioneer Women and their communities. She will tell them what is so natural and simple to her—the secret of the joy of building a homeland for oneself and one's people. She will tell them of the vital tasks which their sisters of the Working Womens' Council are now undertaking to assure a life of security and freedom for the thousands of women, youth and children who must at long last come home to the land of their dreams and hopes. She will tell them how their devoted efforts in this country can enable the Moatzath Hapoaloth to keep pace with its over growing responsibilities: for adjusting these newcomers to their new life, training them towards economic independence in agriculture and industry; retraining and housing the servicewomen returning from arduous wartime duties; to nurture and educate the rescued children as the future builders of their homeland; to build new homes and centers throughout the land where they may become part of the reality of Eretz Israel.



CHARLESTON, S. C.

Brith Sholom To Celebrate Its 90th Anniversary

Congregation Brith Sholom has announced that its 90th Anniversary will be celebrated March 1 to 3.

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AMONG OUR CONTEMPORARIES

The pitiful plight of our brethren dying daily by the thousands is a grim reality. Every Jew everywhere, and every right thinking human being will not or should not permit any political problems of the great or small powers, or of the Jewish people themselves, to stand in the way of their immediate rescue. That is our immediate and urgent duty and desire.—*Liberal Judaism.*

It is difficult for most of us, accustomed as we are to thinking in terms of absolute national sovereignty, to accept the fact that, to prevent another world war which may be the end of all of us, we must, we and all the other nations, yield some of our sovereignty in the interest of all nations. That is, of course, what the States in our own country did when they accepted first the Articles of Confederation and then the Constitution of the United States. In a world whose limits of free action are distinctly defined by the atomic bomb, there can be no such thing as absolute sovereignty. More than ever is it true today that cooperation comprises compromise. In this case, all the nations of the world will have to learn to compromise with their principle of absolute sovereignty. This giving up of part of sovereignty in exchange for a similar contribution on the part of all other nations plus active, intelligent and understanding cooperation will give us the internationalism we need and will thus guarantee the world against another world war.—Rabbi David Fichman in *The Jewish Ledger*.

The declaration of the President with regard to the admission of refugees to America has rightly been hailed and welcomed by most Americans as a forward step. We cannot understand why the declaration should be viewed with suspicion as it is by those, who imagine that it is the President's method of placating the American Jewish community, which had been disturbed and even pained by the President's opposition to the adopting of the Palestine resolution. It is unsportsmanlike, too, to assume, as some appear to do, that the President anticipates that his directive will be neutralized by Congressional action.—*Opinion.*

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Rudich-Harak

Mr. and Mrs. I. A. Harak, of Brooklyn, N. Y. have announced the engagement of their daughter, Miss Sarah Harak, and Mr. Mitchell Rudich, of Charleston. The wedding will take place Sunday, April 7, at the Savoy Mansion in New York.

GOLDSBORO, N. C.

B'nai B'rith Elects Officers

At a meeting held January 27th, the following new officers of Leopold Zunz Lodge No. 364 were elected for the ensuing term:

President, Rabbi J. Gerson Tolochko; Vice-President, Nathan Kadis; Secretary, J. H. Lesser; Financial Secretary, W. A. Heilig; Treasurer, J. P. Shrago; Warden, Berl Kahn; Guardian, Louis Schmidt; Monitor, Moe Leder; Trustee (1946-1948), Henry Weil. Other trustees of the Lodge are: Emil Rosenthal and Max Meyers.

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"BIG ONE" RULE

(Concluded from Page 12)

gency had better opportunities to escape than any other group, is now on the decline. It is generally assumed that about half of them have been saved; it is even possible that the birth rate in this group, which during the last decades of its stay in Europe was seriously affected by political uneasiness and economic decay, is somewhat more favorable than before. The events of the immediate past however, have definitely written finis to their special role within World Jewry. Such remnants of individual and characteristic activities in the Zionist, religious,

cultural, charitable and social fields, as their rich spiritual heritage and their organizational skill, enabled them to transplant to or to revive on other shores—particularly in New York, London and several Latin-American centres and with temporary success in Palestine itself—will hardly survive the present generation.

Conclusions

Any evaluation of conditions prevailing within the new World Diaspora will lead to two conclusions of tremendous importance: The Jewish catastrophe which the Nazis unleashed, and the unparalleled loss of six million Jews, as victims of a fiendish policy of planned annihilation, is not the only determining factor emerging in the post-war period.

The end of the European-Mediterranean diaspora as the Jewish centre of gravity cannot well be separated from the end of Europe as a dominating and uniform centre of civilization; the nearly complete disappearance of the German language from Jewish life which formerly served as an extensive means of communication, corresponds to a far wider use of English, French and Spanish as official vehicles in inter-Jewish intercourse; the loss of influence of the German-speaking Jews will necessitate a complete rethinking and rewriting of many basic tenets of modern Jewish science, probably in the spirit of American rationalism. The special Jewish political platforms in European countries belong to the past—

with the exception of Romania, and potentially, Hungary, the intensified cooperation of the French and Italian Jewries may well adduce new and stimulating influences.

These and similar considerations however, are overshadowed by exactly the same problem which the world as a whole still has to solve, namely the establishment and maintenance of genuine democracy, not merely the hollow forms of democratic processes, on a Jewish scene presently still dominated by just one gigantic "Big," American Jewry. Undoubtedly the Jewish communities of the British Empire and Latin America have already made valuable contributions to democratic cooperation on a world scale. Surely the task of maintaining a democratic balance will be more difficult in the case of the impoverished sufferers of the European catastrophe.

But if Jewish life shall continue, the obstacles must be overcome, and the new World Diaspora must find new democratic ways of its own that are carefully adjusted to the utterly changed conditions and needs of our time, which is most probably the most critical of our history.

Jewish Chaplains In World War II

(Concluded from Page 20)

were promoted to the Captaincy. In the Navy one is a Commander, three were promoted to Lt. Commanders and 27 are full Lieutenants. The one chaplain in the Maritime Service bears the rank equivalent to Lt. (Sr. Gr.).

Six Jewish chaplains lost their lives during the course of the war: Rabbis Henry Goody, Samuel D. Horwitz and Herman L. Rosen in this country. Chaplain Louis Werfel was killed in an airplane crash in North Africa, as he was flying to conduct a service for a small remote group, beyond the line of duty. Chaplain Irving Tepper was killed in action in France by a Nazi fragmentation bomb. He had participated in every major invasion and had refused rotation to the United States to which he was entitled, because he wished to share the final victorious invasion with his own men.

Chaplain Alexander D. Goode was one of four chaplains—two Protestants, one Catholic, and a Rabbi, who went to their death in the North Atlantic when the transport Dorchester was torpedoed. The chaplains gave their life-belts to members of the crew and were last seen praying at the rail together when the ship went under. This sacrifice of Rabbi Goode and his three companions in God, has become part of the honored folk-lore of America.

It is too early to evaluate the influence of the Jewish chaplains upon the future of Judaism in America. But there is no question that the impact of some 300 rabbis on half a million Jewish youth will leave a permanent beneficial mark upon the future American Jewish community. Furthermore, the return of these rabbis to civilian communities will be a factor of major importance in their future development. For these rabbis have come close to the heart of American Jewish youth. They know their problems, their needs, their hopes; they have also come to

know the non-Jews of America more intimately than ever before. They have learned a good deal about organization. They will be equipped to provide American Jewry with a vital, experienced, courageous leadership of which it stands greatly in need.

Jewish chaplains received the following honors and awards:

Bronze Star—Camillus Angel, Eli A. Bohnen, David I. Cedarbaum, Herman Dicker, David M. Eichhorn, Herbert S. Eskin, Harold Goldfarb, Meyer J. Goldman, Samson M. Goldstein, Paul Gorin, Harry Jolt, Aaron Kahan, Morris N. Kertzer, Sidney M. Lefkowitz Joseph H. Lief, Ernst M. Lorge, Robert Marcus, Jacob M. Ott, Aaron Paperman, W. Gunther Plaut, Melvin S. Sands, Emanuel Schenk, Joseph S. Shubow, Norman Siegel, Earl S. Stone, Henry Tavel, Samuel Teitelbaum and Max B. Wall.

Oak Leaf Cluster to Bronze Star—Jacob M. Ott.

Presidential Citation — Melvin S. Sands, Emanuel Schenk, Earl Stone, and Irving Tepper (Posthumously awarded).

Air Medal—Harry Jolt.

Naval Citations—Morton M. Berman, Bronze Star; Elihu H. Rickel, Bronze Star; Charles E. Shulman, Commendation Ribbon; Leon W. Rosenberg, Presidential Unit Citation and Purple Heart; Roland B. Gittelsohn, Commendation Ribbon.

Order of the British Empire—Judah Nadich.

Croix De Guerre with Etoile de Vermeil—Judah Nadich.

CHESTER, S. C.

Pfc. David H. Hellman a Civilian

After 27 months of service, Pfc. David Harris Hellman, son of Mr. and Mrs. A. J. Hellman, has been discharged from the Army. He has received a number of decorations, including The Purple Heart, Presidential Citation, Expert and Combat Infantry Badge, Croix de Guerre, and three battle stars. He will resume his studies at the Citadel.

CHARLESTON, S. C.

B'nai B'rith Women Adopt Family Abroad

The B'nai B'rith women of Dan Lodge, at a meeting in the Jewish Community Center, made plans to adopt a B'nai B'rith family abroad and send packaged food and clothing once a month. Mrs. Ralph Coleman and Mrs. Dave Feinstein were appointed chairmen for the project.

Jewish Calendar 5706

*Rosh Chodesh Adar II Mon., Mar. 4
 **Fast of Esther Sat., Mar. 16
 Purim Sun., Mar. 17
 Sushan Purim Mon., Mar. 18
 Rosh Chodesh Nisan Tues., Apr. 2
 Passover, 1st Day Tues., Apr. 16
 Passover, Last Day Tues., Apr. 23
 *Rosh Chodesh Iyar Thur., May 2
 Lag B'Omer Sun., May 19
 Rosh Chodesh Sivan Fri., May 31
 Shevuoth Wed., Thur., June 5, 6
 *Rosh Chodesh Sun., June 30
 Fast of Tamuz Tues., July 16
 *Also observed previous day.
 **Fast observed previous Thursday.

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The American JEWISH TIMES



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The American Jewish Times

VOLUME XI

APRIL, 1946

NUMBER 8

EDITORIALS

CHESTER A. BROWN, Editor

Reverse English

The primary purpose of an American army of occupation in Germany was disciplinary. It was quite rightfully felt that a recently conquered people had to be watched, and military force might be necessary to put teeth in regulatory measures. All of this is quite obvious. However, there was definitely a secondary objective, which if not expressed frequently, was at least implied. It was felt that an army of the United States would play an important part in spreading the credo of democracy in a totalitarian country. However, it has not quite worked out that way. If there has been any converting done, it seems that our men have been the ones who were converted.

Statistics based on an army poll of enlisted men stationed in Europe, show that 34 per cent of those who had spent no time in Germany were favorably disposed to the Germans, 42 per cent of those who had spent less than four weeks, 54 per cent of those who had lived there one to two months, and 59 per cent of those in Germany more than two months were won over to the German viewpoint.

The reasons for this startling turn of events are important only for their implications. The fact is the real danger.

Let us for a moment explore the reasons as they are commonly accepted. Our boys, particularly those who had been in England, France or Italy had, to be perfectly frank, formed no great love for the English, the French or the Italians. In the case of the Italians, aside from the fact that they had been our enemies, there was little respect for them as a people. In the case of the French, who at one time had been our allies, there was a general distrust of the French people's sincerity. In the case of the English, our steadfast partner in the war, the reasons for failure to get along were probably based on the fact that they were too much like us, and didn't hesitate to express their own ideas, which often nettled our men.

In Germany they found a warmth that was agreeably surprising. The German men were intent on emphasizing the fact that they were "good" Germans—that they had been exploited. The women were most accommodating. (It is of course, aside from the point that in the first two months of German occupation there were 13,000 new cases of venereal disease among our troops.) The common attitude was based on a planned program to pave the way for favorable consideration, come the day of reckoning. If the effect can be judged by how our men have reacted, they have done a pretty good job.

The result is fraught with grave dangers. These men who have come back from Germany have resumed their civilian status. Presumably they will soon be important factors in our thinking and our legislation. Unless immediate measures are taken to undo the spell which the Germans have cast over them, we will find additional evidence that we really lost the war.

There is only one hope. It is that sanity will return to these men. It may be that with the passing of time they will forget the pleasures which they enjoyed in Germany and will remember the Belsen, the Buchenwalds and the other indisputable evidences of the true German philosophy. They may need some help in this. It is the duty of those of us who may be more mature in our thinking to take these men in hand individually and de-glamorize them.

Unless this is done those brave men who gave their lives to crush Nazism will indeed have died in vain.

Hope Springs Anew

With the return to civilian life of an increasing number of our men and women from the armed services, we get additional experience data on the subject of racial amity. While an appreciable number report incidents which indicate without question that bigotry is by no means confined to civilian life, for the most part the experiences of our Jewish men and women who served their country give rise to new hope.

It would seem theoretically at least, that the sharing of common dangers would break down race barriers. It is hardly conceivable that men who stood elbow-to-elbow in fox-holes, or worked in unison on a bomber, could come back with any feeling other than "a man's a man for a' that."

Of course, what interests us most in the situation is the possible bearing that war experiences might have on the entire subject of race relations for the future. J. George Fredman, former National Commander of the Jewish War Veterans, in his most interesting booklet, "Brothers In Arms," expresses it very well when he says, "We have passed the years when immediate and paramount problems were the development of a country, the settling of a continent, the creation of the tools of living. We have reached a period in American history when the capacity of Americans to live together in comradeship is the most compelling problem to be met. This book testifies to the fact that this unity can be achieved: that it can stir and inspire and sustain our people in war time. What shall it be like in the days ahead—the days of peace?"

Incidentally, Mr. Fredman's work is most interesting. Most of us are quite familiar with some of the stories of "brothers in arms" that have come out of the war—stories such as the drama of the four chaplains, two Protestant, one Catholic and the fourth our own Rabbi Alexander Goode, who went down together early in the war on the ill-fated S. S. Dorchester—but Mr. Fredman narrates countless other incidents along the same general line which will be new to many of us.

"Hope springs eternal in the human breast," and as we enter the Passover season, we can at least pray with renewed trust, that the ideals of man's brotherhood may be nearer of achievement as one of the brighter by-products of the war.

A Perfectly Tenable Position

The speculation that was occasioned by the resignation of Rabbi Louis Wolsey of Philadelphia, as vice-president of the American Council for Judaism has been set at rest by the contents of a letter which Dr. Wolsey has written to the American Israelite of Cincinnati.

Dr. Wolsey says in part: "It is my thought that the problem of Jewish life can be served better by democratic freedom of speech, and thus in order to liberate my right to speak on Jewish questions, I have felt that it would be juster not to be compromised with an official position which closes my right to speak and insists upon my acceptance of statements dictatorially asserted." He adds, "I cannot identify myself with a nationalistic and/or political identification of the Jew and his place in the world, but I very definitely believe in freedom of immigration and the unqualified right of the Jew to immigrate to Palestine if he wishes to, and to make it possible for him to settle there."

In other words, Dr. Wolsey makes a distinction between mere membership in an organization, and holding office. It is a point well taken.

Lives of Thousands of Jews Are Saved By Catholic Churchmen and Laymen

THOUSANDS of Jews in Italy owe their lives to Italian citizens and the Catholic Church from Cardinals to parish priests, it was disclosed by Reuben B. Resnik, director in Italy of the Joint Distribution Committee, major American agency for the relief and rehabilitation of distressed Jews overseas.

Revealing for the first time the extent of secret aid to the Jews by the Italian people during the Nazi occupation of Italy, Mr. Resnik, the first representative of any private American relief agency to enter that country, returned to the United States recently after two years overseas for the J. D. C. He told how thousands of Jewish men, women and children were hidden in convents, in asylums for the insane and in homes for the poor and aged by friendly Catholic churchmen and laymen.

"Although their lives were endangered by helping the Jews, fearless Italian Catholics took special pains to hide Jews from the Nazis," Mr. Resnik said. "Pope Pius himself granted sanctuary within the walls of the Vatican in Rome to hundreds of homeless Jews. During the occupation, the Joint Distribution Committee spent thousands of dollars in Italy as in other countries, paying for the upkeep of Jews. Through the heroic acts of Italian Catholics, who gave them false identity cards, false ration cards and other papers, Jews in Italy were able to survive the Nazi occupation.

"In the very monastery founded by St. Francis of Assisi, Jews worshipped in their own synagogue, built in the basement of the monastery. While Catholics worshipped overhead, they knew that beneath them their fellow human beings, victims of Nazi oppression, were also praying. The Jews' own sacraments and religious items had been kept safe in the Monastery at Assisi," he said.

Since liberation by the Allied armies, Mr. Resnik declared, Jews have come out of hiding and many of them are receiving care in camps for displaced persons set up by the United Nations Relief and Rehabilitation Agency. "Yet for many native Italian Jews, who lost everything to the Nazis during the German occupation of Italy, and for thousands of Jews fleeing to Italy from anti-Semitism in Poland, UNRRA aid is insufficient," Mr. Resnik stated.

"The living condition of most of the Jews in Italy remains precarious. Despite the extensive program of relief and rehabilitation of the Joint Distribution Committee, amounting to \$120,000 monthly, this winter will result not only in a high incidence of sickness and disease, but also a loss of hopefulness and feeling of futility among Jews in Italy unless greater aid is forthcoming.



REUBEN B. RESNIK
Speaking at JDC Birmingham Conference

"The \$100,000,000 campaign of the United Jewish Appeal for overseas needs, refugees and Palestine must reach its goal if the Jews of Italy are not to lose forever their hope and their ability to start their lives again.

"It was largely due to the resiliency of the Jewish people," Mr. Resnik said, "And their ability to rise again from Nazi terror that the Joint Distribution Committee was able to help them regain lost skills and work again. Vocational retaining classes, education centers, and farm settlements providing training for agricultural work in Palestine — all supported by the J. D. C. — have helped return thousands of Jews in Italy to lives of dignity and decency.

"Consumer cooperatives opened by the J. D. C., in combination with vocational training schools, are helping Jews in Italy to help themselves, and we are hoping that through these self-help activities the burden of poverty, disease and hunger will be lifted."

Mr. Resnik, who was decorated with the "Order of the Crown of Italy" by Alcide di Gasperi, now premier of Italy, for "meritorious and distinguished service" while carrying out J. D. C. activities in Italy, arrived in Europe in December, 1943. He was the J. D. C. representative in Albania, Turkey and the Balkans before assuming direction of the Committee's program in Italy early in 1945. He accompanied advancing American troops during the spring offensive last year and entered the city of Ferrara in northern Italy a few hours before the American Army.

"Italian Jews were extremely active in the underground movement before the German surrender," Mr. Resnik stated. "Many were of considerable aid to the liberating Allied forces. As one instance, I should like to cite the case of the Jewish engineer entrusted with the responsibility of saving all power lines in Milan from destruction by the

Germans before they evacuated that city. He did his job well, and when our troops entered Milan they found that the Germans had been able to do little damage to power lines and public utilities."

Mr. Resnik paid tribute to Allied troops as well as to the present Italian government and people for their "humanitarian, liberal spirit" in facilitating the relief and reconstruction activities of the Committee in Italy and Austria. "I found American and British troops anxious and eager to help relieve the plight of the Jewish sufferers of the war. Their spirit is

noble and heart-warming as is that of the Italian people."

Born in Chicago, Mr. Resnik, 38, lives at 5567 Airdrome Avenue, Los Angeles, California, with his mother, Mrs. Anna Resnik. Before joining the overseas staff of the Joint Distribution Committee he was executive director of the Dallas, Texas Jewish Welfare Federation, and Regional Director of the Council of Jewish Federations in Fort Worth, Texas. He is a graduate of the University of Southern California and attended Southwestern University law school. Mr. Resnik was admitted to the California bar in 1935.

Priest Rescues Jewish Children



Chaplain Harold Saperstein, AUS, graduate of the Jewish Institute of Religion (left center), and Vicar Andre (right center), beloved and heroic Catholic priest of Mamur, Belgium, with a group of Jewish children and displaced persons who found refuge in his home during the Nazi occupation. Chaplain Saperstein, now rabbi at Temple Emanu-El, Lynbrook, N. Y., was at the Founder's Day Dinner of the Institute at the Hotel Biltmore, New York City, March 17th. The dinner honored the 50 graduates of the Institute who served as chaplains in this war.

STATESVILLE, N. C.

The Piedmont Section of the National Council of Jewish Women, consisting of Salisbury and Statesville, N. C. heard Mrs. Morris Scherago, of Lexington, Ky., volunteer section service representative of the Council, in several addresses during her two day visit in that section. Mrs. Scherago met with representatives of the Piedmont section, and held open forum discussions in regard to Council work and problems.

Mrs. Scherago was extensively entertained during her stay in the Piedmont section. On Tuesday, February 19th, the section entertained with a luncheon meeting at the Yadkin Hotel, Salisbury. The same evening, Mrs. P. Levenson and Mrs. L. W. Edson were hostesses at dinner for Mrs. Scherago,

also in Salisbury. On Wednesday, an informal tea honored Mrs. Scherago, with Mrs. Milton Steinberger, Mrs. Louis Gordon and Miss Henrietta Wallace as joint hostesses, at the home of Mrs. Steinberger. Invited in to meet Mrs. Scherago were representatives of the women's civic and patriotic organizations of the city—Woman's Club, Business and Professional Women's Club, D. A. R., Jr. Service League, United Daughters of the Confederacy, American War Mothers, American Legion Auxiliary, Woman's Auxiliary of the U.C.T., Fredell County Welfare Board and others. Members from surrounding towns interested in Council work, were invited to the tea.

Miss Henrietta Wallace is president of the Piedmont section of the Council.

Passover Somewhere in Brooklyn

A Short Story by WILLIAM B. SAPHIRE

GRANDPA Yankev arrived early for the Sedar, and while the women were busy in the kitchen he established himself comfortably in the big easy chair in the parlor. Wide-eyed, round-faced little Esther was perched on his lap. Young Aaron and Louise and Stanley squatted on cushions around him. Grandpa Yankev's feet rested on a footstool which the three boys had earlier fought to bring him.

"... So when King Pharaoh refused to let the children of Israel leave Egypt, God punished him by sending ten plagues down upon the land of Egypt..." Grandpa Yankev was saying in his deep "holiday" voice.

Grandpa Zalman, undaunted by a springtime cold, came downstairs to face his rival. He walked into the parlor and coughed loudly into his hand. Yankev Schwartz looked up.

"Hello Zalman. I thought you were sick in bed."

"I still don't need a crutch," Grandpa Zalman said. He sat down on a hard chair facing Yankev and the children.

"I was just explaining the story of Pesach," Grandpa Yankev said.

"You're wasting your breath. I've been telling it to them for the last six years."

Yankev ignored this. "The plagues..." he continued.

"What were the plagues?" Stanley interrupted.

Yankev's face lit up. He looked at Zalman as if to say "aha, so you haven't told them everything." Zalman picked up a magazine from the floor rack and thumbed through it nonchalantly.

Grandpa Yankev took a deep breath and rubbed his white chin bristles.

"The first plague," he began, "was 'Dom,' which means blood. The waters of the River Nile turned to blood and all the fish in the river died, but Pharaoh wouldn't give in. So God sent a second plague, 'Tzfardeah,' which means frogs. Big ugly frogs everywhere, in the drinking water, in the streets, the soup, the clothes..." At this the children laughed. Zalman sucked in his thin cheeks and began to tap his fingers on his knee.

"But still Pharaoh held out, so God sent a third plague, 'Kinim,' which means swarms of flies..."

"You mean 'Oroiv,'" Grandpa Zalman broke in suddenly.

"I beg your pardon, but 'Kinim' in English means flies," Yankev said with a wry smile.

"Dom, Tzfardeah, Kinim, Oroiv." Grandpa Zalman counted on his fingers. "Oroiv means flies. Haven't I been reciting them for the last thirty-five years?"

"Yes, but not in English. Why get the children mixed up? Kinim is flies!"

"Why do you mislead them? They should be told right," Grandpa Zalman said pulling his chair closer to the children.

In a whimsical little story, William B. Saphire, a favorite of our readers, describes a Sedar in the borough where a tree grows — the jealousy of two grandfathers vying for the attention of their grandchildren, and the impact of the war on a Jewish home.—THE EDITOR.

"Listen Klein, I don't mislead them. I've been reciting the plagues as long as you have!"

Grandpa Zalman leaned against the back of his chair and shook his head sadly. "Then tell me Schwartz, how can you say Kinim means flies in English when Oroiv is flies?"

The children glanced between the two men and giggled. Grandpa Schwartz put little Esther down. He stood up and shook a stubby finger at Grandpa Klein.

"Listen..." he said, swallowing hard.

Grandma Sarah appeared in the parlor. "What's all the commotion in here?" she asked. "Quiet down, Alice is on the telephone."

Grandpa Klein and Grandpa Schwartz became silent and from behind their thick-lensed glasses they glared daggers at each other. The children spiraled away on the carpet and began chasing each other. A minute later, Klein's daughter Jean and Yankev's daughter Alice came into the room. They were both smiling.

"Our husbands maneuvered a furlough and they'll be here in twenty

minutes," Alice announced loudly. "What was Dave on the phone from the station and Nat's with him."

"They're bringing along two of their buddies," Jean added.

"Oh my," said Grandma Sarah. "more plates, more napkins, more fish..." She ran to the kitchen.

"Papa's coming!" the kids shouted in unison and began a war dance around the room.

Grandpa Zalman sat down and took his magazine. Grandpa Yankev returned to the easy chair and began nursing his stubble.

"Oroiv means flies, such ignorance," Yankev muttered to himself.

"Kinim, flies, such stupidity," Zalman mumbled hoarsely.

(Please Turn to Page 36)

Passover Art Through the Ages



Pewter plate, with Passover lamb in star pattern, as done by 18th Century German artist. From Hebrew Union College Museum where author, a refugee, is on faculty.



"Moses and the Israelites Crossing the Red Sea" from contemporary Haggadah by Jacob Steinhardt.



"The Seder Meal" by a modern American artist, A. Raymond Katz, from "A History of Jewish Art" by Dr. Franz Landsberger, a new publication of the Union of American Hebrew Congregations.



18th Century Seder Goblet, last at Breslau Museum

All photographs from "A History of Jewish Art" by Dr. Franz Landsberger.

Brotherhood in the Atomic Age

By MRS. LOUIS MEYERS, Past President Kansas City Council of Jewish Women

AT the bottom of man's inhumanity to man is the sin of pride. Pride in a particular homeland, a certain flag, a language, a religion, an army, pigment of skin, color of hair or eyes, wealth or power.

Bound together by three peculiar ideologies, a deep-rooted hatred has developed against those groups which lack their particular essentials either through accident of birth or geographical position, etc.

This sin of pride has stimulated groups to great activity, some perhaps contributing to the development of civilization, but in the main, producing injustice, cruelty, war.

The greatest manifestation of this sin of pride was in Germany, when the group substituted Nazi-ism for God.

Since the beginning of time this sin of pride has shaped the destiny of mankind, spreading everywhere, creating group relations and group antagonisms. Like a gigantic flood, it covered the earth, roaring, confusing, destroying. There was nothing to stop it. There was nothing in the world for it to fear.

Then, suddenly, as if from the hand of God himself, there came something stronger than pride . . . A menace to

pride . . . A new era . . . A new force, which laughed at man and his puny weakness, his petty, silly prides, his foolish classifications — a force, which in a moment, could destroy man and all the world — a new era — the Atomic Age.

Well, what now? Shall we maintain the status quo and be destroyed? Shall we continue these hypocrisies, blindly, refusing to face the disaster that awaits us!

When I hear women say, "Why belong to Council?", I look at them in wonder. And I realize that the only honest answer to that question, in an Atomic Age, is hurry and become apart of this great organization so that you may be able to save your own life, and the lives of your children.

Come and join with those who are aware that injustice racial antagonism, slavery, homelessness — these things — give impetus to atom bombs.

Come and help those who would wash away the sin of pride — and through the spirit of brotherhood create a world of peace in which we may all live in a benevolent atomic age.

The outlook is frightful if the weapons of this war fall into the hands of

men of wrong emotions. The atomic age has brought a proximity of groups, and brotherhood is a condition of survival.

We can build brotherhood through education, emphasizing our similarities, overthrowing the old barriers erected by the sin of pride. We can build new customs which will permit us to inhabit the earth constructively and happily.

But, injustice and racial antagonisms must disappear. Council's Educational program is a call to action against the forces which would destroy us.

In our study of International Relations, we examine those evils which destroy peace. We estimate the values of plans, eliminate those evils and then, as one, we act.

Social Legislation is the great diluter of the sin of pride.

Fair employment, and full employment, decent housing, adequate medical care, a decent wage, consumer protection — these, and many more — must be our concern, if we are to live in peace.

Now is the time, before it is too late, for us to study the various national and ethnic groups, the racial groups

and all the prejudices connected with these. We must understand what the REAL differences are, as opposed to the imaginary "bng-a-boos," which have developed through hatred, fear and intolerance.

Let us busy ourselves with the problems of minority groups, and point the way to a better understanding of each other so that we may live together and work together for that world order which we all dream about.

We must bring realization to the masses that the atomic bomb does not recognize these man-made barriers. It has no sense of discrimination, and when it destroys, it destroys all alike — the white, black, Jew, Catholic, Protestant, young and old, women and children.

Through study of the earth's families comes understanding and respect — yes and love.

All of us — and the National Council of Jewish Women is an effective agency for such action — must more vigorously than ever pursue our philanthropic activities in the fields of social welfare and education. We must care for our more unfortunate brethren both here and abroad. One most effective way is through aid to refugees and immigrants, through such social agencies as Council's Service to Foreign Born department. These are living demonstrations of the brotherhood of man.

As we stretch our hands across the sea to aid those who are strangers to us — to those whom we shall never see or know, as we seek out the distressed among us, and give comfort and aid, we must never stop to ask "Are you white? Are you colored? Jew? Gentile? Alien?"

As we look back upon American Jewry's record of philanthropy, both in the development of our great federations in the United States and in our relief agencies for Europe, and in Palestine, our hearts are warmed by the feeling of a job well done. In this great record, the Council's fifty-two year history of service is an important part. We cannot, however, linger long with the past. There is no time for backward glances.

When we turn to look into the future, we realize that this is only the beginning; that the great work lies ahead.

We are not afraid or discouraged. All about us is chaos. Yet, we know that out of chaos will come unity and peace and brotherhood.

GASTONIA, N. C.

Sisterhood-Hadassah-B'nai B'rith Stage Joint Affair

A joint gathering of Sisterhood-Hadassah and B'nai B'rith was held on March 26, and consisted of films on Palestine and a musical comedy, "Mordecai at the Stork Club" performed by members of B'nai B'rith. Included in the cast were Abe Slutsky, Herbert Girard, Saul Girard and Mrs. B. Goldberg.

North Carolinians Attend National Conference of Council of Jewish Women Presidents



The above group is the middle-Atlantic section of Council of Jewish Women Presidents who attended a national conclave at Atlantic City's Hotel Strand on February 27 and 28. North Carolina representatives include Mrs. Ira Julian, Winston-Salem; Mrs. Raymond Farber, Greensboro; and Mrs. W. W. Michalove, Asheville.

Charleston's (S. C.) B'rith Shalom Congregation Celebrates Its Ninetieth Anniversary

THE first week in March saw Charleston, S. C. celebrate the Ninetieth Anniversary of Congregation B'rith Shalom, with a series of brilliant programs that befitted the glorious occasion.

Anniversary ceremonies culminated on Sunday evening, March 3, at the Synagogue, with the program as it appears elsewhere.

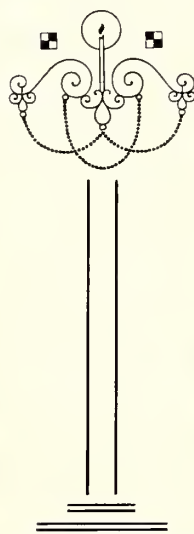
A reception followed at the Jewish Community Center.

Rabbi David Goldstein, of Omaha, Nebraska, representing the Jewish Theological Seminary of America in his address, said in part:

"Judaism is more compatible with Americanism than with any other system or ideology. The spirit of the Holy Bible hovers over the tradition of the Jewish people as it does over the sky of America. In the Torah, as well as in the Constitution of the United States, the principles stand out as guides for humanity. 'The first is the supreme worth of the individual; second, the deep respect for the human personality; third, the limitation of power in the hands of any human being, and fourth, the complete trust in God, and the championship of high ideals.

"When Moses won a victory over the oppressor of his people, the Pharaoh of Egypt, he did not boast of his powers and prowess. He led his delivered people in a song of thanksgiving, saying, I will sing unto the Lord, for He hath done valiantly. In like spirit, America sings 'America! America! God shed His grace on thee, and crown thy good with brotherhood, from sea to shining sea.'"

Rabbi Goldstein asserted that it is for this harmony between the spirit of democracy and the spirit of Judaism that we ought to be thankful on such a day of celebration. The 90th anniversary of the congregation B'rith Shalom should inspire the Jewish community to foster both traditions of America and of Judaism, and



Congregation B'rith Shalom and Its Interior

re-interpret for this day the heritage of Isaiah and Jefferson, he said.

Rabbi Goldstein was introduced by Rabbi Solomon D. Goldfarb, who voiced a special note of gratitude that so many of the young men of the congregation had returned from war service and were able to join in the celebration.

Other features of the celebration included an address by Marvin Lowenthal on "The Jew Faces The Future," given before the Men's Club; A "Cavalcade of Holidays," by the Sisterhood and a youth-service by the pupils of the Hebrew School, where Buddy Hockenberg, youth leader of Des Moines, Ia., spoke on the subject, "The Synagogue and Our Youth."

The committee on arrangements consisted of the following: Ed. Kronsberg, Chairman; Sam Bukatman, Manuel Barshay, Charles Ellison, Nathan Goldberg, Louis Jacobs, Hyman Karesh, Irwin D. Karesh, Mrs. Macey Kronsberg, Isidore Lesser, Leo Livingstain, Hyman Rephan, Louis M. Shimel, Leroy Silverstein, Mrs. Matthew Steinberg, Louis Toporek, Max Turteltaub and Mrs. Robert Wearb.

The year 1856 saw a small group of orthodox Jews, coming from many parts of Europe, organize the B'rith Shalom Congregation. Starting from this humble beginning, the group grew and prospered, until today it has more than 250 families in its membership, including many names that are synonymous with aggressive, progressive Judaism in Charleston, as well as leaders in the civic, communal and charitable activities of the city.

The first Board of Officers was made up as follows: Nathan I. Rosenband, President, Baruch Wolf Frank, Vice-President, Abraham I. Mintz, Secretary, Abraham Livingstain, Treasurer, Morris Ehrlich, First Trustee, Joseph Bork, Second Trustee, Mordecai Davis, Third Trustee, Ephraim P. Zacharias,



L. L. SILVERSTEIN
President B'rith Shalom

Fourth Trustee, Tanchum Pearlstine, Gabbai at Torah.

Presidents of the Congregation since its inception were: Nathan I. Rosenband, Founder, 1856; Ephraim P. Zacharias, 1857; Morris Ehrlich, 1858; Isaiah Blank, 1859-1860; Benedikt A. Weinberg, 1861-1866; Morris Ehrlich, 1867-1873; Pineus Pinkussohn, 1874-1875; Gustave Hoffman, 1876-1888; Moses Garfunkel, 1889-1891; Moses Winstock, 1892; Moses Garfunkel, 1893-1900; Moses Winstock, 1901-1905; Isaac M. Pearlstine, 1905; Gus Jacobson, 1906; Isaac M. Pearlstine, 1907; Gus Jacobson, 1908-1909; I. Dave Rubin, 1909; Isaac M. Pearlstine, 1910; Joshua Kamenitsky, 1910; Joseph A. Volaski, 1911; W. M. Karesh, 1912; Oscar Levy, 1913-1914; Joseph Gold- man, 1915-1916; Sam Banov, 1917; H. Marks Fromberg, 1918-1919; Louis Jacobs, 1920-1921; Louis Karesh, 1922-1923; M. Barshay, 1924-1925; I. Ginsberg, 1926-1928; S. Rittenberg, 1929-

(Please Turn to Page 16)

PROGRAM

INVOCATION	Rabbi Sidney E. Unger, Congregation Beth Elohim
WELCOME	Mr. Edward Kronsberg, Chairman, Anniversary Committee
LITURGICAL SELECTIONS	Cantor Mordecai Yardeini
GREETINGS	B'rith Shalom Family, Mr. Hyman Rephan, Past President of the Congregation. Mr. Louis Toporek, President of the Men's Club. Mrs. Robert Wearb, President of the Sisterhood. Mrs. Macey Kronsberg, Supervisor of the Sunday School. Ann Livingstain, Representative of Hebrew School.
THE PAST NINETY YEARS IN B'RITH SHALOM	Hon. Louis M. Shimel
VOCAL SELECTIONS	Cantor M. Yardeini
PRESENTATION OF GUEST SPEAKER	Rabbi S. D. Goldfarb
ADDRESS—"Judaism Marches On"	Rabbi David Goldstein
ACKNOWLEDGMENT	Irwin D. Karesh
BENEDICTION	Rabbi Samuel W. Rubenstein, Congregation Beth Israel

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Our Child Survivors

By MRS. DAVID M. LEVY,

Chairman National Woman's Division U. J. A.

Mrs. David M. Levy, prominent American communal leader and philanthropist who recently accepted the chairmanship of the National Women's Division of the 1946 United Jewish Appeal campaign for \$100,000,000, returned to the United States this week after a month-long study of the conditions and problems confronting the 1,400,000 Jewish survivors in Europe, with particular emphasis on the needs of the Jewish children. During her trip, Mrs. Levy visited France, Belgium and Holland.

—THE EDITOR.

WHEN I was asked to accept the chairmanship of the National Women's Division of the United Jewish Appeal Campaign, I felt that I would not be equipped to fulfill the task unless I had the opportunity of visiting Europe and studying at first hand the tragic needs of the men and women, and particularly the children who had survived the bitter years of Nazi destruction.

During the month which I spent in France, Belgium and Holland I saw and talked to the deportees who returned from the concentration camps. I saw their hollow faces and their blank staring eyes. I visited a child care center in France where only a few days before 200 young boys and girls had come back from Nazi concentration camps. The prison numbers were tattooed on their arms. They looked like beaten animals, not like human beings. The tragedy of a whole people was written in their distorted and expressionless faces. An hour later I saw a group of children who had been out of concentration camps for six months. That group was full of vitality and vigor and seemed to be normal both physically and mentally.

The fact that only one tenth of the Jewish children of Europe are alive today indicates to what extent Hitler succeeded in exterminating the Jewish people. There were approximately 1,500,000 Jewish children in pre-war Europe. Today there are no more than 150,000. In other words nine out of every ten Jewish children perished in the death camps and the gas chambers. Of those

who survived more than half are orphans. Many of these youngsters saw their mothers or fathers or both parents killed by the Nazis.

In all of France today there are no more than 15,000 Jewish children. This number includes from 6,000 to 7,000 orphans. The Jewish child population of Belgium is 4,000, of whom 1,500 are orphans. Fully 3,000 of the 4,320 Jewish children left in Holland are parentless. European Jewry is almost childless and that represents the greatest threat to its future existence. If we save the children we save the Jewish people for generations to come. If we fail to help adequately we may be faced with the tragic prospect of the disappearance of the Jews of Europe.

Had it not been for the help which the Jews received from the non-Jews in sheltering and hiding the identity of the Jewish children, all of them would have been destroyed by the Nazis. Everywhere I went in France, Belgium or Holland, the Jews were deeply grateful for the love and affection with which the non-Jews cared for the Jewish children and protected them from deportation. They will not forget the sacrifices, the sympathy and help of the Christians. During the most critical period of the Nazi occupation assistance from American Jews for the maintenance and rescue of the children reached the underground from the Joint Distribution Committee.

Now that this younger generation is coming back from the concentration (Please Turn to Page 14)

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The ABC of the Palestine Problem

A Review by BERNARD LERNER

A review of Frank Gervasi's book "To Whom Palestine." A strong presentation of the Zionist case by a veteran U. S. war correspondent.

—THE EDITOR.

FRANK GERVASI, foreign affairs analyst for Collier's, who has spent most of the war years in the Middle East, and who by his own admission, when he went "To Palestine for the first time . . . figured that the dice had been loaded" against the Arabs, has now published a book which is the most lucid explanation of the case for Zionism. "To Whom Palestine?" (D. Appleton-Century Co., \$2.50) tells in some 213 small pages the story of modern Palestine all its angles—the economic, cultural, Arab-Jewish and international. As Mr. Gervasi puts it in his prologue: "Certainly the Arabs have a case. But so do the Jews. The British overlords of Palestine have a case, too, and I don't intend to ignore it nor that of the Arabs. I mean, in fact, to set down the arguments for all three. None, you'll find, is altogether right, none altogether wrong. The weight of the evidence, however, making the proper deductions for my own convictions about the Jews, is overwhelmingly in their favor."

Mr. Gervasi's book definitely is one to be put into the hands of all who wish to understand the Palestine problem, and all concerned with future se-

curity and the balance of power in the Middle East should rightfully be concerned with the Palestine problem. His own estimate of his book is fairly accurate, although too modest: "At best it is a summary of the case for Jewish Palestine and at worst it will tell you where the place is, who lives in it, and why all the fuss about it." One slip-up in the book, the chapter "Peril," which discusses the Stern gang and the NMO (National Military Organization) or as it is called in Hebrew, Irgun Zvai Leumi, should be corrected in future editions. Despite our contempt for the NMO founded by the Zionist Revisionist Organization, we believe that Mr. Gervasi should have investigated more thoroughly the claim that the Polish Secret Service in Poland "enlisted the help of the NMO and the Revisionists in identifying pro-Russian elements in the Polish army," and that they also asked the Revisionists to help them disseminate anti-Russian and anti-Communist propaganda through their well-established channels in Britain and the United States. In return, the Poles promised and gave invaluable help to the NMO terrorists."

(Please Turn to Page 38)

Rabbis and Lay Leaders Discuss Future of Reform Judaism at UAHC Biennial Convention



A "Town Meeting" discussion on "The Policy and Programs of Reform Judaism" was a highlight of the 39th Biennial Council of the Union of American Hebrew Congregations held in Cincinnati from Sunday, March 3, through Wednesday, March 6. Participants were (upper row, left to right): Rabbi Joshua Loth Liebman of Boston and Rabbi Irving Reichert of San Francisco. (Lower row, left to right): Issac S. Heller of New Orleans and M. M. Dannenbaum of Houston, Texas. Roger W. Straus of New York (center) was the moderator of the Town Meeting.

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Highlights of the Third Session of the American Jewish Conference

THE American Jewish Conference, at its third session held in Cleveland, voted to hold a fourth session within fifteen months and authorized its interim committee to "explore the possibility" of establishing a permanent representative body to speak for all American Jewry.

The Conference adopted a series of resolutions expressing solidarity with Jewish Palestine's refusal to accept any solution of the Palestine problem at variance with the Balfour Declaration. It demanded the abandonment of "virtual martial law" in Palestine. It denounced Britain's proposed termination of her Mandate over Transjordan as a unilateral act designed to prejudice the findings of the Anglo-American Palestine Inquiry Committee. It urged the immediate trial before the International War Crimes Tribunal in Nuremberg of Haj Amin el Hussein, former Grand Mufti of Jerusalem, indicted as Axis war criminal.

The Conference was addressed by Dr. Zalman Grinberg, President of the Central Committee of Liberated Jews of Bavaria, who was flown here from Europe to attend the session. Speaking in the name of "the remnant of the survivors" in Europe, Dr. Grinberg declared:

"We must not, we cannot stay in Europe. We know now that even before the war we lived in those (European) countries in camouflaged concentration camps. We are Jews, descendants of those who 2,000 years ago were driven out of their country, the country of their fathers, Erez Israel, and who now want to return there . . . This seems to many leading statesmen of great and mighty empires illogical and questionable, and those circles seem to believe it is right for us again to contribute our share to the reconstruction of Europe. We are to build Europe anew so that Europe after a while can build a new crematoria for us. NO! . . .

"During our long period of slavery we felt free, but our grave disappointment upon the liberation has made us sink into an abyss of depression. I regret that I must also report signs of demoralization among us. This is primarily the fault of the Nazis regime, but Allied authorities who did nothing in the first nine months to eliminate these conditions must share part of the guilt," Dr. Grinberg said.

Dr. Grinberg urged the issuance of a Jewish passport, equally valid as the passports of any European country, to every stateless and homeless Jew. The passport, he said, "Will be equivalent to a Palestine passport when all homeless and stateless Jews will be granted the right to be Palestinian nationals."

Speaking at the second day of the session, Dr. Abba Hillel Silver, President of the Zionist Organization of America, reviewed the series of political events leading to the appointment of the Anglo-American Committee of Inquiry on Palestine. "At the moment

our Movement, awaiting the results of the joint committee of Inquiry, is compelled to mark time," he said. "The present political constellation is not very favorable to us but there is no permanence to any constellation. Certainly there is no permanence to any short-sighted political policy which like Munich appears to be practical and expedient at the moment, but which turns to be stupid and disastrous . . ." Referring to the attitude of the Great powers towards Palestine, particularly Soviet Russia, Dr. Silver, reiterated his remarks, made at the national convention of the ZOA last November 18, that the Zionist Movement should not align itself with Soviet Russia or any other country, but that the Zionists "should not fail to cultivate the Soviet Union, as well as all other nations who will have a voice in the ultimate decision."

Addressing the final session of the Conference, Dr. Stephen S. Wise, President of the World Jewish Congress, urged admission of the Jewish people as equal members of the United Nations Organization. He called on all Jewry to "drop and forget the term 'illegal Jewish immigrant into Palestine.' No Jew can be an illegal immigrant into or in Palestine. 'Illegal' is

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Tolerance Is the Basis of Our National Unity

By **ROBERT B. PATTERSON**
Secretary of War

This article by Secretary of War Robert P. Patterson was originally delivered as an address at the Thirty-Ninth Annual Meeting of the American Jewish Committee held in New York City. A moving plea for continuation of the tolerance and unity that characterized our war effort, this publication is happy to publish it by special arrangement with the American Jewish Committee.—THE EDITOR.

I have just returned from a month-long trip through the major overseas areas of Army activities. In Germany, among other things, I visited the grave of General Patton. We were friends. Aside from the friendship, I felt it my duty to pay tribute to the soldier to whom our nation owes so much for what he did to win the war.

General Patton lies peacefully among comrades who worshipped a universal God in their separate ways. Among the rows upon rows of simple, white crosses, I noticed the familiar Star of David, the symbol of the Jewish faith. You were well represented among those 8,000 dead in the American cemetery in Luxembourg. You are well represented in every military cemetery where American fighting men have been laid to rest after their last battle. There they rest, equal in death as they were equal in our American life and equal in their devotion to their country's cause.

The graves in that ceremony were dug on a January evening, in 1919, in a Munich beer hall, where an obscure organizer, Anton Drexler, enrolled a former German corporal, named Adolph Hitler, as member number seven in the German Worker's Party. On that evening the forces that professed to believe that one race was created to ride and the others to be ridden, found a spokesman and a chieftain. Under his tyranny and because of our lethargy, our refusal to credit the evidence before our eyes, those forces in less than a generation drenched the world in blood. It

was a straight case of cause and effect.

Intolerance has had its day in other times, though never to the same degree and with such frightful consequences as in the time of Hitler. It is for our generation to shape our destiny so as to make it impossible for such sinister leaders to raise to power again.

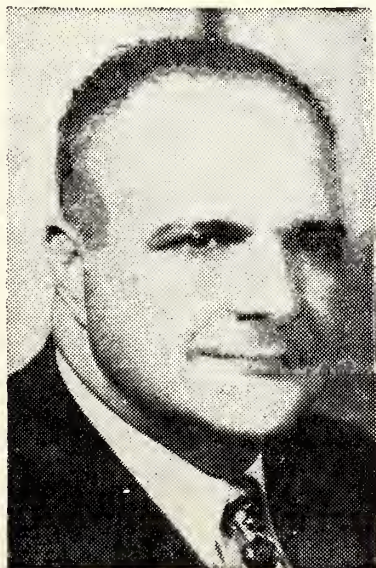
Your efforts toward a better world have been described as a counter-offensive to bigotry. They, in fact, are more than a counter-offensive. They are a direct campaign for the eternal principles of our country. Tolerance is the basis of our national unity. Tolerance is the foundation stone of our military structure. Tolerance is vital to our Army's success in battle.

A soldier does not fight alone. He is basically a member of a squad, and the men in the squad are mutually dependent upon each other for survival. They train side by side. They go into battle together, each gaining confidence in the presence of the others.

These men know each other. Differences in race and creed do not concern them, much less divide them. Protestant, Catholic or Jew, each depends for his life on the others. The infantry squad, the basic unit of the Army, is an All-American squad in every sense. The bonds of mutual trust and confi-

(Please Turn to Page 20)

Named National Chairman of the Joint Defense Appeal



Donald Oberdorfer, (above) well known communal leader of Atlanta, Georgia, will lead the national campaign of the Joint Defense Appeal for \$5,000,000, according to a joint announcement by Henry Monsky, president of B'nai B'rith and Joseph M. Proskauer, president of the American Jewish Committee.

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Samuel Rothstein, United Synagogue President, Gives Title to \$100,000 Site and Buildings to Dr. Abraham Granovsky and Judge Morris Rothenberg At Impressive Transference Ceremony; Event Viewed As Expression of Faith in Jewish Palestine's Future.—THE EDITOR.

TITLE to the site and buildings of the Yeshurun Synagogue-Center in Jerusalem, Palestine, was transferred by the United Synagogue of America, the national organization of Conservative congregations in the United States, to the Jewish National Fund, the instrument of the Zionist movement for the acquisition of the soil of Palestine as national and inalienable property, at an impressive deed transference ceremony held recently in the Ahmuni Hall of the Jewish Theological Seminary.

The Yeshurun Synagogue-Center, in the erection of which the United Synagogue invested since 1935 the sum of \$100,000, became the property of the Jewish people when Samuel Rothstein, New York lawyer and President of the United Synagogue, presented the Deed to Dr. Abraham Granovsky, chairman of the Board of Directors of the Keren Kayemeth LeIsrael of Jerusalem, and to Judge Morris Rothenberg, President of the JNF of America, in the presence of the officers of the United Synagogue including Dr. Abraham A. Neuman, President of Dropsie College, Philadelphia, and chairman of the United Synagogue's Palestine Committee.

The Yeshurun Synagogue-Center is the only modern synagogue in Jerusalem that conducts, in addition to religious services, a rich program of educational, cultural and social activities on the youth as well as the adult level. A branch of the Hebrew University Library in these buildings enables the University Library to be of service to the inhabitants of New Jerusalem.

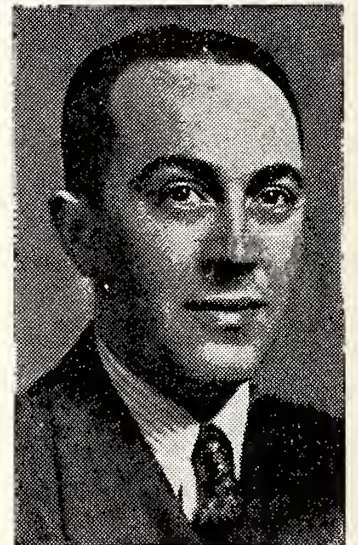
This event was hailed as an expression of faith by the membership of the United Synagogue in the future Palestine and of its support for the JNF's land acquisition and reclamation program in statements made on this occasion by Mr. Rothstein, Dr. Granovsky, Judge Rothenberg, Dr. Neuman, Dr. Israel H. Levinthal, who was chairman of the Yeshurun Synagogue Fund Raising Committee, and Mrs. Barnett E. Kopelman, President of the National Women's League, an affiliate of the United Synagogue.

Leaders Hail Title Transference

The timely significance of the transference of the Jerusalem site and buildings into the possession of the JNF was stressed in the statements made by the spokesmen for the United Synagogue and the Keren Kayemeth who participated in the presentation ceremony. "In evidence of our faith in the restoration of Zion"—declared Mr. Rothstein for the United Synagogue—"despite the present obstacles that now beset our efforts, and as a token of our sympathy with the aspiration of the Yishuv, the United Synagogue desires to transfer our deed to this structure to the Jewish National Fund, to be held in trust for the use of our people. By this act,

we declare our confidence in Jewish Palestine. We fervently trust that our Synagogue-Center in the Holy Land will fructify the creative Jewish spirit which has made of Jerusalem the fountainhead of Judaism, so that Israel

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NEWS SUMMARY OF THE MONTH

John D. Rockefeller, Jr., Gives \$100,000 to U. J. A.

A contribution of \$100,000 from John D. Rockefeller, Jr., one of the largest gifts to be made for the purpose of Jewish relief and rehabilitation overseas, was received by William Rosenwald, National Chairman of the unprecedented \$100,000,000 campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine, it was announced by the Administrative Committee from national headquarters of the United Jewish Appeal at 342 Madison Avenue in New York.

U. A. H. C. Elects

At a post-convention meeting of the Executive Board of the Union of American Hebrew Congregations, Adolph Rosenberg of Cincinnati was reelected President. Newly elected officers of the affiliates of the Union include Mrs. Louis A. Rosett of New Rochelle, President of the National Federation of Temple Sisterhoods; Jesse Cohen, Brooklyn, reelected President of the National Federation of Temple Brotherhoods; Leonard H. Spring, New York, President of the National Federation of Temple Youth; and Irving I. Katz, reelected President of the National Association of Temple Secretaries.

U. A. H. C. Votes Neutral Stand on Zionism; To Remain In American Jewish Conference

Delegates to the thirty-ninth biennial Council of the Union of American Hebrew Congregations, by an overwhelming majority later made unanimous, ratified a so-called "neutrality resolution" adopted by its executive board in 1944 under which the UAHC, parent body of Reform Judaism in the United States, remains within the American Jewish Conference and refrains from taking an official stand on Zionism, although it recognizes each individual's right to his own attitude on the issue. At its closing session, however, the Council incorporated into its twelve-point statement of policy a demand for the immediate abrogation of the British White Paper and the opening of Palestine "to unrestricted Jewish immigration for settlement of the Jewish homeless."

The vote to remain in the American Jewish Conference, which was about six to one, swamped completely the small but vociferous opposition voiced by Rabbi Hyman Schachtel, of Houston, Texas; Rabbi William Fineshriber, of Philadelphia; and Rabbi Maurice Lazon, of Baltimore; all members of the anti-Zionist American Council for Judaism. Rabbi Schachtel finally motioned to make ratification unanimous.

N. Y. Parents, Teachers Up In Arms To Oust May Quinn

A three-pronged drive to obtain the speedy ouster from New York City's school system of Miss May Quinn, Brooklyn teacher charged with bias who was reinstated by the Board of Education after a four month suspension, was mapped by 800 delegates representing 100,000 members of United Parents Teachers Associations of New York City, at a mass meeting here.

The parent-teacher groups will appeal to the New York State Commissioner of Education for a new hearing on grounds that Miss Quinn is unfit to be a teacher. They will appeal to the courts on the basis that the Board of Education's five-to-one decision to reinstate Miss Quinn may have violated legal principles. They will hold a series of mass meetings in conjunction with civic and anti-discrimination groups to arouse public opinion against the Board's decision.

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OUR CHILD SURVIVORS

(Continued from Page 8)

camps, coming out of hiding, returning from the Christian institutions and foster homes, we are faced with the task of providing them with the opportunity for a new and secure future.

The program of reclaiming the children from the misery and tragedy of the past few years represents one of the major phases of the \$100,000,000 United Jewish Appeal campaign. With funds raised by the United Jewish Appeal the Joint Distribution Committee is at present providing care, vocational training and rehabilitation aid to 65,000 of the 150,000 remaining Jewish children in Europe. In France, Belgium and Holland 11,200 of the 24,000 Jewish children are receiving help from the J. D. C.

There are two possible solutions to the problem of the Jewish children: (a) They must be helped to emigrate to Palestine and the United States, or (b) the governments concerned must find the means to stabilize the existence of these children and integrate them into the general economic and social framework. This has been particularly difficult in France where the Jews are despairing and losing hope of early rehabilitation because of the generally chaotic political and economic conditions.

The tenderness and scientific care with which the Jewish children of Western Europe are being brought back to normal life in institutions established by the Joint Distribution Committee were a source of the greatest encouragement to me. Only one or two of the child care institutions I visited could meet the minimal standards of our child care homes here. The children housed in these institutions are receiving enough food, they are getting enough white bread and butter and milk, thanks to the funds made available by American Jews. But they need clothing, shoes and toys.

When I entered a children's home in the vicinity of Paris I was amazed to find a long row of tiny fur coats in the hallway wardrobe. They were coats which the Furriers Guild of Paris had contributed to the home. It was somewhat incongruous to see these tiny tots running around in fur coats and shoes that were full of holes.

The most modern children's home maintained with funds provided by the J. D. C. and derived from the \$100,000,000 United Jewish Appeal campaign is situated at Bellevue. Here about forty children between the ages of 5 and 7 live in individual rooms and carry on their daily regimen in groups simulating a family.

But in all the homes the facilities are primitive and the atmosphere is grim. The winter cold is causing great hardship and the suspension of electric power during certain hours in the day because of the coal shortage makes it necessary for the children to work and eat in the poorest kind of light. Nevertheless, relief to adults and the welfare program for children are administered along the most progressive lines in many of these institutions. This is especially true in the south of France.

The young people are receiving a thoroughly modern education. Special emphasis is also being placed on vocational training and agricultural settlement so that the children may be prepared for emigration to Palestine and the United States. Education is a very urgent need, because many of these youngsters who lived in hiding or in concentration camps were deprived of any form of schooling for years.

The most hopeful groups of young boys and girls are those who are being trained for work on the land in Palestine in the Hachshara camps maintained with the funds contributed to the United Jewish Appeal. These youngsters are full of hope and vitality. They have a strong sense of discipline and a deep feeling of dedication to their future life of pioneering in Palestine. It was only in these camps that the youngsters sang and danced.

I also visited the Jewish scout centers in Toulouse. During the war 300 of the scout leaders in the organization known as Eclaireurs Israelites de France carried on underground rescue activities to save Jewish children from Nazi deportation. One hundred of these scouts were killed by the Nazis, but not one Jewish child was hurt or lost.

We in America are not aware of the valor, the courage and the heroism of the young men and women in Europe, many of whom gave their lives to save the precious remnant of the younger generation.

The Jewish children in Europe are the key to the future of the Jewish survivors. They have first claim not only on our sympathy and our understanding. They must receive our fullest moral and material support now through the \$100,000,000 United Jewish Appeal for Refugees, Overseas Needs and Palestine because their whole future life depends on it. They need our help desperately today when governments grappling with the social and economic chaos of the immediate post war period are providing little or no assistance for their rehabilitation.

(Please Turn to Page 36)

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Speaking for the Young Jew

Are Jewish Centers Missing Their Cue?

By JOSEPH HERTZ

The charges by columnist Joseph Hertz bearing investigation and deliberation. He bases them on observations on a recent tour of many communities.

YOUNG Jewish people in communities and cities of all sizes and complexions are gathering in increasing numbers for their fun and play, as well as serious activities, in the local Jewish Community Centers. Especially does this prevail since the termination of the war. In fact, many rabbis are complaining of the competition which the Centers have for young Jews in relation to the Synagogue. But the Jewish Centers and Y. M. H. A.'s and Y. W. H. A.'s are mulling their opportunity to contribute to Jewish life.

In city after city, in locality after locality, the same story of Jewish Center work is repeated until the overall pattern emerges in disheartening clarity. At best the average program of Jewish Centers is a hodgepodge, a smorgasbord-like array of inconsequential and ineffective activities; at worst it reveals a cowardly lack of desire to tackle basic and burning Jewish problems of the day.

In general this condition may be due to two factors: the lack of a consistent, Jewishly-orientated philosophy of Jewish Center workers, and the undemo-

cratic and unrepresentative leadership of the Board of Directors of the average Jewish Center. Many persons serving on the Board of Directors instead of endeavoring to foster the spirit of Jewish life among young members, are interested primarily in using the Center to hush up Jewish activities. In a Jewish Center in Ohio, we found the Board of Directors consistently denying requests for the establishment of Young Judaea, because "they fear to expose their children to hysterical Zionism." In a community in Pennsylvania, this conviction manifested itself in the violent opposition of a Center Director to the formation of a Young Zionist Chapter. In a community in upstate New York, it was reflected in the opposition of a Center Director to the establishment of a communal Hebrew School in his building.

The Jewish Center Director is remiss in his obligations to young Jews by confining himself merely to providing meeting rooms for clubs. What is needed by intelligent young Jews in communities throughout the country is

(Please Turn to Page 26)

West End Synagogue Honored by U. A. H. C. On One Hundredth Anniversary



A citation commending it for its historic participation in "the perpetuation and progress of Judaism in America" was presented to West End Synagogue of New York by Rabbi Maurice N. Eisendrath, director of the Union of American Hebrew Congregations, on the occasion of the 100th anniversary of the congregation. (Left to right) Dr. Bernard J. Bamberger, rabbi of the West End Synagogue; Rabbi Eisendrath, and Harry M. Wessel, president of the congregation.

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(Concluded from Page 7)

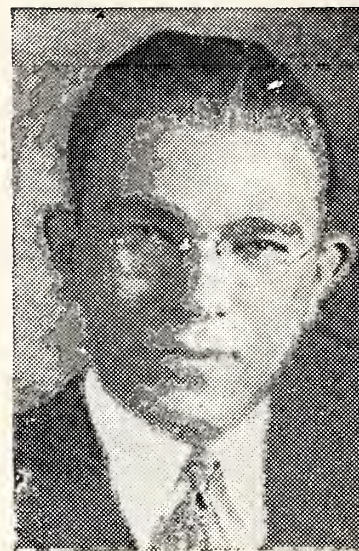
1930: A. Ellison, 1931-1932; I. Lesser,
1933-1934; H. J. Sholk, 1935-1936;
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1939-1940; L. Steinberg, 1941-1943;
L. L. Silverstein, 1944-1946.

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Treasurer; Mrs. Malcolm Newman,
Corres. Secty.; Mrs. Harry Givner
Record. Secretary; Mrs. Charles El-
lison, Auditor.

Highlights of the Third Session

(Concluded from Page 10)

any and every attempt to keep Jews
out of Palestine. The more Jews with-
out certificates enter Palestine, the
surer their charter and the more valid
our claim . . . But more precious even
than one million certificates would be
one certificate of admission to the
United Nations Organization for the
Jewish people," he said. "In the name
of our sacrificial dead and our living
brothers," Dr. Wise declared, we shall
not rest until we are granted "the only
reparation we demand, the reparation
of justice . . . That Justice is the
establishment of Palestine and the
Jewish National Home, as the free and
democratic Jewish Commonwealth of
Palestine."

The Conference concluded the ses-
sion with instructions to its Interim
Committee to cooperate with all other
Jewish organizations and groups to

effect the admission of representatives
of Jewish bodies to the Councils of the
United Nations Organization.

It adopted resolutions urging an
International Bill of Rights outlawing
anti-Semitism and making incitement
to racial or religious discrimination a
punishable offense. It demanded that
the United Nations include in all forth-
coming peace treaties with Axis
nations, provisions for the restoration
or full indemnification to Jews for all
property looted or confiscated by the
Nazis or their collaborators, and guar-
antees of full equality "in law and in
fact" to Jewish individuals and Jewish
communities.

The Conference in closing, pledged
to cooperate with relief organizations,
particularly those rehabilitating Jew-
ish children and bringing them to
Palestine.

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Rabbi Roland B. Gittelsohn Writes To Lessing J. Rosenwald

On February 25th, 1946, the Editor of THE AMERICAN JEWISH TIMES wrote as follows to Lessing J. Rosenwald, President of the American Council for Judaism:

"We have been given for publication a copy of a letter addressed to you by Rabbi Roland B. Gittelsohn.

"Before publishing it we would like to extend to you the equal privilege of printing your reply, if you have made, or contemplate making one."

On February 27th Mr. Rosenwald replied as follows:

"I have not made a reply and do not intend to make one. Many thanks for the opportunity. I did go to see Rabbi Gittelsohn to discuss this matter with him on 1/24/46.

"Lessing J. Rosenwald"

Following is the complete text of Rabbi Roland B. Gittelsohn's letter to Mr. Rosenwald:

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13, January, 1946

Mr. Lessing Rosenwald
American Council for Judaism
1001 Keystone State Building
1321 Arch Street
Philadelphia 8, Pa.

My Dear Mr. Rosenwald:

I have just finished reading the press accounts of your testimony before the Anglo-American Committee of Inquiry

on Palestine. They leave me deeply depressed and saddened. At the end of a long procession of Jews, who, without exception, pleaded passionately for Palestine—after even an able non-Zionist like Judge Proskauer had turned his keen legal mind against the abrogation of the Balfour Declaration and in favor of full Jewish immigration—you won once more the only kind of distinction you have ever won independent of your father's name by turning renegade exhibitionist against the one last desperate hope of a people which has suffered too much—far too much—even without your blow.

Believe me, I cherish no illusions in writing this. I do not expect to impress you with words, because words are dull and futile unless they can play upon the responsive strings of humility and perspective and compassion. Of these you have none. If you knew the meaning of humility, you would be impressed by your own estimate that only two-tenths of one per cent of America's Jews and less than seventy-five of her more than a thousand rabbis share your views on Palestine. If you knew humility, you would say: men who devote all their strength and lives to the careful study of Judaism and Jews almost unanimously disagree with me; it may just barely be that I am the one who is wrong. If you knew humility, Mr. Rosenwald, you would find some better way of attracting the attention your sick soul seems to need than by behaving like a badly spoiled child and throwing a temper tantrum in public. But you do not know humility.

You do not have perspective either. If you had, you might remember that you yourself are the son of Jews who came from Germany. Some of your own blood relatives may well have been among the vast number of German Jews who spoke against Palestine in 1919 precisely as you do now. They do not speak against Palestine any more, those German Jews. They are silent. Some are silent because they

(Please Turn to Page 22)



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Institute on Judaism Projected

Announcement is made by Rabbi Mordecai M. Thurman of Temple B'nai Israel, that the Men's Club of the Temple voted unanimously to sponsor an Institute on Judaism for the Christian Clergy. The exact date for the inaugural session has not yet been set, but it will be the latter part of April or early in May.

Rabbi Thurman, who came to Natchez the first of the year from Wilmington, N. C., where he had been Rabbi of Temple of Israel for twelve years, reports progress on a number of activities of his congregation, including the newly formed Men's Club, Junior Congregation and Supper Club for the younger married couples.

On February 17th Rabbi Thurman occupied the pulpit of the Methodist



RABBI MORDECAI M. THURMAN

Church in Fayette, Miss. which was the first time in the history of that community that a rabbi addressed its citizenry. As a mark of respect, the Baptist Church cancelled its regular morning service to join with the Methodists in listening to Rabbi Thurman.

Rabbi Thurman will be formally installed at a service on April 5th with Rabbi Julian Feilelman of Temple Sinai, New Orleans the principal speaker. An installation banquet will be held on April 9th, when Rabbi Abraham J. Feldman of Hartford, Conn., vice-president of the Central Conference of American Rabbis, will speak.

At the time Rabbi Thurman was in Wilmington, he was a member of the Editorial Advisory Board of The American Jewish Times.

CHARLOTTE, N. C.

Resumes Law Practices

Maurice A. Weinstein of this city has returned from service in the United States Marine Corps, where he had attained the rank of Captain. He has resumed his practice of the law.

GREENSBORO, N. C.

Megillah Services

Purim was celebrated in Greensboro with the reading of the Megillah at two services in Temple, one conducted by Rabbi Kagan, and the other conducted jointly by Rabbi Rypins and Chaplain Harry B. Kellman. Following the services, the congregation and all service men present were invited to partake of refreshments and entertainment in the lounge. A traditional Purim table was set—including Hamantoshen and other delicacies. Entertainment was furnished by Nat Carmen, of the JWB-USO, who secured talent at the camp, presenting music, dancing, and other enjoyable entertainment.

Childrens Purim Party

On Sunday afternoon, a Purim party for the children of the Religious School was held in the lounge, from 3-5 P.M. in which all the classes took part.

AZA Chapter Installed

A B'nai B'rith Father and Son dinner was held in the American Legion Hall on Monday evening, March 25th, for the purpose of organizing an A.Z.A. chapter in Greensboro. Special guest at the occasion was Mr. Tzvi H. Porath, district leader of the A.Z.A. who presided at the installation of the local chapter.

The following officers were elected:—President, Lowell Dryzer; Vice-president, Barry Farber; Secretary, Erwin Goldman; Treasurer, Leonard Guyes; Sgts-at Arms, Donald Prago & Marvin Israel; Recorder, Herbert Falk, Jr., and Chaplain, Billy Karesh.

Hadassah Holds Costume Dance

A costume dance was sponsored by the local Hadassah on Monday evening, March 18th, for the Hadassah HMO. Featuring Purim, this dance attracted a large crowd who came in costume. Prizes were given for the most attractive costumes, following were the winners: Mr. and Mrs. Sol Greenberg, Mrs. Cyril Jacobs, Mrs. Arthur Bernholz, Cyril Jacobs and Sam Richmond.

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AMONG OUR CONTEMPORARIES

Another Pearl Harbor?

The War Department owes an explanation to the American people, an explanation of its failure to include democracy anti-toxin among the inoculations given to American soldiers sent overseas. According to the Associated Press, a U. S. Army Poll of 1,700 men "said to represent a cross-section of American troops stationed in Germany" showed "large percentages of the soldiers ready to accept German explanations" and that many soldiers believe the Germans under Hitler "had good reasons" for persecuting the Jews.

There was a great deal of talk about the orientation of the American soldier, but those polled revealed how slight and how ineffective. orientation really has been. We regard this as another Pearl Harbor, and one that cannot be avenged, because it is of our own making and within our own selves. The War Department surely cannot be absolved of guilt.—*The Jewish Herald*.

* * *

No human being is wealthy or powerful enough to transplant a nation from one habitation to another. An idea alone can compass that: and this idea of a State may have the requisite power to do so. The Jews have dreamt this kingly dream all through the long nights of their history. "Next year in Jerusalem" is our old phrase. It is now a question of showing that the dream can be converted into a living reality. —Herzl's "Judenstaat"—*The New Palestine*.

* * *

Exemplars of Racial Supremacy

The filibuster against the FEPC bill in the United States Senate is not a thing at which Americans can point with pride.

Sen. Russell of Georgia read a letter in the Senate charging that this bill, which seeks to prevent discrimination in employment against minorities, is actually a measure seeking to discriminate against Christians and in favor of Jews. We do not believe that even Sen. Russell would have the temerity to make such a statement on his own account. He knows perfectly well that this is the most arrant kind of nonsense. Hence he protects himself by presenting it in the guise of a letter.

Sen. Eastland, of Mississippi, also uttered remarks that show that
(Please Turn to Page 42)

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GREENSBORO, N. C.

NEWS SUMMARY OF THE MONTH

(Concluded from Page 13)

Nearly 800 of the 900 Jewish refugees from the Free Port at Fort Ontario, Oswego, N. Y., who were given full immigrant status a month ago, have joined relatives or friends in the United States, the Hebrew Sheltering and Immigrant Aid Society (HIAS), disclosed here.

Oldest Synagogue In U. S. Becomes National Shrine

The Jewish Synagogue of Newport, R. I., the oldest synagogue in the United States, sometimes called the Touro Synagogue, has been declared a national shrine, and will be maintained by the National Park Service, Acting Secretary of Interior Chapman announced here. Ownership of the synagogue, where traditional Jewish services are still held, remains with the present congregation.

Built by Portuguese Jews, who settled in Newport in 1658, the Synagogue was visited by George Washington, in 1790.

Governor of Arizona Proclaims United Jewish Appeal Week

Governor Sidney P. Osborn of Arizona formally proclaimed the week of March 11 to 18 as United Jewish Appeal week.

In his proclamation, the Governor called all citizens of Arizona to extend their full support to the unprecedented United Jewish Appeal 1946 campaign, "to succor the needy and to maintain the institutions that serve them, both here and abroad."

Two JDC Directors In Europe Killed In Plane Crash

Two European representatives of the Joint Distribution Committee, David Guzik, resident Director for Poland, and Gertrude D. Pinsky, of Cincinnati, director for the Netherlands, were killed when the Paris-Prague airplane crashed while attempting to land at the Prague airport, it was announced at JDC headquarters here.

Mr. Guzik, fifty-five, a native of Poland, directed a relief program in that country during the Nazi occupation. He was the only survivor of four JDC directors in Poland during the war. Miss Pinsky, thirty-seven, had just completed two years of service with the JDC in South America and Europe.

TOLERANCE

(Continued from Page 11)

dence are stronger there than in any other group. Life and death depend on the strength of those bonds.

The successful commanding officer, if he is to have an outfit that can follow his leadership, picks his squad leaders on merit. Race or creed or social position does not count. Qualification for the job must be the reason for his choice. If his unit is to survive, he must be tolerant: His unit must be tolerant.

I have here in my hand the roster of Company F of the 306th Infantry regiment of New York's 77th Division — Statue of Liberty Division. I commanded that company in the first World War. In 1943, I bade them goodbye at Indiantown Gap before they left for the Pacific. Their energy and fitness for the fight were most inspiring. They fought on Guam and Leyte and Ie Shima and Okinawa, and they never failed. I saw them again, three weeks ago, in Japan. But the faces were new. Many of the men, all of the officers, whom I had seen in Indiantown Gap had died in battle.

That outfit was typically American. Here is the roster last summer on Okinawa. I am reading the first ten names as they appear, in order:

1/Sgt. Sidney Stein
T/Sgt. Michael Dean
T/Sgt. Henry Einig
T/Sgt. Frank Kulaszewski
S/Sgt. Charles Allen

(Please Turn to Page 24)

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I Go To Negba

By HERBERT HOWARTH

The writer of this descriptive article has recently resigned from the position of Assistant Public Information Officer of the Palestine Government as a protest against the British Government's failure to carry out its pledges to the Jewish people. Since his resignation, he has made a number of public appearances in Palestine giving his views on Zionism and on British policy. He intends to leave shortly for England where he will devote his time to clarifying the real issues of the Palestine problem.

—THE EDITOR.

SINCE the New Year, when I resigned from the Palestine Government in protest against the Labor Party's failure to execute its promises here, I have been visiting different

settlements in Jewish Palestine before returning to Britain to talk about them. Last week I went southwards to Kibbutz Negba on the edge of the waste of the Negev.

National Leaders Map War On Juvenile Crime At Parley Convened by Department of Justice



Shown here are some of the 31 national education, welfare and civic leaders named to a national voluntary advisory panel on juvenile delinquency by U. S. Attorney General Tom C. Clark. The panel met in Washington February 11th and 12th and drafted an 11-point program. L. to R. Henry Monsky, president of B'nai B'rith, who was elected chairman of the Program Committee; J. Edgar Hoover, head of the FBI; Mrs. LaFell Dickinson, president General Federation of Women's Clubs; C. Frank Koch, Federal Council of Churches of Christ in America; Attorney General Clark; Howard L. Doyle, president U. S. Attorneys Conference; David W. Armstrong, executive director Boys Clubs of America.

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Negba is one of sixteen pinpoints of productive Jewish land in the vast area of relatively idle Arab land that lies between the Hebron hills and Gaza. It was settled in 1939 just before the outbreak of war. Fifty-two cars came out of the neighboring village of Bo'er Tuvia at midnight, moved into Negba by a zig-zag route, and set up a prefabricated stockade and village. It was a war operation in embryo.

Now, in six years which, with their shortages, have been unfavorable to construction, the families who occupied Negba have built themselves the elements of a thriving settlement.

Around the original pre-fabricated huts have sprung up new builders of brick and concrete, farmsteads, and trees. The work of building goes on all the time. A new schoolhouse is under construction at present; and when that is finished there are other plans ready to be taken in hand.

(Please Turn to Page 32)

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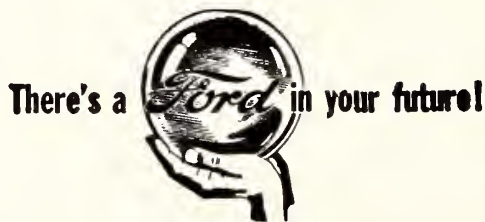
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Rabbi Roland B. Gittelsohn Writes To Lessing J. Rosenwald

(Concluded from Page 17)

live in the very Palestine they so cheaply scorned. Some are silent because they have been persuaded by the inexorable logic of death. It may be, Mr. Rosenwald, that this is the only kind of logic you understand also. If you had perspective, you would know that it was through no virtue or credit of yourself that your father or grandfather before you had either the good sense or good luck to come to these blessed shores. Had they not, you, Lessing Rosenwald, might today be knocking in desperate need on the very gates of Palestine which you are helping to seal. If only you had perspective!

Or compassion. The kind of compassion for your own Jewish people which your father felt so abundantly and generously for the Negro people. Then you would know that every time you speak in public as you did the other day in Washington you, with your own hand, of your own will, condemn another thousand Jews to ugly death. A Christian like James MacDonald listens to the story of your people and because he knows compassion, is not ashamed to weep for them. You, a Jew, sit with dry, haughty eyes and grudgingly admit that *maybe, perhaps, temporarily* Jews might need some special consideration as Jews. For us, Mr. Rosenwald, *temporarily* has already lasted nineteen centuries. You were born just yesterday, and your eyes are still covered by the womb's film of sleep.

So I have no hope of moving you. Because where you should speak with humility, with perspective, with compassion—instead you sit smugly in the seats of the mighty—cold, hard, myopic, incredibly arrogant and bitter.

All this you have a right to do and be. But you have no right to libel the overwhelmingly vast majority of your fellows. You have no right to drag out the old, shameless, anti-Semitic canard that Jews who are Zionists cannot be loyal, patriotic Americans. You have no right because to do so is to be un-American yourself, because it is nauseatingly bad taste, and because you know in your own heart that you have spoken a shameless, hypocritical lie!

I feel this thing deeply and bitterly, Mr. Rosenwald, because I happen to be

one of those whom you have libelled. For thirty-one months now I have been a chaplain in the United States Naval Reserves. I have just now taken off the uniform of my country. While you were suffering the rigors of civilian life, while the executive director of your bitterly anti-Zionist council, the man who helps you accuse me of being unpatriotic, was successfully playing tag with the Jewish Welfare Board to escape being a chaplain, I was with the Fifth Marine Division on Iwo Jima. There were three Jewish chaplains on Iwo, all Zionists! There were three hundred rabbis who served as army and navy chaplains during the war—very nearly all Zionists! We need no lessons in patriotism from you, Mr. Rosenwald. We learned our patriotism the hard way: On Iwo, on Okinawa, in the Battle of the Bulge. We know the patriotism of bodies blown into such nothingness there wasn't enough left to bury. The shoe of instruction is on the wrong foot, Mr. Rosenwald. You come to us Zionists who know that patriotism is a reality to be lived, not something to talk about—and we'll give you a lesson in what loyalty to America means. We promise you a good lesson. And we promise that whenever you libel us and desecrate the memories of those who were less fortunate than we, we will strike back with all the bitter, stubborn strength of men who are neither afraid nor ashamed to be what they were born! You fit into a well-worn pattern, Mr. Rosenwald. Your voice is familiar. We have seen your face before. Once your name was Nicholas Donin. You are the small, weak handful which in every generation tries to betray its people for a pitiful mess of pottage. We have been hurt by you before. We shall survive this hurt too.

And you have won your uncomfortable niche in the halls of history.

ROLAND B. GITTELSON

1m-1-28-46

CHARLESTON, S. C.

Purim Affair

Sunday evening, March 17th at 8:00 P.M., the children of the Hebrew School presented a gala Purim program at the Center. The social committee was in charge of the refreshments.

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Social and Personal

CAMP BUTNER, N. C.

Maj. Bernstein New Post Control Officer

Major Pinckney M. Bernstein, native of Charleston, S. C., and Raleigh resident for a number of years, is Camp Butner's new post control officer.

The major came here from Fort Benning, Ga., where he was adjutant at



MAJ. PINCKNEY M. BERNSTEIN

the separation point. During his years in the Army he has served as adjutant of Third Army Special Troops Headquarters at Camp Claiborne, La., and as supply officer 300th Infantry Regiment at Fort Jackson, S. C., and Camp Rucker, Ala. His wife is the former Betsy Page, daughter of Mrs. C. C. Page of Raleigh. Mrs. Bernstein, and their two sons, are remaining at Columbus, Ga., until they are able to join the Major.

BURLINGTON, N. C.

Welcome Stranger!

Mr. and Mrs. Harry Brevda, of Burlington, announce the arrival of a daughter, Herlyn Lea, on February 25 at the Wesley Long Hospital, Greensboro. Mrs. Brevda is the former Miss Dottie Freedman, daughter of Mr. and Mrs. J. H. Freedman, Brookwood, Burlington.

CHARLESTON, S. C.

Rabbi Solomon D. Goldfarb Honored by Kiwanis Club

An unusual honor was bestowed upon Rabbi Solomon D. Goldfarb, spiritual leader of Congregation B'rith Shalom,

when he was voted the outstanding speaker of its 1945 program by the Charleston Kiwanis Club. The presentation was made by fellow Charlestonian, Ed Kronsberg, himself the winner of the Club's William T. Smith prize for the best program of the year.

B'rith Shalom's Sisterhood Remodelling Daughters of Israel Building

The Sisterhood of Congregation B'rith Shalom has launched a project for the remodelling of the Daughters of Israel building. With Mrs. Matthew Steinberg as chairman, the re-opening is expected shortly with a sufficient number of class-rooms to house the Sunday School comfortably.

Congratulations are Being Received By—

Mr. and Mrs. Louis Toporek, on the birth of a daughter, Sue Lynne.

Mr. and Mrs. Hyman Meddin, on the birth of a daughter, Carol Ann.

Mr. and Mrs. Max Levine, on the Bar-Mitsvah of their son Freddie.

Mr. and Mrs. Alex Karesh and Mrs. Rose Tennenbaum on the engagement of Louis and Phyllis.

Mr. Hyman Bluestein upon the marriage of his son, Meyer to Mary Wugman of Brooklyn, New York.

Mr. and Mrs. Hyman Slovis upon the marriage of their son, Samuel to Arnett Goldberg of Cincinnati, Ohio.

Mr. and Mrs. S. Slotchiver upon the marriage of their daughter, Bessie to Alvin S. Bayne of Brooklyn, N. Y.

Mr. and Mrs. H. Goldberg upon the forthcoming marriage of their daughter, Freda to Irving Meirovitz of Washington, D. C.

Mr. and Mrs. H. Gotbetter upon the birth of a son, Allen.

Mr. and Mrs. Max Levine on the confirmation of their son, Freddy.

Gus Pearlman, Israel Altman, William Pearlman, Morris Yashik, Max and Dan Hirsch upon the establishment of their new enterprises.

Sisterhood News

The Sisterhood has inaugurated a new activity—the sponsoring of house parties for the benefit of the Synagogue. The following women deserve a word of thanks for the splendid gatherings that were presented under their guidance: Mesdames L. Baker, A. Barkowitz, M. Bassar, M. Chase, I. Doobrow, M. Garfinkel, M. Goldberg, A. Greenberg, N. Kirshstein, P. Oberman, H. Pearlman, S. W. Rubenstein, M. Sokol, D. Solomon, M. Tockar.

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TOLERANCE

(Concluded from Page 20)

S/Sgt. Sidney Baker
S/Sgt. Frank Bellucci
S/Sgt. Edward Borisevic
S/Sgt. Michael Cap
S/Sgt. James Gormley

That is the Army of the United States . . . ten names, a cross-section of our people. Those men fought together, with a wholesome respect for each other and a complete confidence in the loyalty of each other.

Of those ten men, not one had been in the Army prior to Pearl Harbor. Only a few of them were on the company roster when it left for overseas. They had replaced other Steins and Deans and Einigs and Kulasezewskis and Ailens who had fallen on the field of battle because we Americans thought that viciousness in a Munich backstreet, aggression in a Manchurian village, was none of our concern.

In the Army, they were of one mind in their devotion to duty. Common loyalty, common responsibility, common purpose produces the common touch among American soldiers.

The Army can be proud that, under the heat and stress of war, it fostered that common touch. Just as firmly as I believe it was the finest fighting machine of all time, I believe that it was the greatest agent, in our history, for the strengthening of national unity and the democratic way of life.

Ten and a half million men, from every part of the country, from every sphere of life, students and farmers and machinists and clerks and salesmen, entered its ranks. They trained and worked and fought together. In a common enterprise they gained a fellowship and understanding that, when the petty irritations of the moment are forgotten, will be recognized at its full value.

In opportunities for promotion, the Army again gave proof of the value of the individual's own worth. Mistakes have been made. Not all achievements were rewarded. The evidence, however, is overwhelming that merit above all else was the key to selection and reward. We put men in positions of authority who appreciated the value of merit, for it explained in thousands of cases their own selection.

Of the 872,000 officers who served in the Army, 531,000 or three out of five, were former enlisted men, men who had started out as privates. They had earned the right to spend fourteen to twenty-four weeks of discipline and training at Officers Candidate School, a training that was exceeded only by battle itself as a trial of the stuff in a man, before receiving their commissions.

Of all our officers, only 18,000 or 2%, were Regular Army; 2½% were National Guardsmen and 23% members of the Officer Reserve Corps. Of the rest, not commissioned on the basis of enlisted training, 96,000 or 11%, were commissioned directly from civilian life, — most of them as doctors, dentists and chaplains. Let me point out further, that among the generals who led our victorious army, nearly 300 had come all the way up from rear rank

privates. Of the cadets now at West Point, 44% saw service in the ranks in the war.

The Officers Candidate School system of training officers, taken from the ranks, proved itself in every military field. Its graduates, by their courage and leadership, enriched our military traditions. They won the respect of professional soldiers throughout the world.

I am sure that the democratic influence of service in the ranks is a desirable prerequisite for success in military leadership. The War Department studies of universal military training provide that in case such training is adopted no individual be commissioned in the Regular Army or permitted to enroll in an Officer Candidate School, ROTC unit or to enter West Point, without having completed the training in the ranks required under such a Program.

The Army is based on democracy and on good faith. We need in all human relations, now more than ever. The torch of tolerance you bear should light the path toward a more understanding world and therefore a more peaceful world.

That must be the goal of all men if mankind is to survive. As a nation, we have pledged ourselves with the other United Nations to an international organization. Its purpose is the prevention of war by the just settlement of disputes. The hope of the world rests in it. The prayers of the world go with it. But we cannot have a world united for peace, unless we have a country united for peace. We achieved unity in war. We must maintain unity now. Tolerance is its foundation.

The time will come when some in this country, out of perverseness or for some other reason, will try to mitigate the war guilt of Germany and Japan. The effort will be made to distribute the responsibility among all nations of the world, this nation included. That will be a hard job, in the face of the record; but I have no doubt that the attempt will be made. When that time comes, I trust that the record of the last twenty years will remain vivid in our minds, that Americans will not be misled into belittling the fight for freedom and decency that was waged and won.

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"It's A Secret"

A Review of Henry Hoke's Expose*

By CHESTER A. BROWN

THE dominant reaction that one has after reading an expose such as "It's A Secret," or, "Under Cover," is a somewhat despairing feeling of futility. You say to yourself "Here's more evidence of a shocking condition within our democracy. But — so what? A few thousand more people will bemoan the situation, but what will be done about changing it?"

The author has several suggestions of what to do about it—four, to be specific, — and in this critic's humble opinion, they constitute the strongest part of his report. They come at the end—a summary, in which he recommends action in four fields: The Peo-

ple, The Church, The Congress and The Law.

"It's A Secret" is a recital of the activities and antecedents of those who figured in the alleged seditionist trial, which was halted by the death of the presiding judge, and about the resumption of which there has been some question. Not all the names mentioned were among the group tried. The others were directly or indirectly involved in spreading of Fascist hate and dis-unity propaganda.

There are bound to be comparisons between "It's A Secret," and Carlson's "Under Cover." They treat of a similar subject; the cast of characters

Torah for J. D. C. Religious Program



Contributing to the Joint Distribution Committee's drive for religious articles and books to be sent to Jewish survivors overseas, the Rev. Dr. George Lanyi, second from left, presents a Sefer Torah donated by members of the New Light Synagogue, 127 E. 82 St., New York, to Meyer Seltzer, third from left, representing the J.D.C. Albert B. Mark, left, President of the Congregation, and Rabbi Joseph Gelberman, right, of the Synagogue, look on. The dedication of the Torah, which is now en route from the J.D.C. to the Jews of Budapest, Hungary, took place at ceremonies in the Synagogue on Sunday, Feb. 24. The Torah is one of more than 100 Holy Scrolls the J.D.C. has sent overseas in its program to revive Jewish cultural and religious life among Jewish survivors.



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is pretty much the same; the conclusions are identical. And yet Hoke's report must suffer somewhat in any comparison and the reason is to be found in its very name — "It's A Secret."

Because of the suppression of facts, particularly those before Grand Juries, about which Hoke rails incessantly throughout the book, he has to substitute for fact his own deductions. It is of course, true that in most instances his deductions are logical, and probably are the truth, but at the same time his case is vastly weakened by the

(Please Turn to Page 34)

*It's a Secret — Henry Hoke; published by Reynal & Hitchcock, New York, N. Y. 324 pp. — price \$2.50.

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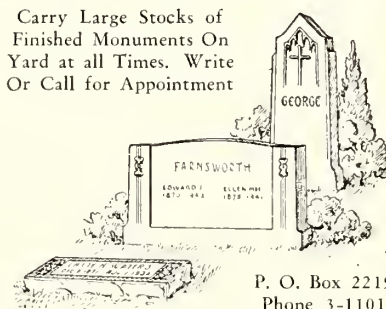
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United Synagogues

(Concluded from Page 12)

and mankind may benefit from the inspiration that goes forth from Zion."

Dr. Granovsky, in his reply to the presentation, said: "The Jewish National Fund is the natural and acknowledged national trustee of the people's monuments and public institutions in Palestine. It is appropriate, therefore, that the United Synagogue should vest its property in Jerusalem in this people's representative institution. It was with satisfaction that the JNF acquired an additional piece of land adjoining the excellent site of the United Synagogue in order to render more dignified the approach to the Synagogue-Center in the new Jerusalem. The act of the United Synagogue in granting the title to this plot and structure in Palestine to the JNF manifests that confidence in our cause which is characteristic of our people. Coming at this time, it will be a great encouragement to Palestine Jewry now struggling for its freedom and expansion."

Dr. Newman, as Chairman of the Palestine Committee of the United Synagogue declared: "I am happy that the final terms have been consummated and that the United Synagogue has transferred its title to the property of the Jerusalem Synagogue-Center to the Jewish National Fund. It is a source of deep gratification to me personally as one who was instrumental in launching the project of the Jerusalem Synagogue-Center from its inception. We are particularly happy that this significant act has taken place in these difficult days for our brethren in Palestine, for through this act we solemnize our undying faith in the ultimate triumph of the Jewish National Home in Palestine."

Dr. Levinthal, Rabbi of the Brooklyn Jewish Center, declared: "As one who had the honor to serve as the national chairman of the Jerusalem Synagogue-Center campaign, I know that I speak in behalf of every man and woman who contributed to the fund which made the erection of the magnificent building in Jerusalem possible, when I say that we rejoice in the privilege of transferring the deed to this sacred site to the Jewish National Fund. This action symbolizes our desire that this synagogue-Center should be the possession of world Israel, now witnessing its rebirth in our Old-New land."

Mrs. Kopelman, speaking for the four hundred Sisterhoods comprising the National Women's League, declared: "The National Women's League of the United Synagogue rejoices that it could, through its sisterhoods throughout the United States and Canada, contribute to the building of the Jerusalem Synagogue-Center. May this transfer of the deed serve as a symbol of the bond that unites us with our brethren in Eretz Israel and of the firm faith we hold in the future of Palestine."

Among those who participated in the ceremony were Rabbi Stanley Rabinowitz, Executive Director of the United Synagogue, Elias M. Epstein, Head of the Overseas Department of the Keren Kayemeth in Jerusalem, and Mendel N. Fisher, Executive Director of the JNF.

**Speaking for the
Young Jew**

(Concluded from Page 15)

the provision not only for physical space for activities but Jewish guidance and courageous Jewish thinking.

Councils of all the groups meeting in a building should be summoned frequently by the Center leaders, and close, integrated activity programs should be created. It is not enough, as is the case in the largest Y in New York City, to place a candelabra near the elevator on Sabbath eve to announce to the world that it is the Day of Sabbath. The Center's entire program of activity should be permeated by Jewish life and culture. But Jewish work as such is sadly neglected. The badly aimed protest of the Center Director who maintains that he does not wish to interfere with individual religions or cultural sentiments does not absolve him of responsibility for ineffective Jewish teaching.

The emphasis on Jewish culture, Jewish tradition and Jewish community life is sharply neglected by most Jewish Centers, Y. M. H. A.'s and Y. W. H. A.'s; to American Jewry this must be considered a deep and serious detriment.

"I pray to God that we have learned the lesson that peace without power is an empty dream, that it is an invitation for evil men to shake the very foundations of society. Now more than ever before we must make it our business to see that the means to wage war be kept in the hands of those who hate war."—Navy Secretary Forrestal.

Matthew's Grill

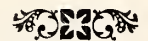
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Notes On the Arts In Palestine

By DOV VARDI

What Palestine Reads

What were Palestine's most popular books last year? Judging from the demand at Tel Aviv's main library, Shaarai Zion, with its 85,000 volumes, they were the works of the Hebrew novelists A. A. Kabak and Yehuda Burla. Among translations of fiction, *For Whom The Bell Tolls* headed the list followed by Stefan Zweig's *World of Yesterday* and Makarenko's *Pedagogical Poem*. Among non-fiction, Palestinians preferred *Mission to Moscow*, *Madame Currie* and Churchill's *Speeches*.

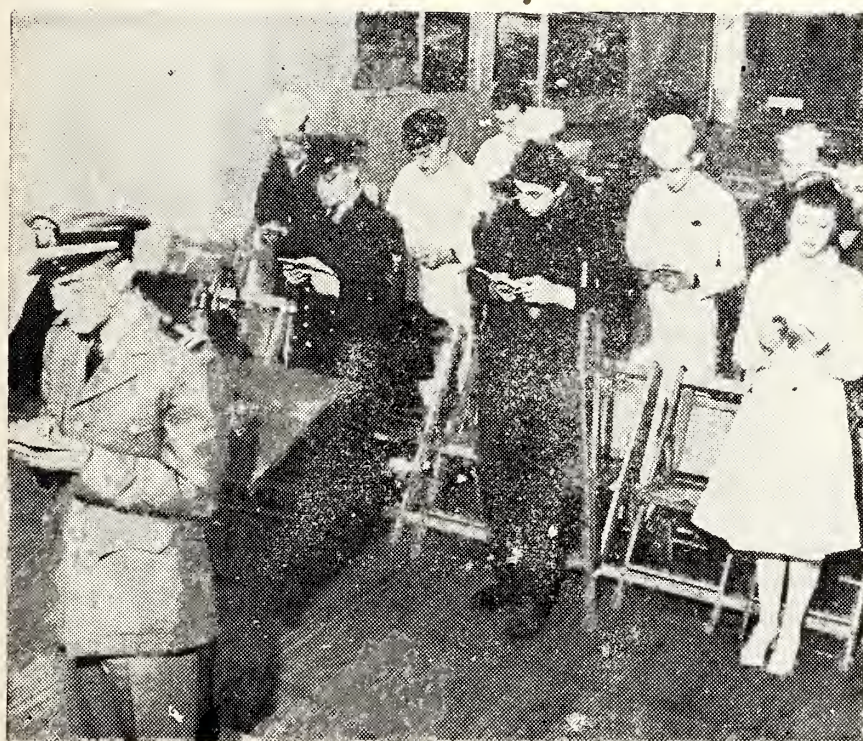
New Books

Some of the new books were: *A Story Without Heroes*, the closing volume of the late A. A. Kabak's trilogy *History of a Family*. The scene is laid in Odessa on the eve of the "Lovers

of Zion" Movement, in the midst of dreams of Equality and auto-Emancipation, with the figures of Smolenskin and Pinsker dominating. (Am Oved Publ., 368 pp.) . . . *Winter 1939*, the first volume of the American Hebrew poet Sh. Halkin's novel, *Until the Crisis*, pictures the lives of the Jewish intellectual and upper classes in New York at the present. (Am Oved Publ., 352 pp.) . . . Yitzhak Shenberg's third volume of short stories, *Days Will Tell*, includes tales of "village fields and city nooks." (Shoeken Publ., 256 pp.) . . . *Field and Tree*, stories by Yosef Weitz, director of Afforestation of Jewish National Fund (Masadah Publ., 184 pp.) . . . Volume One of the *Encyclopedia of Talmudic Sages and the Gaonim* ed. Dr. Mordecai Mar-

(Please Turn to Page 34)

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Buttressing the Four Freedoms

The B'nai B'rith Women's Memorial to F. D. R.

By **MRS. MAURICE TURNER**

As a memorial to Franklin D. Roosevelt, the Women's Supreme Council of B'nai B'rith, has undertaken to establish a Four Freedoms Library at the new national headquarters of the B'nai B'rith Hillel Foundations, Champaign, Ill. In this article, reprinted from *The Sentinel*, of Chicago, Mrs. Turner, national chairman of this project, interprets the meaning of this unique memorial.—THE EDITOR.

SINCE hostilities ceased, the paramount question in everyone's mind has concerned itself with the nature of the peace that would follow in the wake of the bloodiest holocaust in history. What kind of peace will it be? Will it be the kind that will sow the seeds of another world conflict more devastating, more deadly than the last one, if that is possible? The answer is simple: the spirit and the manner in which the Four Freedoms will be implemented throughout the world will determine whether men and nations are going to live in peace or whether they will completely destroy themselves and civilization.

The Atomic Age can certainly supply all the necessary weapons for a swift and deadly destruction. The United Nations, when engaged in a common cause, waged successful warfare against deadly enemies and emerged victorious. How victorious will the United Nations emerge in their joint planning of a world where men can walk free—free from despotism—free to develop as individuals—free to shape their own destinies? Such a world has been more of a dream than a reality, more of a hope than a fact, but it has been the only kind for which men have consistently shown their willingness to die.

It must be remembered that the war was won not only because of superiority in arms or superior military strategy. The war was won by the qualities and the faith in freedom of the men who shot the guns. That faith in freedom developed skills on the home front, efficiency on the fighting front—that spirit mobilized and released energies which brought us through the darkest years of the war to final victory. In fact, it was the primary weapon of our defense and it must also be recognized as the primary weapon in planning a permanent peace.

Our late great President Franklin Delano Roosevelt named the Four Freedoms as the first and last objectives of a world wide civil war. The Four Freedoms must also be the first and last objectives in planning the world of tomorrow if it is to be the kind of world where men of all faiths and color will enjoy the fundamental freedom and security so vitally necessary to give meaning and dignity to life. Unless men and nations strive towards goals which will insure that the Four Freedoms become the motivating fac-

tor, the basis upon which to build the new world, they shall stand guilty before the bar of the next generation; a generation which will again be called upon to pay with its blood in another ghastly World War, for our failures and indecisions of today.

It is a sad commentary indeed upon our times that, although the war has been over such a short time, there is already ample evidence all around us of people forgetting that victory which came to the United Nations was forged out of the blood of every race, every color, and every creed. They fought and died side by side to make the Four Freedoms a reality for men everywhere. Those who died left us a sacred legacy—a sacred responsibility to carry on for freedom where they left off. To fail them is to fail our destiny and to sound the death knell for civilization.

No man did more to make the world conscious of the Four Freedoms than Franklin Delano Roosevelt. No man knew better than he that it was only through education and through the world wide economic collaboration of free nations that the Four Freedoms could be implemented, and through them and only them could be built a structure for lasting peace.

(Please Turn to Page 46)

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Two Fighters for the Zionist Cause

By LARRY HEXTER

LOUIS LIPSKY, Nassi of B'nai Zion and a member of the Jewish Agency Executive; and Dr. Abba Hillel Silver, President of the Zionist Organization of America, are overshadowing figures on the American Jewish scene. Both have loomed to the fore as militant fighters in a common cause. Both will be honored at the celebration of Order Day, March 31, the annual event sponsored by B'nai Zion, Jewish

Fraternal Organization. Their careers in the Zionist Movement, though parallel, present a study in biographical contrast.

Louis Lipsky, the elder of these two, entered the Zionist Movement when Theodore Herzl's "shot" was first heard around the world. Strangely enough, Herzl, himself does not seem to have exerted any particular effect on him. Lipsky recalls that reading Herzl's "Judenstaat" kindled no sharp enthusiasm. Rather, George Eliot's "Daniel Deronda" which made a passionate plea — before Herzl's days — for the reestablishment of the Jewish Commonwealth strongly affected the young Lipsky. Of the regular Zionist speakers, it appears the Yiddish maggid, Masliansky, impressed him greatly.

Lipsky did not have to debate with himself upon the virtues of Zionism. His convictions flared with the birth of the modern Movement. It was a heritage, a natural fulfillment of that Jewishness which had pervaded the home of his well educated father, in Rochester, New York.

Young Editor

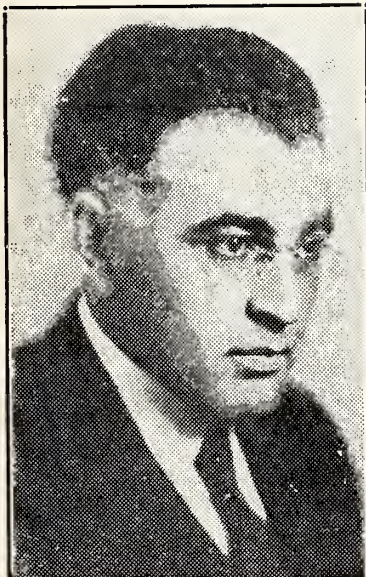
Lipsky was an editor of the American Hebrew when the Zionists began publication of their first organ, The Maccabean. An article Lipsky wrote brought him to the attention of Zionist leaders, and he was made editor of the Maccabean. This was no easy assignment. The paper, suffering financial difficulties, was often forced to skip issues.

Picturesque Movement

The American Zionist Movement as a whole suffered similar difficulties. But if wanting in material affluence, it was rich in bizarre quality. Lipsky recalls the many interesting characters hovering about the Movement in those days — Imber, the author of Hatikvah, who poo-pooed his creation as a poor poem but thought that the Jewish people owed him a pension for having written it; the picturesque Boris Kazman, a veritable knight of Jewry, who had fought many duels, and who had proclaimed the Jewish States without waiting for the sanction of the nations, and who, in line with his proclamation, preemptorily, as a citizen of the Jewish States, disregarded the need for passports other than those of his National Home. The American Zionist Organization's President was then Prof. Richard Gottheil of Columbia University. Although a staunch Zionist, he regularly hied himself away to Europe when the convention was held.

Professor Gottheil was a representative of the "Yahudim" and "Sephardim" who graced the chief positions of the young Movement. Lipsky was one of the first members of East European Jewry to reach a position of leadership.

Louis Lipsky is a master stylist. He commands vigor of expression that few can match. He has the quality in his writing and speaking which sometimes (Please Turn to Page 37)



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A Reader Offers Suggestions

An editorial in the March issue of the American Jewish Times on "Synagogue Absenteeism" invited suggestions of remedy. A reader, who asks to remain anonymous, herewith offers several suggestions.—THE EDITOR.

Dear Editor:

I just read your editorial "Synagogue Absenteeism" and I am pleased to present my views but with my name withheld from publication.

At a recent meeting of our synagogue of Orthodox services, my husband

service that will satisfy the needs of the present generation de luxe.

Have a weekly service at the proper hours and with a discussion for better sabbath attendance and familiarize members with the prayers and hymns (Please Turn to Page 45)

Committee Leaders Leaving White House After Conference With President Truman



President Truman was urged to continue his efforts to open the doors of Palestine to substantial Jewish immigration of surviving European Jewry by Judge Joseph M. Proskauer, (right) president, and Jacob Blaustein, (left) chairman of the executive committee, of the American Jewish Committee when they were recently received at the White House by the President.

made a suggestion that all members whose businesses are open on Saturdays to either close their business establishment during Service hours, or where that is inconvenient or impossible to leave their businesses to the care of sales people during their attendance at Service. Perhaps in time, he thinks, Jewish people will eventually close on Saturdays altogether and popularize going to services en masse.

For Orthodox and even Reformed services, more efficient Hebrew schools must be conducted for both boys and girls and on modern trends even to movie-scenes, etc. and radio programs. At a recent Junior Congregation Service, parents being interested in the participants, there was an augmented attendance. Even our six-year-old grandson chanted "The Hymn of Glory" and had only a few month's schooling. Only needing the talents to be developed and cultivated for future leadership and stimulate interest.

Among the Reformed the elimination of a minyan has greatly lessened the male attendance, regularly. With Jewish families moving into residential areas, it may call for the erection of new synagogues for those who still regard riding on the Sabbath as a sin.

Closer co-operation between Reformed and Orthodox or Conservative for a

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Social and Personal

CHARLESTON, S. C. Rabbi Back From Europe Says Palestine Only Hope For Many

Jewish displaced persons in Europe realize there is little hope for them to enter other countries. They look for-



RABBI ISAAC TOUBIN

ward to a home in Palestine as the only place they can resume a normal life, Rabbi Isaac Toubin, of New York, said after a years service supervising the work of the National Jewish Welfare board in Europe.

He traveled over Austria, Holland, Belgium, France, England and the American and British occupation zones in Germany. Rabbi Toubin was the first civilian representative of any American agency to enter Berlin after its fall.

Rabbi Toubin is a brother-in-law of Rabbi Solomon D. Goldfarb of Charleston, S. C. whom he has been visiting.

Law Office Is Opened By Irwin D. Karesh

Irwin D. Karesh, a graduate of the University of North Carolina and of the University of South Carolina law school, has opened a law office in the

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People's building. He recently returned to Charleston after more than four years' service in the naval reserve. He held the rank of lieutenant.

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Hadassah Purim Party

The Charlotte Chapter of Junior Hadassah entertained its members and guests at a party held in celebration of the Purim holiday which was observed March 17.

Refreshments including the traditional three-cornered Haman cakes were served, and dancing was enjoyed during the evening. Mrs. K. I. Abrams, Senior Advisor, was assisted in serving by Mrs. Freidman, Misses Molly Rose, Lena Roth, Hilda Malever, and Frances Kaufman.

The highlight of the evening, however, was the program of entertainment which began with a song and dance routine of waitresses who welcomed the guests. Lyrics for the song of the waitresses' chorus and the boys' finale chorus were written by Miss Frances Abrams, and the dance routine was arranged by Miss Hilda Malever.

Those participating in the entertainment were Misses Florence Pepper, Frances Abrams, Janette Abrams, Miriam Kaufman, Doris Rosen, Anita Steinberg, Marilyn Sinkoe, and Doris Levy; also Messrs. Ralph Tallent, Arthur Miller, Morris Roth, Seymour Frankel, Allen Burke, and Al Raffman.

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Mr. and Mrs. Nathan Shever of 6221 Rosebury Drive, St. Louis, Missouri, announce the engagement of their daughter, Phyllis Hana, to Herbert A. Girard son of Mrs. Frank Goldberg and



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the late Frank Goldberg of Gastonia, North Carolina.

Miss Shever attended Washington University and the University of Michigan. Mr. Girard is a graduate of the University of North Carolina.

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I GO TO NEGBA

(Concluded from Page 21)

All that is here is fundamentally the product of work and soil. The earth of all this large waste region is good. But centuries in which the Arabs have taken cereals from it twice a year without putting anything back to renew it, have resulted in temporary exhaustion. When the Jewish settlers came to Negba they turned the soil with tractors and put down fertilizer. Then they tried a triple rota of wheat, beans, maize. They drew regular surpluses of food which went onto the market and earned the revenue that has backed the building development of the Kibbutz and the improvement of its standard of life. Under the careful treatment its workers give it the Jewish land begins to look different and richer than the stubbly green of the neighboring Arab land around it.

Arab Neighbors

I walked out in the morning with Mikhail, who is secretary for the Kibbutzim of the region. We looked at the rolling stretches of land between the blue Hebron hills and our barbed-wire fence which keeps desert thieves out of Negba. Here and there an Arab village lay dormant. I asked Mikhail what the Arabs were doing and whether life had changed with them in recent years.

Life continues there almost as in feudal times, he told me. The evils regular with a society which is in a condition of lassitude still grip them. Absentee landlordism, for example. One owner has not been to visit his large domain for fifteen years. A great inertia and unwillingness to work. They find it too much trouble and too uncertain an investment to lay on irrigation. In one village the camels still fetch water in mediaeval skin gourds from the single well which has supplied them for centuries.

Yet the enterprise of Negba is having some influence. The settlers have learned Arabic and mix with their Jewish "cousins" and give them advice. As an experiment some Arabs allowed Negba to plough their lands with a tractor, and saw that the results were really fruitful. Moreover, the abnormal conditions of wartime brought riches to the Arabs, who found it easy to dispose of anything they could grow. Only, having pocketed the good prices, they did not know how to employ them. In the kibbutz the gain is reinvested for the further progress of the cooperative. Among the Arabs it more often goes into a stocking or a hole in the floor, and the possessor feels the importance of his wealth and begins to take a more prominent part in public life, which means the prosecution of family feuds.

There are young Arabs who are aware of the inadequacies of their society, who are on genuinely friendly terms with Mikhail and his comrades, and who would like to do something towards reforming the structure of Arab society. But it is hard to take the initial steps. Mikhail told one, "Gather some friends and start a kibbutz like ours." The Arab shook his head: "I would like it. But what would my relatives say? They educated me to be an official, and I became a farmer working with my hands . . . !"

Hands and Head

There lies the lesson of Negba and the Kibbutzim. It is possible to live a life of the hands and of the head at the same time. In many countries the problem of the deterioration of agriculture turns on the fact that the ambitious man has fled from the soil, because the civilization based on it is not sufficiently indulgent to intellectual tastes. This was not least true of the Jews in the Diaspora. A triumph of the Jewish enterprise in Palestine is that it points the way to a form of agricultural life which is also congenial to intellectual delight. A full life will be the provision of the kibbutz in its future developed state.

The man who goes to work in the kibbutz focuses his life on a single effort, the redemption of the land and the creation of a thriving social unit in a single spot. But if I am to judge by the people I met at Negba, this act of concentration offers its own rewards. The men and women who founded the settlement are of an average age approaching 30. They are healthy, active, happy. They have two classes of school-children and a kindergarten and a nursery. And like all kibbutzim at present they have teams of young trainees working with them. One of these teams here is of particular interest — a group of men and girls aged about 20, who have come recently out of Europe, survivors of the ordeal of the Jews of Hungary. These are learning the organization of a kibbutz before going out to found one of their own.

Whether these younger people, learning to rehabilitate themselves by initiative endeavor on the soil, will be able to build another Negba, saving the soil of South Palestine that is dying unless Jewish work is put into it, remains a question. The Land Transfers Regulations forbid the Jews to acquire further land here. The Regulations are, in effect, an act of Partition on the most crushing terms. They assign the Jews the minimum possible development. And so doing they condemn Palestine to the minimum possible development.

No slow-moving Administration, such as Palestine has at present, could have made Negba. It is a labor of love, and only the force of love of the land can make another like it.

MT. AIRY, N. C.**Air Medal Posthumously
Awarded To Lt. Samet**

Second Lt. Sidney Samet, son of Mr. and Mrs. M. Samet, of Mt. Airy, who was killed in action on a bombing mission over Austria, August 23, 1944, has been awarded the air medal posthumously for his gallantry in the bombing activities over Austria and Germany between August 16 and 20, 1944.

The award was presented to his mother by Colonel Edwards, of Sedgfield.

Lieutenant Samet entered service February 24, 1943, and had been overseas as a bombardier on his 16th mission when he was killed.

Interpreter to the National Tribunal

By A. ALPERIN

The story of B. Wald-Garfunkel, Chief Interpreter at the War Crimes Tribunal, told by his friend and former editor, Mr. Alperin, formerly editor of "Der Haint," Paris Yiddish Daily, now a city editor on "The Day," New York Yiddish Daily.—THE EDITOR.

B. WALD-GARFUNKEL, the Polish-Jewish refugee, formerly with the American army and now serving as Chief Interpreter on the International Tribunal trying the leading Nazis, is an old friend of mine. Together we lived through miserable months in wartime Paris. He lost his father and mother, and his wife lost her parents and sisters and brothers in Nazi-controlled Poland. Wald-Garfunkel himself only miraculously escaped a similar fate.

I shall never forget our meeting on a September afternoon in 1940, at a seaside cafe in Marseilles. We were old acquaintances. He, typesetter for the daily I edited in Paris, was a gifted

journalist in his own right and the regular Paris correspondent of a Yiddish daily in Warsaw. His Paris letters on the political situation were sanguine and profound.

Wald-Garfunkel, born in Warsaw, emigrated to France, where he became enamored of Paris Parisian culture. A stalwart champion of Yiddish literature, and a fanatical believer in the interrelation of Yiddish culture and Jewish survival, he encouraged the introduction of Yiddish literature to a French public. He wrote a forward to French translation of short stories by the Yiddish classicist, J. L. Peretz and assisted in its publication.

While we waited among thousands

Jewish War Vets Send Athletic Equipment To American Occupation Forces in Europe



Lt. Col. William Berman, executive secretary of the Jewish War Veterans of the U. S., oversees shipments of bats, baseballs, footballs, boxing gloves and other athletic equipment to athletic officers of our occupation troops in Germany.

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for visas to America, refugees in a steady stream poured into Marseilles. We were in a state of high tension, for we knew that our lives depended on these visas; the Gestapo was already in possession of a list submitted by Vichy including the names of Jews active in politics, journalism, and social work. We were worried, fretful, but not without hope. The mild days of luxurious sun bolstered our wavering confidence. My friend and I parted one evening, after agreeing to meet the next day. But in the morning news circulated quickly through the Parisian colony in Marseilles comprised of visa-anticipators—B. Wald-Garfunkel was arrested at his hotel the night before and taken into custody by the Vichy Gestapo. His seizure was no surprise; (Please Turn to Page 46)

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"IT'S A SECRET"

(Concluded from Page 25)

fact that after all, surmise, no matter how probable, cannot replace established fact.

What Hoke says throughout is but another expression of the admitted fact that a democracy is at a disadvantage when it comes to waging war. There was much unfortunate comparison of our rate of motion in the field during World War II, as compared with Russia's swift advances. The main difference was this. When Mr. Stalin decided he wanted to do something, he didn't have to consult any bureaus or brass-hats, but he just went ahead on his own. We are not set up to do things that way. And we are at the same disadvantage when it comes to waging a war against bigotry and sedition. Our tools are dulled and our hands are tied by red-tape incident to the democratic form of government.

We found a way out of this dilemma during the war, by granting temporary and extra-ordinary powers to our president. Even this was opposed in some quarters, which couldn't wait for the emergency to be declared over so what we could go back to normal.

But those of us who think the war is over just because the guns have been silenced are living in a fool's paradise. The very thing for which the war was fought are still undecided here and will lead to further bloodshed unless they are finally disposed of, one way or another. Fascism, instead of dying with the defeat-at-arms of Germany and Japan, has gained a new lease of life in this country. Read "It's A Secret." if you don't believe it.

The writer has known Mr. Hoke for several years. Our contacts were quite frequent about seven or eight years ago, when he was Editor of The Reporter, a trade publication in the direct-mail field, and executive secretary of the Direct Mail Association. We had many interesting conversations in his offices in the building at the corner of Madison Avenue and 42nd St. in New York. There was no expressed intention on his part at that time to turn "exposer," although even then his opinions based on his experiences, were very definite. I was indeed glad to meet him again in his book. I give him credit for a sincere piece of reporting, and join with him in his lament for a surcease from unnecessary secrecy.

The names mentioned in Mr. Hoke's report are familiar to most of us. They have been in the news reports for several years now — reports of sedition trials, arrests, deportations, etc. They were all in "Under Cover." There isn't much doubt as to their character, even though they may have avoided jail because of technical weaknesses in their prosecution. And what's the crux of the whole situation — the gist of the plea which Mr. Hoke makes — Lift the curtain of secrecy. Give our accredited legal departments the facts with which prosecution can be made successful. Stop this foolish business of protecting Senator X or Congressman Y, or Clergyman Z from complicity in situations that are aiming at the heart of our way of life.

It may take a few more "It's A Secrets," and "Under Covers" to awaken

us from our lethargy. But the longer we remain indifferent, the more difficult will be the task of cleaning up.

We advise that you read "It's A Secret." It may awaken you from complacency. Read it, and talk about it. Perhaps if this is done it may lead to action.

Remember — we said "Perhaps."

The Arts in Palestine

(Concluded from Page 27)

golis (Chaichik, Publ., 304 pp.) . . . *The Jews in Egypt During the Hellenistic-Roman Period In the Papyri* by Dr. Teherkover of the Hebrew University, (University Publ., 304 pp.) . . . *Aeronautics* by David Kimerfeld, (Sifriath Poalim, 320 pp.) . . . *Musie In Israel from the Biblical Period Until Today*, with a list of 500 Jewish musicians and bibliography by Dr. P. Gradnovitz, (Rubin Mass Publ.)

Translations

Some of the translations included: Romain Rolland, *Beethoven* (Massadah); *A World in Birth* (Kibbutz Meuchad); Cassius, *Trial of Mussolini* (Am Oved); Donsseau, *Emile* (Ahronson); Vassili Grossman, *Hell of Treblinka* (Ierski); Ludwig Careca *Life of Heine* (Gazith); Gerald Abraham, *Tolstoy* (Chaichik); Adolf Sturmthal, *The Tragedy of the Labor Movement in Europe, 1918-19* (Am Oved).

Stage Talent

Li-La-Lo (For Me, Him and Her) was the most ambitious Palestinian Revue at the small intimate Jascha Heifetz Hall in Tel Aviv. Two performances were given each evening, and crowds of young and even middle aged couples packed the hall for their "rendevous" with Li-La-Lo.

The program of 22 acts was mostly vaudeville of a Tel Aviv variety interspersed with more serious pieces. The charm of the little company of actors is proof that there is a lot of talent floating around which finds no outlet in established theatrical groups. Shoshana Damari, whose deep-timbred alto rings with warmth was the star.

Premiere

The Palestine Orchestra announced the premiere of Hoeniger's King David Oratorio. All musical scores were sent by the French Government, a practice which will strengthen Palestine's future musical ties with France.

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From the Old League To the New

By M. KAHANY

M. Kahany, Correspondent in Geneva who is covering the UNO Assembly in London, considers the new organization in light of the defunct League of Nations.—THE EDITOR.

THE old League of Nations died long before Hitler's aggression stormed Europe and the world. But during the six years of war the League remained alive, in idea if not in actuality, in the one hundred persons who formed its permanent Secretariat. In the magnificent and now abandoned palace at Geneva, they continued to pursue peaceful research. Only a few weeks ago, Mr. Sean Lester, of Eire, submitted his final report which, especially for the skeptics of today, is surely not without interest: "The League did not fail," it states. "It was the nations who failed to use it. The old League of Nations is going, and the new League takes the center of the world's stage . . . Success will depend on how the machine is used, on the justice, wisdom and courage of its leaders, and above all, the wisdom and determination of the common people . . ."

The warning is judicious, but today's problem is not one of will, but rather a problem of faith. In the hearts of both leaders and common men, conviction was deep at the end of the first war, that the old League was a bulwark of honesty and justice. The Jews,

seeking as ever a solution to their dilemma, were among the strongest believers, although other peoples were equally certain that at last humanity's problems would be solved. But initial faith was reborn as carelessness; and certainty became vulgar and cynical materialism. The League was a force which opened the gates to the flood of totalitarianism. Humanity buckled as the League betrayed the principles of democracy.

The situation today is quite different, for in place of faith, fear, emphemistically described as "political reason," has assumed the dominant role in international relations. The United Nations Organization, well-intentioned descendant of an earlier misfortune, is beginning to function in an atmosphere of skepticism; no one yet has dared to believe the new League will succeed in making a better world.

What can the Jews expect of UNO? Indeed, it is more difficult for the Jews than any other people to cherish much hope in the new organization. The old League of Nations brought the Palestine Mandate which supplemented the promise of a Jewish National Home, as well as the guarantee of civil and religious rights of minorities in the European Diaspora. But what can be expected in this crucial stage? The development of the Jewish National Home if officially opposed by Great Britain, the Mandatory Power. The "protected" millions of Jews in (Please Turn to Page 41)

Rabbi S. Gershon Levi Heads
New Hillel Foundation at
University of Toronto



Rabbi S. Gershon Levi, veteran of 5 years in the Canadian Army, in which he served as senior Jewish chaplain who has been appointed as director of the new B'nai B'rith Hillel Foundation at the University of Toronto, the fifth Hillel unit at Canadian universities.



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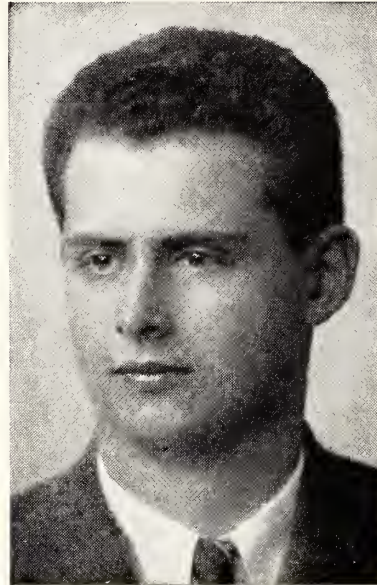
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Passover Somewhere In Brooklyn

(Concluded from Page 5)

A half hour later four soldiers sat in the parlor while the women hurried over the extra settings. Each soldiers held one of the children on his lap. There was a lot of talk about commandos and Japs, bazookas, fighting planes, landing craft, mines. The chil-



WILLIAM B. SAPHIRE

dren listened eagerly. Little Esther's eyes were wider than ever.

In a warm corner by the window-seat radiator sat Grandpa Klein and Grandpa Schwartz.

"You were right Yankev, 'Kinim' in English does mean insects, but not flies. It means lice," Grandpa Klein said.

"It doesn't look like they care much, whether it was flies or lice or bullfrogs," Grandpa Schwartz replied.

"No, Yankev, it certainly doesn't." They were silent for a while.

"Zalman," Grandpa Schwartz said suddenly, "do you know what the worst plague is?"

"What?"

"To be a pair of stupid old-timers like us," Grandpa Yankev said.

Our Child Survivors

(Concluded from Page 14)

My visit to Europe has convinced me that the Jews of America are greatly indebted to their fellow Jews in Europe for their heroism and sacrifices during the dark period of mass extermination. The time has come for us to begin to make sacrifices to assure them that they never again be subjected to the horrors and sorrows of the past decade. I hope that the response to the \$100,000,000 campaign of the United Jewish Appeal, which represents three great agencies of rescue and reconstruction — the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service — will demonstrate that the Jews of the United States understand the terrible plight of their suffering brethren overseas and recognize the urgency of action and generosity in unprecedented measure.

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Two Fighters for the Zionist Cause

(Concluded from Page 29)

has been described as "a talent for the jugular." He clears away superfluous ideas and brings to light the crux of the thought. This power of analysis is buttressed by his particular brand of fierceness, which makes him seem a wrathful prophet.

Dr. Silver, A Young Follower of Herzl

Abba Hillel Silver entered the Zionist Movement while still in his teens, when he joined a Theodore Herzl club on the New York's East Side.

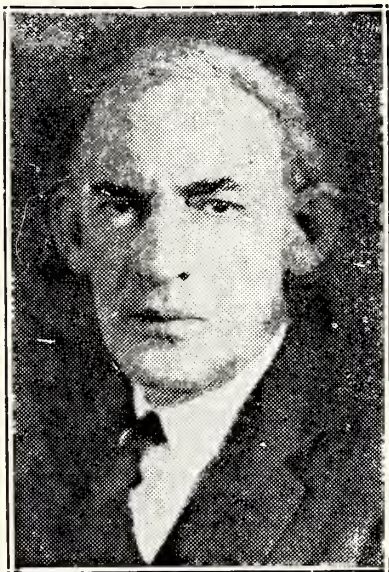
The vibrant Jewish life of the East Side affected young Silver. While other boys played baseball, Abba studied Hebrew, campaigned for Zionism, and read widely in American and World History. As an orator he was precocious. Probably if Dr. Silver looked into his garret now, he would find a half dozen medals for oratory won in his youth. His intense interest in things Jewish, his gift for eloquence, seemed to determine his career, for no career seemed possible but that of rabbi. In the rabbinical world, he assumed swiftly a position of pre-eminence, he became



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rabbi of the Cleveland Temple and was elected to the Presidency of the Central Conference of American Rabbis.

"My temple shall be a house of prayer for all nations," said the Hebrew prophet of old; Clevelanders will tell you that non-Jews attend Dr. Silver's temple in almost as great numbers as Jews. Dr. Silver attracts the non-Jews because he is so affirmatively Jewish. He found his Jewishness reinforcing his Americanism and making it richer.

The late Newton D. Baker, Secretary of War in the Cabinet of President Wilson, once remarked that he envied the eloquence of Dr. Silver:

"No one walks out when Silver speaks," Baker said. "They even forget about dinner."

Dr. Silver, like Lipsky, retains the qualities of a fighter, which are needed by Jews today, perhaps more than at any other time. It was Lipsky, himself who testified recently to Silver's fighting qualities when he described his "militant leadership in the fight for the passage of the Palestine resolution in Congress."

RALEIGH, N. C.

A combined meeting of the Jewish Federated Charities and inauguration of the local U. J. A. campaign will take place April 3 at the Recreation Rooms, with former Chaplain Herman Schachter as the principal speaker. The women will make their own contributions to the U. J. A., a special woman's division having been created under the leadership of Mrs. A. L. Fox.

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**The A B C of the
Palestine Problem**

(Concluded from Page 9)

It is too grave a charge to publish
without documentary substantiation.

In discussing "heroes," Mr. Gervasi tells of the Jews' contribution to the war effort, especially the contribution of Palestine's Jews. He discusses Jewish Palestine's parachutists who volunteered for duty in occupied Europe, and who "saw from within" what was happening to their brethren. He asks the reader to imagine himself a Palestine volunteer. "Then the war ended, you went home again to Hemdah and the babies. They were thinner than you remembered. Food had been hard to obtain. There had been little milk, almost no sugar, and scarcely any meat. The Arabs, you learned with some surprise and considerable bitterness, were never put on rations. They, you were told, wouldn't understand rationing and would cause trouble.

"But the war was done. Now what about those you left behind in Poland and in central and Balkan Europe? Might they not come to Palestine? No, they could not. There was no sign anywhere that London intended to revoke the White Paper."

In his conclusion, Mr. Gervasi scores President Truman and the Anglo-American Inquiry Committee. "If the 'absorptive capacity' is what President Truman was worried about when he decided to tag along with Premier Attlee's policy, he should have consulted Lowdermilk, one of the ablest agronomists in the world, and one of his own civil servants," writes Mr. Gervasi. "Any Commission he may send couldn't provide more adequate data on the possibilities for Palestine's expansion."

In a page and a half epilogue titled "Arithmetic," Mr. Gervasi gives the tragic statistics of Jewish deaths since 1939.

In sum total: This is a useful handbook on one of the most stirring problems of our day, written with the warmth and human insight of which only American reporters are capable and chock-full of information such as only scholarly treatises generally carry. It is an absorbing story in slick magazine style, and a factual account, as authoritative as a State document.

CHARLESTON, S. C.**Young Judea Elects**

The following have been elected to head the newly-formed Young Judea group and those selected to head various committees: President, Eleanor Berlin; Vice-president, Jean Hohenstein; Secretary, Frances Meiselman; Treasurer, Paula Sigal; Program Chairman, Carol Morgen; J. N. F. Chaimen, Carol Lois Schaffer and Norma Madalia; Happy Day Chairman, Phyllis Ashendorf; Telephone Committee, Harriet Levine, Carolyn Weinstein, Jerrie Pressman; Junior Representatives, Myrna Smith, Ann Goodman, Etta Jacobs, Doris Meltsner and Evelyn Schuster.

Girl (at baseball game): Isn't that pitcher marvelous? He hits their bats no matter how they hold them.

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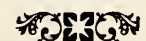
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GREENSBORO, N. C.

B. Tartt Bell Appointed By Friends Service Committee

Announcement is made by Dr. Clyde A. Milner, President of Guilford College, of the appointment of B. Tartt Bell, as a permanent, full-time executive to serve the Southeastern area of the Peace Section of the American Friends Service Committee. Mr. Bell will make his office on the campus of the Woman's College.

A native of Anniston, Alabama, Tartt Bell was educated in the public school of that city; and received his Bachelor of Arts from Tulane University of Chicago and Columbia, taking Masters Degrees in Labor Economics at Chicago and in Political Science at Columbia.

In addition to sponsoring, in co-operation with the Woman's College, the annual Carolina Institute of International Relations, the American Friends Service Committee conducts a broad year-round program of peace education, working in co-operation with the North Carolina Council of Churches, civic organizations, local churches, colleges, and others. Plans are being made for scheduling a series of short conferences dealing with topics of current interest in the fields of international relations and religion. Throughout the year, nationally known speakers will be brought to the area for engagements.

In addition, literature will be distributed from the Greensboro Office.

Gurfein-Barth

Miss Esther Gurfein, 803 Magnolia street, daughter of the late Mr. and Mrs. Joseph Gurfein, was married on March 24th in Palm Beach Fla., to Arthur A. Barth, son of Mrs. Fannie Barth, of Paterson, N. J., who since his army release has been living in Key West, Fla.

A number of family members attended the ceremony at Mayflower hotel including the bride's sister, and brother-in-law, Mr. and Mrs. Milton Friedman, Norfolk, Va., the bridegroom's mother, his brother, Ben Barth, of Paterson, and the bride's sister and brother-in-law, Mr. and Mrs. Murray Fitterman, New Bern, Miss Bertha Gurfein and Irwin I. Gurfein, sister and brother of the bride.

The bride-elect, whose family came here 18 years ago from Norfolk, Va., for several years has been connected with Gladys shoppe. Mr. Barth, who was in the army four years, three of them in the Pacific, is a graduate of Ohio State university, Columbus, and did graduate study at New York university and Columbia university in New York City.

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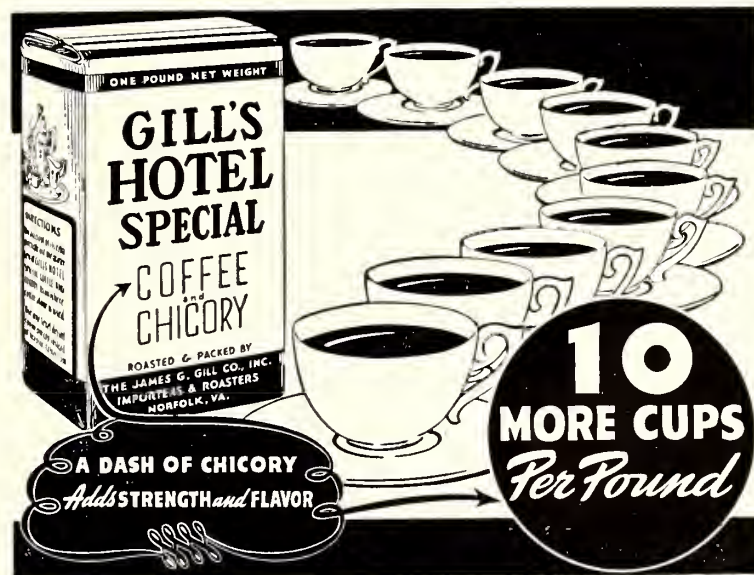


Judge Samuel I. Roseman Receives Phi Epsilon Pi National Service Award.

HERBERT H. LEHMAN RESIGNS AS UNRRA HEAD

Former Governor Herbert H. Lehman, of New York, has resigned as director general of the United Nations Relief and Rehabilitation Administration, a post to which he was appointed by the late President Roosevelt when UNRRA was founded in 1942. In a letter to the UNRRA Council, meeting in Atlantic City, March 15, Mr. Lehman stated that he was resigning upon advice of his physician for much-needed rest. It has been rumored that Mr. Lehman might be a candidate for U. S. Senator for New York in next fall's elections.

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**Murray Frank Named Acting
 Head of B'nai B'rith
 Information Bureau**

The resignation of Bernard Postal as national director of information of B'nai B'rith and the appointment of Murray Frank as acting director of information has been announced by Henry Monsky, president of B'nai B'rith. Mr. Postal has resigned as of April 1st to become director of publications and information of the National Jewish Welfare Board.

Mr. Frank, who has been the Washington correspondent of the Jewish Morning Journal, America's oldest Yiddish daily, since 1940, and for the past year Washington correspondent of the Independent Jewish Press Service, is well known to readers of the Anglo-Jewish and Yiddish press.

A graduate of the Jewish Teachers Seminary, New York, in 1933, where he specialized in education and journal-



MURRAY FRANK

**Who has been named acting National
 Director of Information of B'nai B'rith.**

ism, he took courses in education and journalism at New York University and received a B. A. in social sciences from George Washington University in 1936. He acquired his M. A. at American University in 1937 and has done considerable work toward his doctorate.

In addition to serving as Washington correspondent of the Jewish Morning Journal and the Independent Jewish Press Service, Mr. Frank is also the feature writer here for Davar, Palestine's largest Hebrew daily. During the early years of the war he was an economic analyst with the U. S. Department of Commerce and other government agencies in Washington. He contributed numerous articles to "Foreign Commerce Weekly," published by the Department of Commerce, on international trade and other economic questions.

GREENSBORO, N. C.

**Hadassah Conducts Service at
 Temple Emanuel**

On Friday evening, March 15th, members of the Hadassah were in charge of the Temple services. Presenting a program on "What is Torah?" five women dramatized a reading, led by Mrs. Cy Jacobs. Others in the reading included Mrs. Max Zager, Mrs. Sam Richmond, Mrs. H. Dryzer and Mrs. Raymond Farber. Mrs. Philip Michalove gave the prayer, and Mrs. Max Klein lit the candles. Mrs. Harry Abrams was chairman of the committee which arranged this program.

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From the Old League to the New

(Continued from Page 35)

the Diaspora have been annihilated. Those few who survive continue to be persecuted as they beg for entrance into their National Home, while leaders of influence accuse them of "world conspiracy." Five Arab States who collaborated with the fascist enemy sit among the founders of UNO; the Jewish people whose proportionate contribution to the common war effort ranks among the greatest, wait like paupers outside the doors of UNO; only States are accepted as members.

The first session of the General Assembly of UNO was based upon decisions already made by the San Francisco Conference (the Charter of the UNO); the Executive Committee of the Preparatory Commission which met in London August to October 1945; and the Preparatory Committee itself, composed of all the members States of UNO which met in London November 23rd to December 23rd, 1945. While the deliberations may require six weeks, this will be only the "first part" of the first session; it will confine itself primarily to organizational matters. A "second part" of the Assembly devoted chiefly to the consideration of "substantive items on the Agenda" will be summoned later to a place in the U. S. close to the permanent seat of UNO. Among the items on the Agenda of the "first part" are at least two of Jewish interest: the establishment of the trusteeship system, the reorganization of the existing inter-governmental bodies for refugees and their incorporation into the UNO.

The position in regard to trusteeship and Palestine can now be summarized as follows: The first connection between Palestine and the UNO will be established during the "second part" of the Assembly. For the present, the whole future of the Palestine Mandate is under the consideration of a body (viz. the Anglo-American Inquiry Commission) which is not subject to the control of the incipient UNO. According to Article 79 of the charter of the UNO "the terms of the trusteeship for each territory to be placed under the trusteeship system, including any alteration or amendment, shall be agreed upon by the States directly concerned, including the Mandatory Power in the case of territories held under Mandate by a member of the United Nations" and shall be approved by the Assembly

of the UNO "as provided for in Articles 83 and 85." The Preparatory Commission has decided to "call on the States administering territories in accordance with the League of Nations Mandates to undertake practical steps in concert with other states directly concerned, for the implementation of the provisions of Article 79 of the Charter providing for conclusion of the agreements on trusteeship terms for each territory to be placed under the trusteeship system, in order to submit these agreements preferably not later than the second part of the first session of the General Assembly." It is therefore, quite clear that as far as Palestine is concerned, the British Government will not submit the relevant "agreement" earlier than during the "second part" of the Assembly's first session. This may be some time in May or June, 1946.

The Assembly however, will discuss the general organization of the trusteeship system, and will probably appoint the trusteeship Council. Actually, this whole problem was already fully discussed by the Preparatory Commission of UNO. It may be noted in this connection that in discussing and creating the machinery of the trusteeship system, the representatives of the various member States except the Arab States have in mind territories and problems other than Palestine and Zionism. Most of the general provisions already agreed to in the Charter or in the recommendations to the Assembly with a view to implementing the trusteeship system, could hardly be framed in a manner which from a Zionist point of view, would have been the most convenient for Palestine. . . . Yet the manner in which the machinery will be built up, the power of decision given to the Assembly where five Arab States are voting, the composition of the Trusteeship Council wherein one of the Arab States may receive a seat, the rules of procedure of the Trusteeship Council a.s.o. are all matters of considerable political importance for Palestine, too.

The Preparatory Commission in its recommendations to the Assembly abstained from formulating any definition of the "States directly concerned" which under Article 79 of the Charter must first agree upon "the terms of trusteeship for each territory to be placed under the trusteeship system, including any alteration or amendment." For the present, it may be taken for granted only that as far as Palestine is concerned the "States directly concerned" will be, as they will, territory under trusteeship of the "big five" — Great Britain, the Mandatory Power, China, France, USSR and USA. The Arab States however, have already demanded a definition of "directly concerned" and asked to be allowed to participate in the negotiations of the "agreement." It is probable too, that

(Please Turn to Page 45)

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AMONG OUR CONTEMPORARIES

(Concluded from Page 19)

he and the senior Senator from Mississippi, Bilbo, see eye to eye—or, more correctly, share in the same astigmatism.

Russell and Bilbo profess to be Democrats—followers of Thomas Jefferson, the great founder of the Democratic party. They should retire to their rooms and read the works of Jefferson. Many of Jefferson's sayings would do them good. One of the best is the statement Jefferson made about the South's attitude to the Negro. He said, when he thought of that, "I tremble when I remember that God is just."—*American Israelite*.

* * *

God help the Anglo-American Commission! What can it possibly solve? Is anyone going to be satisfied, or reconciled? The smudge of oil, the political badger-game, the white-hot passions, the impassive and implacable leaders—the rifles, and the lack of confidence between British and Jewish leaders, Arab and British officials, British and Russian spokesmen, and the Arabs and Jews, make confusion more confounded. All the ingredients of a first class bomb. None of the warmth, refuge, sustenance, or security that the stateless and homeless require.—Rabbi Julian B. Feibelman in *The Jewish Ledger*.

* * *

Needed: A Dynamic Brotherhood

The National Conference of Christians and Jews has been around for a long time. Throughout the country, it has sponsored countless interfaith meetings, at which noble sentiments have been expressed. This Brotherhood Week, scheduled this year to begin on February 17, ought to be a good thing.

And yet, after all the "good will" that should have been generated by its program, the tide of bigotry is rising in the United States. The professional race-haters and rabble-rousers find it easy to raise funds and attract a following. Recent polls reveal an enormous number of potential, as well as actual anti-Semites in this country.

Apparently, something more is needed than the mouthing of pretty words at public gatherings. Germany was supposed to be the most highly educated and "kultured" country in the world, and yet a small band of cut-throat gangsters found it possible, almost over night, to turn practically the entire population of that land into a mob of fanatical, blood-thirsty raving anti-Semites.

The approach of the National Conference of Christians and Jews to this problem has been too saccharine. It lacks red-blooded, dynamic action. It has been too dignified even to take notice of the fight against the *New York Daily News*. It has not learned how to implement the preachment of brotherhood—which remains only a preachment.

It will remain just a nice, polite, harmless movement until it succeeds in galvanizing "brotherhood" into action against the anti-democratic forces in America.—*The Jewish Ledger*.

GOLDSBORO, N. C.

Temple Elects Officers

The following officers of the Temple Oheb Shalom were elected at the annual congregation meeting held March 24: President, Mr. Emil Rosenthal; Vice-president, Mr. N. A. Edwards; Financial Secretary, Mrs. N. J. Edwards; Recording Secretary, Mr. M. N. Epstein; Treasurer, Mr. Lionel Weil; Trustee: Mr. Sol Goodman. Other trustees are: Mr. Charles Korschun and Mr. Max Meyers.

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Shanghai's Refugees Go To School

By DR. HOWARD L. HURWITZ

THE traditional respect of Jews everywhere for the learned man is illustrated in the establishment of the Shanghai Jewish Youth Association School at a time when hunger was a more immediate concern than the ABC's.

Established in 1937 with the aid of Horace Kodoorie, son of a family famous in the Far East for its philanthropy, the school affords an English and Hebrew education for six hundred and fifty young people who range in age from five to eighteen.

At its peak, before the Pacific War, the school encompassed vocational training, the usual elementary and high school subjects, and adult education programs. The level of instruction and learning was high since eager minds were guided by good instructors.

The initial obstacle overcome by the school in its relation to young people was fear. The entrance of a man into the classroom drew the blood from faces of young refugees. In Germany, such an interruption preceded the ousting of Jewish students with attendant embarrassment and beatings. Months passed before normal reactions to strangers were approximated.

This victory helped to break the barrier of language. The children spoke only German when they entered the school and most teachers, drawn from Shanghai, knew neither German nor

Yiddish. At Kadoorie's insistence only English was spoken despite the problem of discipline which such a program involved. Today, the children speak a fluent English and, on occasion, threaten mayhem in that language. Their German is ungrammatical.

Early in 1942, the Pacific War impelled the curtailment of all Association activities except the schooling of children. The Japanese ordered the elimination of English and United States history from the curriculum. It was permissible to carry on instruction in the English language. Fresh air camps, summer clubs, vocational training centers, business classes, sports were discontinued.

At about this time the school was moved into a new structure which had (Please Turn to Page 44)

JEWRY MOURNS GEORGE Z. MEDALIE

George Z. Medalie, Associate Judge of the New York Court of Appeals, the State's highest court, died in New York at the age of sixty-two.

Judge Medalie, recognized as one of the nation's outstanding trial lawyers, was assistant district attorney in New York from 1910 to 1915, when his election on the Republican ticket, as Munic-



GEORGE Z. MEDALIE

ipal Court justice, was voided by the Tammany machine then in control of New York City. Later, Judge Medalie served without compensation as assistant attorney general in charge of prosecuting election frauds. In 1930 he was appointed United States Attorney for the Southern District of New York. He named as his chief assistant, present Governor Thomas E. Dewey.

Judge Medalie, born on New York's lower East Side, son of an immigrant rabbi, was a graduate of Columbia University Law School. For many years he was active in the Federation of Jewish Philanthropic Societies in New York, and for a time was a member of the Board of Directors and the Advisory Board of the Joint Distribution Committee.

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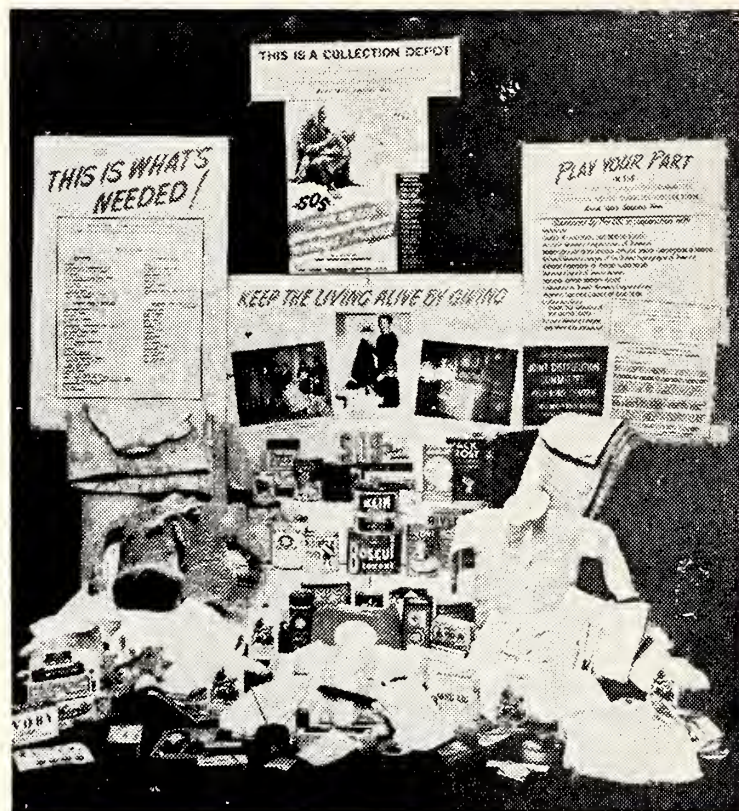
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Shanghai's Refugees Go To School

(Concluded from Page 43)

been under way prior to the Pacific War's outbreak. The one story buildings are arranged on three sides of a sixteen and a half mow area (a mow is approximately the size of a tennis court.) At the center is a level, grassy playground which kindergarteners and teen-agers put to good use.

The headmistress escorted me through classrooms in which a variety of subjects were being taught. Mrs. L. Hartwich is a vigorous and kindly woman in her late forties. It was evident from the response of teachers and children that she is loved and respected. Contrary to accepted standards of supervision the headmistress interrupted classes and in some rooms took over for a few minutes. But teachers were accustomed to the procedure and children performed miracles of mental arithmetic as Mrs. Hartwich quizzed them.

Desks were arranged in traditional rows for the most part and class sizes ranged from three (sic) to sixty. The teachers were almost all in their early twenties and meagerly paid, but their enthusiasm and knowledge of subject matter made up for the lack of normal school training. Discipline stemmed from the general interest evident on the faces and in recitations of the children.

The bombing of Hongkew, in July 1945, made it necessary to billet six hundred refugees in the school buildings. At the time of my visit more than two hundred bombed out people of all

ages occupied a third of the classrooms and grounds. The tragic circumstances have not prevented differences from arising between the homeless refugees and school authorities.

Despite difficulties which would have caused a less hardy people to collapse, Shanghai's refugee Jews continue to send their children to school. Their young are being educated in classroom and community so that they may be alert citizens in countries they will adopt in the coming years.

CHARLESTON, S. C.

B'nai B'rith Round Table Discussion

The local B'nai B'rith Lodge held a Round Table Discussion at Temple Israel on March 18. The subject was "World Report on the Jewish People." Various local servicemen who served in the varied theaters of war throughout the world presented their personal observations relating to the Jewish people. Mr. Maurice Weinstein was in charge of the program.

RALEIGH, N. C.

William Kahn Bar Mitzvah

William Kahn, son of Mr. and Mrs. Stanley Kahn, was Bar Mitzvah at Temple Beth Or on March 15th. A reception at the Stanley home followed.

Uncle Herb could eat no fat, Aunt Rose could eat no lean, but now they eat what they can get, and lick the platter clean.

A Reader Offers Suggestions

(Concluded from Page 30)

for daily as well as Sabbath observance, popularizing the necessity for both and not just once a week.

Closer observance in the home of customs, ceremonials, prayers stressing the dignity and sanctity of the Sabbath and the daily living as well for better Judaism.

Offering a donation or gift to the organization that fosters individual attendance for Sabbath service or to that particular organization in general. Getting rural or country or town folks thinking in terms of synagogue, Sabbath and service observance and advanced Jewish learning.

On the same page, in the words of Zechariah — "not by might, not by power, but by my spirit, saith the Lord" for many are measuring wealth in terms of money value and sacrificing the Holy Sabbath to obtain such riches, when our greatest asset is our Heritage of the Spirit.

Combine Hebrew school attendance with sabbath and Sunday school as part of the curriculum for perfect report-cards.

Get college girls and boys interested in Judaism and leadership ideals and then strengthen their community with the importance and knowledge of Sabbath attendance to services.

Begin at kindergarten age to get the habit of Sabbath attendance at a short service. "Laughing is Catching." so we, in turn catch "customers" with honey.

From the Old League To the New

(Concluded from Page 41)

the British Government will try to introduce in the draft of the new "agreement" for Palestine in place of the old Mandate such alterations or amendments as she may consider necessary to implement the British Palestine policy as outlined by the Bevin statement . . .

It is quite probable that the British delegates to the Assembly will take the opportunity to introduce the refugee problem into the debates in such manner that will permit, from the British point of view, a "solution" for Jewish refugees other than Palestine.

Thus, it may be said that the Jews above all other groups, have little reason to regard with hope this first session of the UNO Assembly.

JEWISH OFFICER IS FIRST BATTALION COMMANDER IN BRITISH ARMY

Jerusalem — Lt. Col. Ephraim Ben Artzi of the world famed Jewish Brigade is the first Palestinian Jew to be made a battalion commander in the British Armed Forces. Colonel Ben Artzi, recently promoted from the rank of major, has assumed command of the battalion. The Jewish Agency, supported through the United Palestine Appeal which derives its funds from the \$100,000,000 campaign of the United Jewish Appeal, maintained recruiting offices throughout Palestine during the war and helped to enlist men like Colonel Artzi.

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Interpreter to the National Tribunal

(Concluded from Page 33)

police were suspicious of our entire "colony." Wald-Garfunkel was one of the first victims.

He was transferred from prison to prison during a period of many weeks. He finally reached a concentration camp where "political suspects" were held under Gestapo surveillance. His American visa had arrived, but the Gestapo paid little attention to visas of persons in custody.

I met his wife frequently that winter in Marseilles. Efforts to bring about his release failed. Most of us were "en route," ready for departure, equipped with American visas, but still enduring the "Spanish Inquisition," as we dubbed the waiting for Spanish transit visas.

Franco's visa-officials were little concerned with our impatience. The waiting for a transit visa would drag for months. Without it, one could not reach Lisbon, the harbor for departure for the United States.

We knew that Wald, if released, would have to start anew—begin biding time whereas we were about to terminate our long period of waiting.

On a winter day in 1941, on a visit to the American consulate to dispose of final formalities connected with my departure, I saw Wald, escorted by two Vichy gendarmes. He was permitted to come, for his visa, under guard. After he had received it, he was returned to the concentration camp to wait again until his friends obtained his Spanish transit visa.

Finally, he did get out—sometime in 1941. On his arrival in New York, he was immediately accepted as a

member of Local 83 of the Jewish Typesetters Union and obtained employment at his trade. He enlisted in the American army, and was assigned as translator to the Military Review of the Command and General Staff School at Fort Leavenworth. When the War Crimes Tribunal sought a chief interpreter, the General Staff recommended Wald-Garfunkel for the job.

Now, as Chief Interpreter, he meets each day men who only several years ago, impersonally, without any special awareness of a man by that name, hounded Wald en masse—Wald, one of millions of Jews, and destroyed his family among millions of other mass-slaughtered, mass-cremated Jews.

Buttressing the Four Freedoms

(Concluded from Page 28)

It was altogether fitting, therefore, that the B'nai B'rith Women's Supreme Council, which met in annual session just two days after the President died last April, should have voted to create a Four Freedoms Library dedicated to his memory. As Mr. Roosevelt had expressed his appreciation of the great service being rendered by the B'nai B'rith Hillel Foundations to the Jewish students through a dynamic cultural, religious, and interfaith program on 131 campuses throughout the United States, Canada, and Cuba, it was decided to establish the Four Free-

doms Library at the new national Hillel headquarters at the University of Illinois. The Library will be a repository for books, documents, and manuscripts dealing with political, economic, religious, and social principles of human freedom, objects of art, Rooseveltian documents, and all such symbolic materials concerned with the Four Freedoms for all humanity. The Library will be not only a great memorial to a great man, breathing life into his ideologies, but it will be an important institute, an education for democracy program because students of every walk of life, and every race and creed will avail themselves of the opportunities offered there to study freedom in all of its aspects. This research will make them aware of—more alert to the necessity of implementing the Four Freedoms in our own country so that the democratic way of life may survive all social and economic crises. These young people will emerge ambassadors of good will, champions of liberty, justice, and freedom.

All of us are agreed that it is tragic beyond words that Mr. Roosevelt did not live to see the victory for which he fought, to which he personally contributed so much, and for which he ultimately gave his life. But the President shall not have died in vain if those who love justice and freedom will carry his banner—will carry on his fight for freedom. Through the establishment of the Four Freedoms Library, B'nai B'rith Women all over the country will translate into concrete terms Mr. Roosevelt's fight for freedom.

Over the entrance of this Library will be inscribed the words Mr. Roosevelt once used in a letter to Dr. Sacher (national director of the B'nai B'rith Hillel Foundations) on the occasion of the dedication of the Sarah Delano Roosevelt Interfaith House at Hunter College in New York City, (housing the the Hillel, Catholic, and Protestant Foundations) which was established through the efforts of B'nai B'rith. At that time the President wrote: "In essentials, unity—in non-essentials, liberty—in all things, charity." In that spirit, through the Four Freedoms Library, B'nai B'rith Women will keep alive the memory, the philosophy and the indomitable spirit of the most courageous humanitarian in history, Franklin Delano Roosevelt.

DANVILLE, VA.

Dr. Samuel Newman
Addresses Rotary Club

Dr. Samuel Newman was the speaker at a recent meeting of the Rotary Club in Danville, his subject being an analysis of the Fortune and Gallup polls on Zionism.

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STATEMENT OF THE OWNERSHIP, MANAGEMENT, ETC., required by the Acts of Congress of August 24, 1912, and March 3, 1933, of The American Jewish Times, published monthly at Greensboro, N. C., for October 1, 1945.

State of North Carolina
County of Guilford

ss:

Before me, a Notary Public, in and for the State and County aforesaid, personally appeared Harry Sabel, who, having been duly sworn according to Law, deposes and says that he is the Publisher and Owner of The American Jewish Times and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in Section 537, Postal Laws and Regulations, printed on the reverse side of this form, to-wit:

1. That the names and addresses of the publisher, editor, and business manager are:

Publisher, Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.; Editor, Chester A. Brown, 603-4 Southeastern Bldg., Greensboro, N. C.; Business Manager, Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.

2. That the owner is: Harry Sabel, 603-4 Southeastern Bldg., Greensboro, N. C.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

HARRY SABEL.

Sworn to and subscribed before me this 30th day of March, 1946.

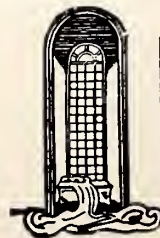
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May 1946

11-9

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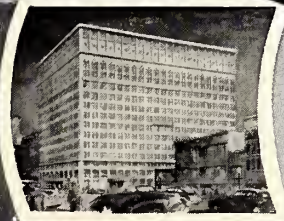
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The American Jewish Times

VOLUME XI

MAY, 1946

NUMBER 9

EDITORIALS

CHESTER A. BROWN, Editor

The Palestine Decision

It was a foregone conclusion that the decisions of the Anglo-American Inquiry Committee on Palestine would not please anybody—most of all, the Zionists and the Arabs. It was known for a long time that the report would be based on compromises, and as it generally works out, such decisions are unsatisfactory. Furthermore, in spite of biased opinions pro and con, the facts are that the points at issue were delicate in their world implications, and most difficult to be adjudicated.

The so-called “political Zionists” will of course be disappointed. While it cannot be said that the door to Statehood has been shut in their faces, it is true that the opening left by the decision isn’t very wide. On the other hand, the cry of the Arabs that they have been greatly wronged hardly seems justified. It has been proved beyond any reasonable doubt that many more than the 100,000 Jews that will be affected by the decision can enter Palestine without displacing a single Arab.

From the standpoint of the immediate present, the assurance that 100,000 displaced Jews in Europe will have their present problem solved is highly important. Those who are more concerned with Palestine as a refuge than as a political State, will find agreement in this. From the strictly humanitarian standpoint, this part of the decision will meet with general approval. And aside from the humanitarian point of view, this virtual nullification of the White Paper will afford some solace to the Zionists.

To those who have given more than casual study to the problem and the work of the Inquiry Committee, it will come as no surprise that the deeper matters involving Palestine’s political future were passed on to the United Nations Organization. Not alone was the matter too hot a potato for the Committee to handle, but even more fundamentally, the principles involved are basic, and in actuality tied in with the type of problem for which the United Nations Organization was created.

The threat that the Arabs will now turn to Russia for support and that the already strained relations between that country and Great Britain will be further jeopardized, can be discounted. As a matter of fact, while it is to be expected that all parties concerned will give voice to their displeasure at the Committee’s conclusions, it is reasonable to expect that following these first natural outbursts, cooler heads will prevail, and each faction will await the working out of the plan with the hope that the future will bring about a situation more nearly to their liking.

Unduly Pessimistic

Dr. Louis Finkelstein, President of the Jewish Theological Seminary of America, certainly provoked a storm of controversy by his statement, made before a special conference of one hundred conservative rabbis in New York, that, by reason of the conversion of American Jews to other faiths, Judaism “may cease to have any significance” in American life.

Dr. Finkelstein likened the conversion of Jews to a river, and referred particularly to instances of our boys who had been overseas. He attributed the situation to “a general break-down in the structure of the inspiration and education of the young.”

One would have indeed to close his eyes to patent facts if he were to deny that there have been conversions of Jews to other faiths. One would have to know the statistics to be able to say that there have been

a greater number in recent years than in preceeding periods. It is extremely doubtful if such a statement could be supported. We are inclined to agree with those who have stated that Dr. Finkelstein has drawn an unnecessarily pessimistic picture. With one of his opinions, however, we are in definite disagreement. Instead of a “breakdown” in the Jewish orientation of youth, we believe that there hasn’t been a period in recent Jewish history in this country, where greater strides have been made in interesting the young boys and girls in their Jewish birthright.

If Dr. Finkelstein had made his observation ten or fifteen years ago, it might have had more justification in fact. The expansion of B’nai B’rith youth programs alone is an indication that there has been a fortunate realization of the seriousness of the situation.

As we see it, one of the more heartening manifestations of current Jewish life is the effort to inculcate in the minds of our Youth the joy of being Jewish. If that is the real source of conversions—and we are not too sure that it is—then we can look forward to future generations keeping their faith, if we persist in our present youth programs. Perhaps Dr. Finkelstein was making his statement on a basis of decreased interest on the part of Jewish youth in synagogic attendance. This may be true, and is to be regretted. But it is not *ipso facto* a justification of his broader conclusions.

We do not believe that the situation is quite as serious as Dr. Finkelstein fears.

A Bitter Internal Battle

Dr. Chaim Weizmann, world Zionist leader, in the course of his recent testimony before the Anglo-American Committee of Inquiry on Palestine, in Jerusalem, made one comment that but reflects the fierce struggle that has been going on within the breasts of all those who are concerned with a just solution of the Jewish problem in Palestine.

Dr. Weizmann said at one point, “I stand before the young Jews today as a leader who failed to achieve anything by peaceful means.” He went on to say that despite all promises by British and American statesmen and leaders, despite the fact that the new British Government “is committed up to its neck to the Jewish people,” Jews can enter Palestine only as illegal immigrants, and have no freedom of movement in that land.

There is a world of deep anguish in that confession. A leader is not unduly self-conscious when he anticipates that his followers hold him responsible for results. It matters not that circumstances beyond human control have acted as a deterrent to accomplishment. Results, are what count—not alibis. And here we have a leader whose sincerity and zeal are beyond question—who would want to produce results in a favorable Palestine solution perhaps more than anything else he could achieve—and who has to admit mournfully his failure.

The internal conflict has been over the *modus operandi* in Palestine. Each one, as a law respecting individual must personally deplore the seemingly high-handed tactics of the groups in Palestine which have been flaunting and by-passing generally accepted rules of law and order. Circumventing immigration laws, for example is still illegal, whether the cause is just, or unjust. The use of arms offensively is a breach of the law, and cannot be justified as a means to an end.

An yet, who has it in his heart to condemn, when one considers that peaceful means have ended but in frustration? It is a painful decision to have to make, and each one has to find his own answer. History alone will say who was right, and who was wrong.

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Straight Talk From Your Delegate To You

By RABBI ROBERT P. JACOBS, Asheville, N. C.

I LOOKED into the burning black eyes of a short, slightly built man, clean-shaven, black-moustached, who, three days before, had left Frankfurt, Germany, to speak to me—and to you. His name, Dr. Zalman Grinberg, the elected head of the Liberated Jews of the American Zone.

I heard him say: "Nine months after our liberation we are still in camps



RABBI ROBERT P. JACOBS

living in a political vacuum. We have become objects of study . . . stateless and homeless. That which the crematoria of Europe could not swallow has become stuck in the throat of international politics." And I heard his challenge: "We must not, we cannot, and will not stay in Europe." And I heard him declare: "As things stand, it appears better to be a conquered German than a liberated Jew."

I heard these words and wished I had control of a magic machine which would send them whirling over the miles into the heads of the 6000 Jews of my state, so that they too could feel within them the tremendous swirl of emotion, the jolt of the throbbing desire to do something to save these people, our brothers, and get them started on the new road to liberty, to true health of body and mind.

I was at the feet of Dr. Grinberg in the huge meeting room at the American Jewish Conference in Cleveland, February 17-19. I sat there, and felt you with me,—all 6000 of you, North Carolinian Jewry, men, women and children.

For this was the high point of the Conference to which you had sent me. Mrs. E. J. Evans, your elected representative, asked me to serve in his stead. And I accepted the high honor

Rabbi Jacobs attended the recent Third Session of the American Jewish Conference in Cleveland, as delegate from North Carolina. These are his ring-side observations.—THE EDITOR.

and privilege to serve the Jews of the state.

Note this: Dr. Grinberg, the elected representative of the Jews over THERE had come to the ONLY representative assembly of Jews over HERE to state the facts and the imperatives of action that flowed from them. He had someone to talk to. From Cleveland that story was expected to permeate the whole country—the 5½ million Jews and the neighbors of all the Jews, the legislators of our country; and even-

tually it would appear on the tables of the representatives of the United Nations. For that purpose he came, and it was that purpose I sat before him. So I write this now, not only as a report but as a foundation for recommendations to the Jews of my state.

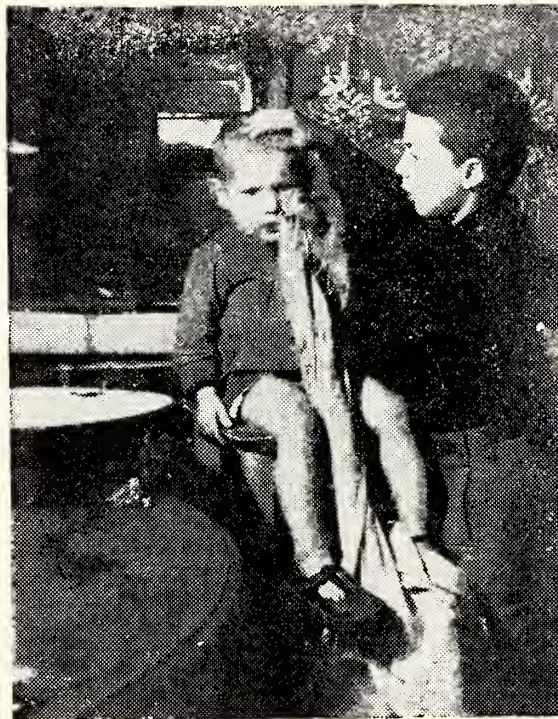
There are two important things I have to suggest to you, both of which will need your careful consideration now and in the 15 months ahead of us.

But first let me thank Mr. Evans for the opportunity to serve Jewry in

North Carolina. As the months until May, 1947, go by, I trust all of us will be more and more aware of the great significance of the NEXT meeting of the American Jewish Conference.

One immediate concern is this appeal I now make to each and every North Carolina Jewish community to offer financial assistance to the American Jewish Conference. The vital work can be kept alive only if every town and hamlet pays for it. It is *our* Conference, the *only* fully representative assemblage of American Jews dealing with overseas problems. Sixty-four (Please Turn to Page 15)

CHILDREN COME FIRST IN U. J. A. EFFORT



Three great agencies represented in the record-breaking \$100,000,000 United Jewish Appeal for Refugees, Overseas Needs and Palestine are carrying on far-flung activities to save the handful of Jewish children who escaped Hitler's fiendish wrath. Above, two orphans who felt the lash of Nazism are safe at last in a Joint Distribution Committee haven in France. Top, right, a former internee of Oswiecim (tattoo number on arm) at work in a citrus grove of Kibbutz Buchenwald, happy and free in the land of his dreams, thanks to the United Palestine Appeal. Below, right, Joseph Fajnzberg, who with his wife and son spent 18 months in the Oswego shelter made possible by the National Refugee Service, is proud of his American-born son, Albert.



Anti-Semitism Is an Attack On the American Way of Life

By HAROLD E. STASSEN, Former Governor of Minnesota

IN the very opening of my remarks this evening, I wish to commend the excellent and extremely important work of the Joint Defense Appeal of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith.

I have known of your splendid efforts for a number of years through my Minnesota friends who have been active in your program, and it is very clear to me on this evening that you intend to carry forward this splendid work that you have been doing together.

You have been intelligently and staunchly defending one of the critical salients on the front of human rights in America. It cannot be over-emphasized that respect for human rights and the safeguarding of individual liberty have been major foundation stones in the building of this great nation.

It is very important that at this period as the war has ended and left in its wake throughout the world these pressing problems, economic, social, cultural, political and military, that we take stock in America; we, the citizens of this nation, on the one hand are aware of its greatness and in all humility we realize the strength and standing in the world of America. And then with great humility that we should proceed to seek to discharge the responsibility of that greatness.

And as we take that stock, we cannot help but review the background of history which shows that this nation which now stands in this unique position, peopled by sons and daughters of every nation, with terrific productive power, with high standards of living and of education and of culture, stands there today because of certain basic things related to the foundation of this nation by those Founding Fathers a century and a half or more ago.

And it would be tragic if any portion of the people of America failed to recognize the foundation for its greatness and turn now to divisive or injurious courses that would dim the future greatness of America or the fulfillment of its responsibility to the world in the days ahead.

Sons and daughters of every nation of the world have played their part in the building of America today. And respect, respect for the human rights of each other has been the key to that essential teamwork in this diversity of ours. With humility we can be proud of the result, but we must not be smug. We must not close our eyes to the discriminations and dangers that do exist and what a powerful message was presented to you in your movie, in your portrayal on the stage tonight.

We must not be blind to the threats to our stability and progress as a nation of free men. It is well said that

The following is a verbatim report of the address delivered by former Governor Harold E. Stassen of Minnesota at the dinner opening the \$5,000,000 1946 campaign of the Joint Defense Appeal on behalf of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith. The dinner was held April 4th, 1946 at the Hotel Waldorf-Astoria, New York City.—THE EDITOR.

eternal vigilance is the price of liberty and that vigilance begins at home.

Thus it is that I emphasize tonight that you are defending one of these critical salients of the entire front of human rights in America. Yours is not an isolated defense. It is a vital part of the entire fight for the freedom of men.

Anti-Semitism is not only an attack on the Jews, but anti-Semitism is an attack on the American way of life.

Anti-Semitism is an attack on the

specific terms the excellent but broad statement of human rights and fundamental freedoms that is in the United Nations Charter. In Article 1 of Paragraph Three of the Charter we find as one of the purposes of the United Nations Organization this statement:

"To achieve international cooperation in solving international problems of an economic, social, cultural or humanitarian character and in promoting and encouraging respect for human rights and for fundamental freedoms for all

not concern itself with what happened to men inside a nation.

But as the discussion came forward, it soon became ringing clear that human rights is a question that is world-wide and that the old concept of absolute nationalistic sovereignty of closing at a border any concern from other places in the world as to what is happening to the people within the country is a part of a concept that is just as outworn as the old theory of the divine right of kings.

And that if we are to have progress in the world in overcoming persecution, in overcoming discriminations and prejudice and bigotry and intolerance—those horsemen that ride and form the basis for war—then the peoples of the world and the organization which they established in their hopes for peace must recognize the importance of basic human rights.

And so it is that at this Organization of the United Nations of the world which meets now in this very city we have woven into the basic charter definite and strong provisions as to the goal of the entire organization in the fight against intolerance and bigotry and persecution and concentration camps and all that that means. But the challenge is there to implement the basic statements in the Charter, the objectives of the Human Rights Commission and begin to find a meeting of the minds as to where the first of world-wide human rights should be asserted and to begin the gathering of information from around the world of violations that occur, to focus the great weight of world public opinion in all of its moral force to combat at their sources and in their very beginnings these vicious, insidious practices that have caused so much of suffering through the ages.

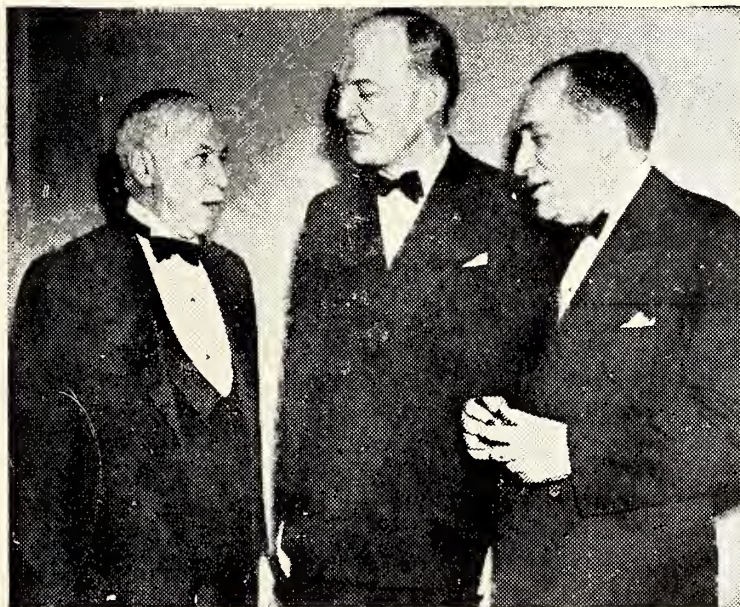
And so I say that the establishment of this Human Rights Commission and the strength that the United Nations Organization is showing as it meets these first stringent tests at the very beginning of its life is an encouraging sign for the future even though it does point up a task of such magnitude that it might cause timid men to shrink from meeting it.

It is now clearly recognized that Hitler and Nazi Germany did not begin their aggression when they first marched across the borders of Germany. They began that diabolical aggression when they first trampled on the human rights of men and women and children inside the borders of Germany long before the march began.

And if we learn the lessons of these late years with all of the tragedy that it has meant to millions—yes, millions of men and women—if we learn these lessons, we will place that great emphasis upon human rights, upon the combatting of these insidious forces

(Please Turn to Page 12)

Notables Aid Joint Defense Appeal



Joseph M. Proskauer, (left) president of the American Jewish Committee, discussing with Harold E. Stassen, (center) former Governor of Minnesota, and Henry Monsky, (right) president of B'nai B'rith, the 1946 campaign of the Joint Defense Appeal for \$5,000,000 which was launched recently at a dinner at the Hotel Waldorf-Astoria in New York City.

Governor Stassen, who was guest speaker, lashed out at the foes of democracy in America who are preaching racial and religious bigotry and warned that "anti-Semitism is not only an attack on the Jews but on the American way of life."

hopes of free men around the world and it must be recognized as such and dealt with as such.

And I say to you tonight, while we turn our attention realistically to the problems and the tensions that exist in this nation and in the world that I am optimistic about the future. I do not underestimate the tragedies that have followed in the wake of this war, but there are a number of favorable developments since the war.

And first among these, I would list the establishment of the Human Rights Commission of the Organization of the United Nations of the world. This Commission will give world-wide emphasis to basic human rights.

It can furnish a very necessary means of analyzing and defining in

without distinction as to race, sex, language or religion."

You will recognize the power of that basic statement in this document that holds so much of the future hopes of mankind. There was a time at San Francisco when it seemed as if there would not be a provision for a Human Rights Commission, that there would not be such a strong and clear statement of even the basic concepts of human rights and freedoms and its relationship to peace and progress for mankind.

There were some who seemed to have the view that the matter of the rights of men was a domestic problem and that under the old concept of nationalistic sovereignty the Organization of the United Nations of the world should

AL and MIN

By RICHARD EDELMAN

Everyone knows Al and Min Klein—Greensboro's host and hostess to the G. I.'s par excellence. Al and Min were signally honored by the following article which appeared in "The Rotator," official newspaper of Greensboro's AAF-ORD.—THE EDITOR.

On a lucky group of GIs and gals from ORD and the colleges there is a magic phrase that is new every-time Sunday evening is mentioned. That magic phrase is "The Kleins'." And thereby hangs our tale . . .

Upon this page and accompanying this story are two pictures. They tell a story which is the personification of southern hospitality in its truest and deepest sense.

Min and Al Klein have been married for sixteen years. Their sixteenth anniversary was celebrated on March 30. Together they have spent those sixteen years making hundreds of lonely gals and fellows happy, and, for at least one night a week, giving them a home and family to call their own.

Though Min and Al have two of their own children, 14-year-old Joan and Sherold, 10, they've been proxy parents and sympathetic counselors to dozens of young people who have come through the welcome portals of their home.

When the Army came to Greensboro, the Klein's flung their doors wider than ever before to take in the extra load of GIs and their dates from the

colleges. Ever since, Sunday evening at the Kleins' has been a must on the lists of 30 or more GIs and gals, who have been invited.

There is an intangibility about the events during these banner evenings. There are never any "Emily Post" introductions or manners. If there aren't any more chairs, then seats are found on the floor. When the buffet dinner is served at 6 p.m. it is eaten at a leisurely pace while discussing current events, the baseball season, or the latest movie at the Post Theater with a group of gals and fellows who'll suddenly break into a community sing around the piano after they've finished eating. Somebody lights the fire and a gin game springs up in a corner to complement the bridge game going on in the dining room or on the living room floor.

Then something strange and unexplainable happens . . . Somebody yells, "Wanted: A KP detail" . . . and there are five or six GIs begging for the opportunity to wash dishes and do a general clean-up job. Maybe it's because the dishes are done with the girls; maybe it's because they're being done



The Gang's All Here

for Min and Al, but they always get done by fellows and girls who are really eager.

Someone with a knack for figures has estimated that each Sunday this ever-hungry, all-consuming horde eats and drinks approximately five quarts of punch, three quarts of milk, innumerable pots of tea, and—depending upon what the main course is—four or five dozen hamburgers, more than three quarts of spaghetti and sauce, dozens of rolls and bread by the pound, delicious homemade jams and crackers, and the tens of other articles which always go into the making of a successful evening. But above all there is always the great humanizing influence of Min and Al together, seeing that things run smoothly with their family. And they make it plain that it is their family, every last one of the thirty or more young people present.

If anyone so much as mentions that there won't be enough to go round, Min smiles and says mischievously, "The pantry and the refrigerator belongs to the whole family. If they run out then the good Lord will provide." So far the Lord, through Min and Al, has done a terrific job.

Both of them are indignant when

asked why they go through all this trouble. "Trouble?" they ask, genuinely insulted. "Why we wouldn't know what to do without the young people around. We've remained young ourselves because we've looked forward to each gathering with mounting interest."

For other people this might be considered, by far, enough. Not so for the Kleins. Min with ten other women inaugurated the first soldiers' lounge in Greensboro long before the USO or the Post ever came here. Today, she has her regular shift at the USO plus her work as a hostess at the Temple Emanuel Soldiers' Lounge which Al runs. Add to this their interest in community and synagogue activities and you begin to get a slight inkling of their lives. One often stops to wonder where they get the time to run such a lovely home and to bring up their immediate family so well, but they do.

Min and Al aren't wealthy. They're average Americans. They love their family, their home, and their country. If the Greensboro Chamber of Commerce were paying for what the Kleins' do, they could get no better service to the nation or to Greensboro, but most of all to people, and to understanding and love among men.

TEN COMMANDMENTS OF BROTHERHOOD

Recently, Dr. Walter W. Van Kirk of the Federal Council of Churches published the following, and we considered it valuable enough to reprint for you:

1. I will respect all men and women regardless of their race and religion.

2. I will protect and defend my neighbor and my neighbor's children against the ravages of racial or religious bigotry.

3. I will exemplify in my own life the spirit of goodwill and understanding.

4. I will challenge the philosophy of racial superiority by whomsoever it may be proclaimed, whether kings, dictators or demagogues.

5. I will not be misled by the lying propaganda of those who seek to set

race against race or nation against nation.

6. I will refuse to support any organization that has for its purpose the spreading of anti-Semitism, anti-Catholicism, or anti-Protestantism.

7. I will establish comradeship with all those who seek to exalt the spirit of love and reconciliation throughout the world.

8. I will attribute to those who differ from me the same degree of sincerity that I claim for myself.

9. I will uphold the civil rights and religious liberties of all citizens and groups whether I agree with them or not.

10. I will do more than live and let live; I will live and help live.



The Klein Family — Al, Min, Joan and Sherold

The Atomic Bomb Gives Birth To a Thriving Jewish Community

WHEN the news of the atomic bomb was broadcast to the world, Oak Ridge, Tennessee, was suddenly skyrocketed to fame. The Jewish community of this previously unheard of community also came in for its share of public notice. Families of personnel engaged in the Manhattan District project at Oak Ridge were proud of the part their sons and brothers had in the production of the atomic bomb which brought the war to a victorious end. This account tells of the development of a Jewish communal life at Oak Ridge and how the civilian Jewish population, composed of scientists, engineers, doctors and plain people from all over the country, formed a congregation and, with the aid of the JWB, supplied the religious and hospitality needs of the area's enlisted Jewish personnel.

Early in 1943 plans had been formulated and steps had already been taken to build a large and very secret war installation in the hills of Tennessee. Military security prevented those who were employed on the project from revealing what type of work they were doing or from disclosing any information about the size, scope or nature of the project. People came from all over the United States to work under a total blackout in the country's newest community.

Major William C. Bernstein, who with a group of other medical officers from the University of Minnesota Medical School has been assigned to the Manhattan District to organize a clinic and hospital to provide medical services for the scientists, their families and other residents of Oak Ridge, had no idea that he would be sponsoring a religious organization when he arrived in June 1943. Major Bernstein had no training in religious leadership except for a period of service on the board of a synagogue in Minneapolis, but since residence in the rapidly growing community of Oak Ridge challenged the abilities of everyone, it was not long before the responsibility of organizing a congregation became his.

When Major Bernstein arrived in Oak Ridge the town consisted of wide open spaces between mountain ridges. A few buildings had been constructed and many more were springing up everywhere. One of the first persons he met on the project was Harry Cohen of Brooklyn who had been sent to Oak Ridge to build and operate a laundry system for the new city. During July and August 1943, several other Jews arrived at the area in official or semi-official capacities. Among these were Mr. and Mrs. Samuel Sobol of New York and Mr. Bernard A. Stiller of Coopers, N. Y., who brought his bride of several weeks to live in this new mountain abode. Craftsmen of all kinds came to work on construction jobs and girls came from the Eastern

cities to obtain employment as clerks or secretaries. The vicissitudes of life and labor on the area during the construction phase proved, however, to be too much for many and within a short time they returned to their home cities.

By September 1943 the first Chapel to be built on the area was completed and dedication ceremonies were scheduled for the night of September 30 which happened to be the second night of Rosh Hashonah. Although the Army officials had invited the Jewish people to take part in the ceremonies there was difficulty in obtaining the proper person to officiate because those who would be interested in the Chapel dedication were in Knoxville, Tennessee, attending High Holy Day services. Fortunately Rabbi Jerome Mark who conducted services at Beth El Temple in Knoxville consented to come to Oak Ridge to offer the invocation and to accept the keys to the Chapel on behalf of the Jews of the community. It was felt that the small group of Jews in Oak Ridge wouldn't be living up to their responsibilities if they did not organize a congregation and so it was decided to attempt to hold regular Friday Evening services.

The first such service was held October 15, 1943 with some 20 persons in attendance. The service was conducted by Joe Jaffe, a young chemist who formerly had lived in Norfolk, Va. Mr. Jaffe continued to conduct services until he was transferred to another part of the Manhattan District in the spring of 1944. However Friday evening services have continued regularly since that initial service in October, 1943. Short talks are given each week either by Major Bernstein or some other member of the congregation. Special effort has been made to stress the significance of the Jewish holidays and bring current Jewish problems to the attention of the congregation. On several occasions people came from outside the community to speak at the services.

With the 1944 Passover seder interest in the congregation grew noticeably. By this time the army had dispatched a considerable group of enlisted men to Oak Ridge but since there were still insufficient Jewish personnel to warrant a Jewish chaplain the congregation assumed the responsibility of providing religious and social activities for the men. Plans were made for a community seder to which they were specially invited. The seder, a successful and pleasant affair, was attended by sixty-five persons.

It was about this time that contact was first made with the National Jewish Welfare Board. Major Bernstein communicated with national office and reported that under military restrictions no information could be released concerning the number of Jewish men stationed at Oak Ridge but that there was a definite need for the JWB ser-

vices at the project. The JWB agreed to supply all needed help. Arrangements were made for a rabbi for the coming High Holy Days and to supply prayer books and other religious items. Rabbi Eli Schwartz of New York, who was asked to conduct the service inspired the congregation into increased activity for the ensuing year. Approximately 150 persons attended the first High Holy Day services to be held at Oak Ridge.

Sgt. Seymour Sadowsky of the Bronx has been serving as cantor of the Oak Ridge congregation. His infectious enthusiasm and musical ability have endeared him to every member of the congregation. When unable to attend service because of military duties his place has been filled either by Norman Bernstein, Sgt. Abe Levitt of New York, Sgt. Joe Stein of New York or Cpl. Sheldon Behrns of Ohio. Mr. Sadowsky, however, is regarded as the official cantor.

In the fall of 1944 the JWB allocated a sum of money monthly to be used in a hospitality program for the Jewish boys at Oak Ridge.

This money was used to finance the parties for the Hanukkah and Purim parties and for the suppers before and after the High Holy Days.

A Sunday School started in September 1944 is still functioning. Several enlisted men have assisted to instruct the children. During its first term the school was supervised by Miss Edith Levin of Buffalo. The school is now under the direction of a committee appointed by the Ladies Auxiliary which was organized in the fall of 1944 mainly through the effort of Mrs. Samuel Helfman of Pittsburgh. This group has been active in the affairs of the congregation and has provided food and entertainment for the soldiers' parties. Mrs. Bernard A. Stiller is at present the Auxiliary president.

(Please Turn to Page 30)

J. D. C. Forwards Mail from Poland



H. M. Caiserman, right, General Secretary of the Canadian Jewish Congress, presents to Louis H. Sobel, left, Assistant Secretary of the Joint Distribution Committee, some of the 3,000 letters from Polish Jews to relatives in the United States which Mr. Caiserman brought with him on his return recently from a two-month investigation of the living conditions of the surviving Jews of Poland. The J.D.C. Personal Inquiry Bureau is now forwarding the letters to the addressees. Mr. Caiserman praised the J.D.C. for shipping large amounts of food, clothing and medicines to distressed Jews in Poland. These supplies are being distributed in the main through the Central Jewish Committee of Poland, and through a second committee representing Poland's orthodox Jewish communities. An active partner in the J.D.C. program in Poland is the United Jewish Refugee & War Relief Agencies of Canada, the fund-raising agency of Canadian Jews.

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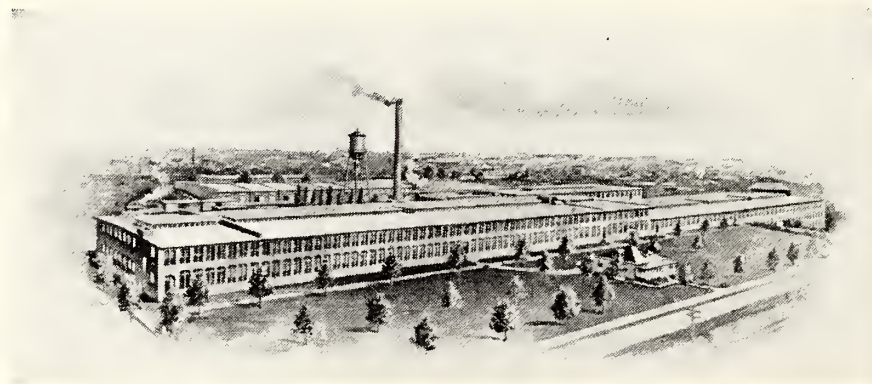
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National Jewish Welfare Board To Meet in Washington, D.C.

Its first annual meeting in four years will be held by the National Jewish Welfare Board. The event will take place in Washington, D. C., starting May 4th and continuing through the 6th.

The complete program follows:—

Saturday, May 4

8:00 p. m.—Open Meeting

Hotel Willard

Sunday, May 5

9:00 a. m.—Leave for Memorial Service at Arlington Cemetery.

12:00 noon—Buffet Lunch

Washington Jewish Community Center

2:00 p. m.—Jewish Center Division Symposium

Washington Jewish Community Center

8:30 p. m.—Army and Navy Division Panel

Hotel Willard

Committee on Army and Navy
Religious Activities Panel

Monday, May 6

10:00 a. m.—Report of the Executive Director

Hotel Willard

Women's Division Session

12:30 p. m.—Luncheon

Hotel Willard

The Veteran
Business Meeting

7:30 p. m.—Banquet

Hotel Willard

Saturday Evening, May 4

HOTEL WILLARD

6:45 p. m.—Registration

8:00 p. m.—Opening Session

Presiding—Lester D. Alexander, Convention Chair-
man

Invocation

Welcome

“From War to Peace”

Frank L. Weil, President, National Jewish Welfare
Board

“The USO and JWB”

Dr. Lindsley F. Kimball, President, United Service
Organization

Benediction

Reception in honor of convention delegates and
guests by the Washington Jewish Community

Sunday, May 5

8:30 a. m.—Registration at Hotel Willard

9:00 a. m.—Leave Hotel Willard for Arlington Cemetery

Transportation will be provided

10:00 a. m.—Memorial Service at Arlington Cemetery

Laying of wreath at Tomb of Unknown Soldier

Service at Amphitheatre:

Opening Prayer

Memorial Address

Kaddish

Benediction

11:30 a. m.—Return to Washington Jewish Community Center

12:00 noon—Buffet Luncheon

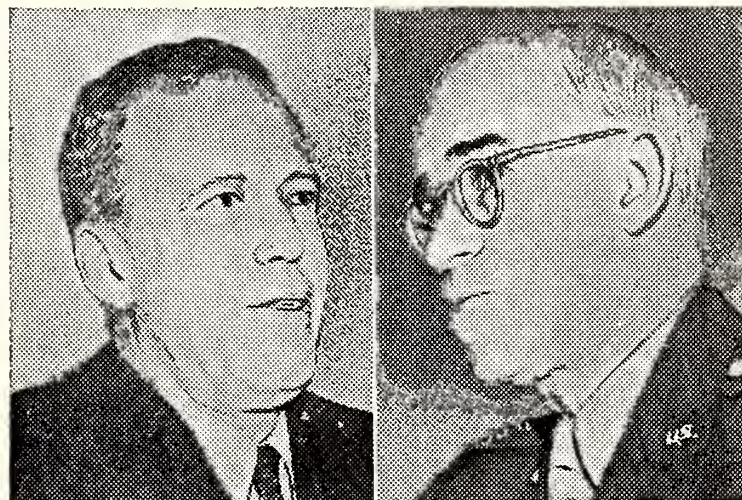
2:00 p. m.—Jewish Center Division Symposium

“From War to Peace”

Panel Discussion

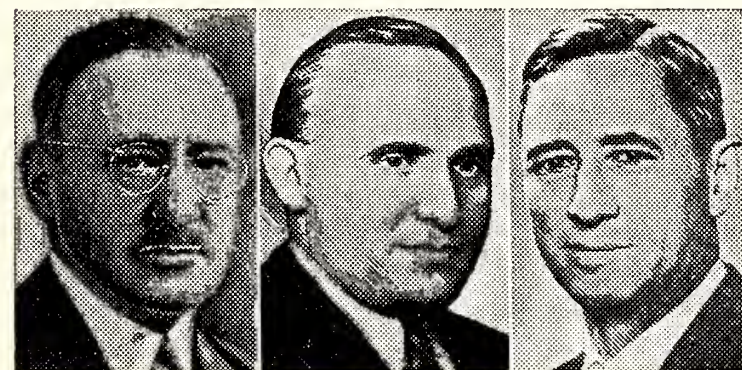
Report on JWB Survey

Speakers at JWB's 29th Annual Meeting



ROBERT P. PATTERSON
Secretary of War

GENERAL OMAR N. BRADLEY
Veterans Administrator



FRANK L. WEIL
President, J W B

PROF. S. W. BARON
Columbia University

DR. L. F. KIMBALL
President, U S O

8:30 p. m.—Panels: “From War to Peace”

Army and Navy Division

Committee on Army and Navy Religious Activities
At Hotel Willard

Monday, May 6

HOTEL WILLARD

10:00 a. m.—Invocation

“The World Scene”

Louis Kraft, Executive Director, National Jewish
Welfare Board

Women's Division

“From War to Peace”

12:30 p. m.—Luncheon

Invocation

Address by General Omar N. Bradley, Administrator
of Veterans' Affairs

The Veteran

“From War to Peace”

Discussion

Annual Business Meeting

Monday Evening, May 6

7:30 p. m.—Banquet

Invocation

Musical Program

Address by Robert P. Patterson, Secretary of War

Benediction

(Dress Optional)

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Anti-Semitism Is an Attack on the American Way of Life

(Continued from Page 7)

rather than confine ourselves in the area of the relationships between sovereign nations for the settlement of economic disputes.

These are basic things. These are the kind of thoughts that have been in your minds tonight as you have seen this portrayal and as you reflected upon these fundamental considerations of what it is on the one hand that endangers America, and what it is on the other that has been the foundation for the great strength of America.

Another favorable sign in the post-war situation was the remarkable response which was received to the 1946 observation of American Brotherhood Week sponsored by the National Conference of Christians and Jews. Many of the ablest men and women of all faiths, of press and radio, of stage and screen, of church and state, gave willingly of their time and their talents and the cooperating response by the people of all walks of life and of all sections of the country was unprecedented.

And I know you will permit me on this occasion because of its close relationship to what American Brotherhood Week has endeavored to do to express here and now a sincere word of appreciation to the hundreds and thousands of men and women of America who made the observation of American Brotherhood Week such a unique success in 1946.

Another favorable indication has been the constructive record in its beginnings of the New York Fair Employment Practices Commission as it seeks to begin upon an important new course in the combatting of these forces. But let not these notes of optimism dim our vigilance and determination in the months and years ahead.

The seeds of hatred were sown widely and cleverly before the war and the resultant vicious growth has not entirely disappeared. And how easy it is for those who have neither conscience nor hope of future—the demagogues who do not realize the extreme viciousness in many instances in what they do to play upon the prejudices and bigotry and intolerance and to spread the falsehoods and the seeds of hatred that take so much to wipe out.

That recent Senate filibuster on the FEPC and the contents of some of the filibustering speeches sharply point the dangers. And how right you are in your program to emphasize bringing out the truth and presenting it to the people of America, presenting it again and again, because the truth, the understanding of the way in which the future hopes and aspirations of people of all walks of life and of all backgrounds is irrevocably interwoven in America is so important as we move forward together.

The extent of information sometimes has a great deal to do with the attitude of the people who are involved. The portrayal this evening indicated a definite fact which I had felt was true in my observations around the country.

I did not know it had been sampled so definitely, but apparently one half

of the people had not thought through this situation and were not clear in their minds upon it. We must recognize that in many instances they have not had the information, the truth available to them.

And so I am thankful that in my childhood days I had a father and a mother who gave me that education, that training at the very beginning that is the foundation, and that I had the opportunity in the market-place as a farm boy to come into that direct association with men and women of so many diverse backgrounds to understand their own human traits, their own contributions to the wealth and the happiness and the success of a free country.

Many have not had an opportunity of that kind. The program of organizations such as this as it approaches the mission, and the responsibility of parents to children, that play that Helen Hayes presented in the Textron Theater is a beautiful example of that, presenting the message of the responsibility of schools to pupils, of churches to their congregations—yes, of all the leaders of civic and political life, of economic life, the responsibility of contributing to the education and the understanding of those with whom they are concerned—a basis of education and understanding broadly developed is the foundation upon which a strong America, free of hatred, free of anti-Semitism, free of any other kind of a vicious unAmerican anti-sentiment, that is a solid foundation upon which we must build as we come out from under the tensions and strains of war.

And let's not keep our sights down only to the situation in America. As I know, you fully realize these are issues that are world-wide. These are issues that cannot be settled within the borders of one nation.

This must be a bulwark, but also that tremendously difficult task of the re-education, of the clearing out of the hatreds and the cesspools and bigotry in Europe must be approached. And the United Nations Organization forms a purpose and an outlet for that approach.

Reports from Europe show the tragic aftermath of hatred and of war. The enemy has been defeated in a military sense, but much of the evil that he did marches on not only in the tragic starvation, not only in the economic loss, but in the minds of children, in the minds of people.

That is one of the great challenges that face us in the years immediately ahead. Can we change the minds of children who have been expertly perverted and twisted under the propaganda efforts of the vicious Nazi approach?

And to begin at home and to extend around the world is the challenge that we face together. The efforts of subversive elements to thrive on discrimination are continuing.

Some seek to increase the discrimination as a means to divide and to undermine. And it is my view that there is no individual in public life

(Please Turn to Page 45)

The Jewish Angle

By ELI KAVOD

Lord Haw Haw Returns

When William Joyce, the English traitor, played Lord Haw Haw over the air from Germany, both English and American soldiers and civilians were shocked and angered by the arrogance of the scoundrel and the insolent air of presuming to know what would appeal to the English—and the American mind, because over two million soldiers in England were in his potential audience.

But if you listened to Lord Haw Haw during that time you know that his chief stock in trade was to blame the war on Russia and the Jews. Virulent spitting phrases dripped from his lips to plant seeds of distrust against Russia and the Jews. Englishmen and Americans listened and their fury and hatred against the enemy redoubled. British Commanders and American officers never bothered to forbid their soldiers to listen. It didn't hurt morale. It helped it.

A Traitor's Mistakes

Condemned as a traitor to his country, Lord Haw Haw dangled from the gallows tree. He made several mistakes. He shouldn't have broadcast from England. He shouldn't have joined the Nazis openly. He should have stayed in England and become a British politician. Then he could have made speeches there and in America about "getting tough" with Russia. He could have set up an inquiry commission to debate Palestine while Jews starved on their aimless treks around Europe. And for this, he would have been feted around the countryside, hailed in the papers and been applauded by presidents.

Or is there such a great difference between trying to divide allies during a war and trying to start a new war just after the worst one in history has ended?

C. L. Sulzberger wrote in the *New York Times*:

"As a result of a marked rise in subtle German propaganda, efforts to divide the victorious Allies by spreading anti-Russian propaganda among the United States troops, a trend that was accelerated immediately upon the publication here of Winston Churchill's recent speech, one of the sharpest orders ever issued to a unit of the United States occupying forces was distributed today throughout the garrison stationed in Wuerzburg and the area surrounding the city. The order not only emphasized that all troops in the area must continually remember that the Soviet Union is an ally of the United States and that millions of Russians died in the Allied cause, but also warned that American tolerance of German frauleins' anti-Russian opinions was leading toward trouble."

Sense From a Colonel

The order was written by a colonel from Texas who designated himself as a "conservative Southern Democrat" but out of modesty asked

(Please Turn to Page 20)

The Four Questions



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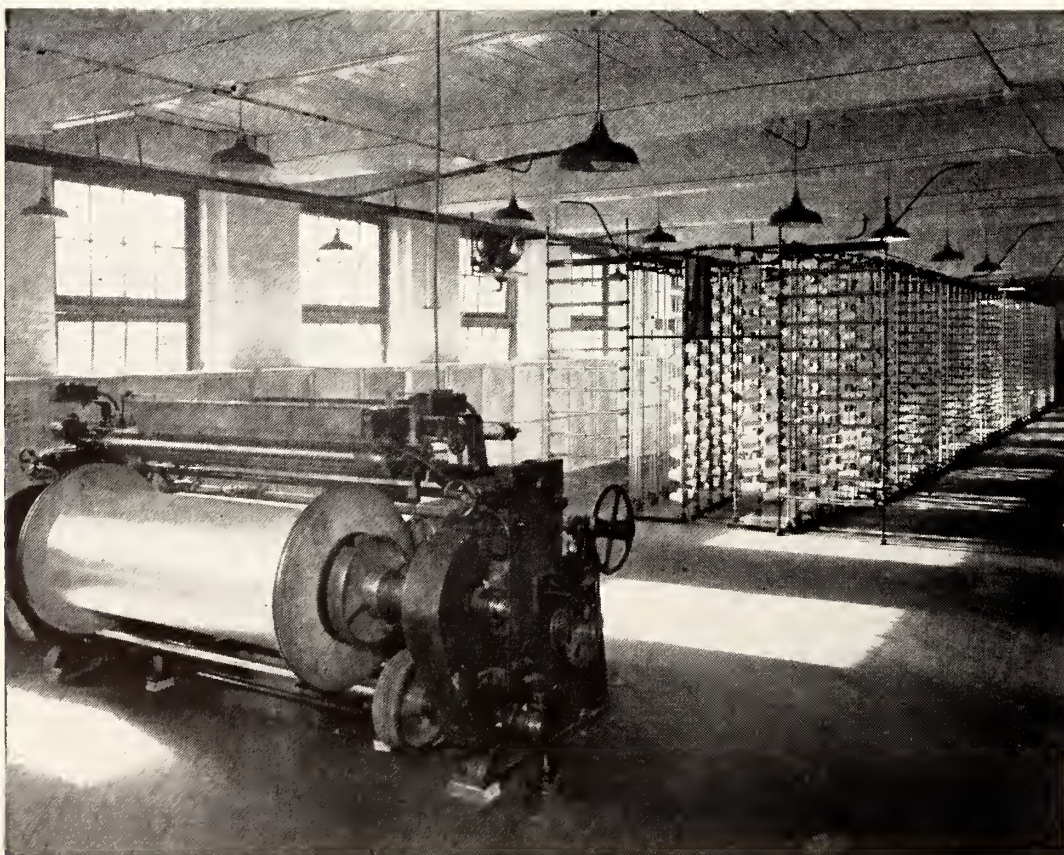
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STRAIGHT TALK

(Continued from Page 6)

national Jewish organizations are in it, plus individuals who, on the basis of proportional representation (one for every ten thousand Jews), are duly and democratically elected. Here is the important point: *it is the only all-inclusive agency for Jewish survival and security abroad, and the finest influence for Jewish unity in the United States.*

This is truly so. The only reason, therefore, why so many North Carolina Jewish communities failed to send funds to support the Conference last year is that budget committees were not aware of its tremendous significance, or that they misunderstood their own responsibility in sharing the costs. The fact is they are expected to do their share, every one of them. A fair share for our state would be something over a \$1,000, out of the \$250,000 needed. Last year, a mere \$275 came from only two or three communities. Let's all be fair about it this year. I appeal to your democratic responsibility as Jews: to share and share alike.

Elsewhere I trust you will read the full texts of the resolutions which summed up what we in Cleveland had thought about for three days and three nights, and what we asked our newly elected Interim Committee to implement in the next 15 months. They covered every aspect of modern Jewish life in Europe and Palestine. They are concerned with post-war reconstruction, with the refugees and peace treaties and reparations and human rights and the plight of the children and Jewish representation on the UN and the UN agencies. Reading them one after another gives you the sense of intimate concern with the physical, spiritual, cultural and political needs of our brothers. We are not isolated from them. Their pain is our pain; their hopes, ours.

They are a straight-forward testimony to the awareness of American Jewry to the shocking and deteriorated condition of Jews in Europe and to the strength which Jews in Palestine have despite a cold and apathetic government. The resolutions are also a splendid testimony to the strong and unthwarted determination of American Jewry to do a mature and responsible job in ameliorating those conditions and to stand shoulder to shoulder with their brethren. We in Cleveland felt—and I hope we in North Carolina will feel—a sense of the oneness of Israel throughout the world. Our resolutions, our words alone will not breathe life into many a European valley of dry bones, but the *will* vigorously expressed and implemented will, I believe, bring new and revitalized hope into many a breast. The European Jew is listening to our program; the Palestinian Jew is awaiting our vigorous action. We responded strongly when Major Alfred Fleishmann of St. Louis, just back from a tragic tour of Europe's concentration camps, reported that everywhere Jews said: "If you came to give us Ts'dokoh, go home. If you came to help us politically, you are welcome."

After hearing that, the American Jewish Conference could not vote itself

out of existence. The United Nations were soon to begin their New York meetings. We needed an Interim Committee to be our spokesman. The European and Palestinian Jews expected us to be there.

Yet the Conference itself was the big question; its future and scope in that future.

It was discussed in the corridors, in a special caucus of an "independent" group that lasted till 1 a.m., in a committee meeting marked by vigorous clashes of opinion by the titans, the big names, of American Jewry. Granted that there was a need for the Conference, what now would be its scope? It had been called into being as a temporary body, limited to the overseas scene. Yet there was vocal and clamorous demand for its reconstitution as the voice of the American Jewish community.

Many believed that as that voice, it would inevitably have to involve itself in the American scene. This brought up the important question of the "sovereignty" of the many large organizations, more than 60 of which were an integral part of the Conference. It also brought up the question of the "community representatives" who were reluctant to rubber-stamp the decisions of the leadership of the "national organizations." We heard mutterings of the "grass-roots" representatives. When a full day was devoted to debate on the floor, all points of view were explored. It was a well-controlled "free-for-all."

The final resolution directed the Interim Committee "to explore the possibility of establishing a permanent, democratic, representative Jewish body, in consultation with representative community organizations and through agreement as to the nature and scope of such an organization with existing national organizations, and subject to such agreement, to propose ways and means for bringing such a body into existence." Read this carefully, and then hearken to the strong and characteristic words of Henry Monsky, international president of B'nai B'rith and one of the co-chairmen: "I want every delegate to go back as a Committee of One, as an enthusiastic ambassador of this Conference, to his or her respective community to tell them that the resolution . . . was not just phraseology, that we really mean business; that we are zealously and energetically going to try to bring about the kind of a body that we have been discussing."

Before I went to Cleveland, some folks had sneered at the Conference. "It's going to go out of business," one told me. "I got it on high authority. It's useless to send anybody. Some of the delegates aren't bothering to attend. Look at so-and-so. No, don't ask anyone to pay for the delegate's trip. It's worth nothing."

But the almost 400 delegates who did attend were not of this mind. They recognized the Conference's importance. They knew the difficulties inherent in reaching agreement on what the Conference would deal with, but they weren't going to chuck the problem

Eisendrath Attacks Defeatists Who Predict Doom of American Jewry



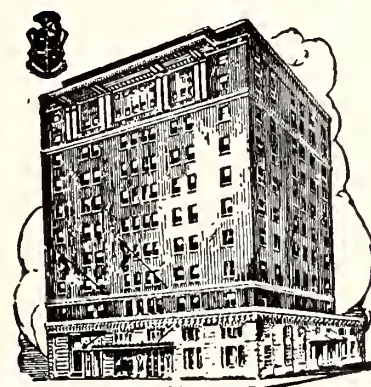
Declaring that Judaism in U. S. is strong, and not beset by a flood of conversions, Dr. Maurice N. Eisendrath attacked as "defeatists and alarmists" those Jewish leaders who fail to properly evaluate our strength. Dr. Eisendrath spoke at a testimonial dinner to Col. Frederick F. Greenman, president of the N. Y. Federation of Reform Synagogues, launching the New York campaign for the Union of Congregations and the Hebrew Union College. (Standing left to right): Dr. Eisendrath and Oscar Lazrus, chairman of the New York campaign; (seated left to right): Dr. Samuel Golden-son, rabbi, Temple Emanu-El; Col. Greenman, and Roger W. Straus, national chairman of the \$750,000 combined campaign.

aside, as my pessimistic friend so casually and highhandedly did. This was a job for statesmanship, for strong and high intelligence, for clean and clear and passionate concern for our people's welfare. My friend wasn't ready for that!

I don't know how many Jews in North Carolina are ready for such a

difficult task. We in the state are so isolated, so few in number, so away from the main currents of Jewish life, that rarely do we feel the sense of togetherness with the great American Jewish community. We live in a small town or city and the largest is barely a hundred thousand in total popula-

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National Farm School Celebrates Its 50th Anniversary

FOUNDED by a young American Rabbi 50 years ago, The National Farm School, near Doylestown in Bucks County, Pennsylvania, has announced plans for a nationwide Golden Jubilee celebrating its half century of service, mainly to Jewish boys from crowded cities, who were provided with an education in agriculture in accordance with the Charter of the School, which was signed on April 10, 1896, by Rabbi Joseph Krauskopf of Philadelphia and by such other distinguished Jews of that day as Benjamin Gimbel, Samuel D. Lit, Joseph J. Sneltenberg, Howard A. Loeb, prominent banker of Philadelphia, and Leo S. Rowe, now Director General of the Pan-American Union in Washington, D. C.

Scholarships of \$600 each will be awarded every student accepted, according to the announcement made today by Leon Merz, chairman of the Board of Trustees, as part of the plan for expansion of the school to that of a Junior College of Agriculture.

President Truman in his recent message of greetings and congratulations, sent from The White House to Leon Merz, Chairman of the Board of Trustees, said, "The origin of The National Farm School is as interesting as its subsequent history has been notable." President Truman added, "You celebrate the fiftieth anniversary of an institution founded with the blessing of one of my illustrious predecessors (Grover Cleveland) and in a measure inspired by the great Russian reformer, Count Tolstoy."

In 1894 Rabbi Krauskopf had been a guest at the White House, where President Grover Cleveland encouraged him to make the trip to Russia to plead personally with the Czar to stop religious persecution and to permit Jews to colonize neglected lands. As farmers and bread givers, it was Krauskopf's hope that the Russian Jews might return to the vocation of their Biblical forefathers.

But the Czar's government cabled that it was impossible to extend the courtesy of a passport visa to the "Jewish Divine," as they termed him. Nevertheless, Krauskopf sailed with his American passport but without any visa from Russia. The Czar's minions, however, dared not keep him out of the land from which his co-religionists — the refugees of the 1890's — were then being driven.

Krauskopf had come to see the Czar and failed. But he met a greater man instead — Leo Tolstoy. The rabbi reported his mission to Tolstoy who was deeply sympathetic. He loved the good earth. He had faith in the Jews. But he had no faith in the Czar's government. It was then that Tolstoy counselled the rabbi on building farm schools for Jewish immigrant youths.

Sixteen years later, in 1910, when Tolstoy died, Rabbi Krauskopf acknowl-

edged the inspiration he brought back from the eminent Count, in a discourse he delivered before his congregation in Philadelphia. "There under the Poverty Tree it was," Krauskopf told them, "where I gave Tolstoy the solemn promise that upon my return home, the earliest task I would enter upon would be the establishment of an agricultural school for Jewish lads — and other lads." Then he added: "The existence of the National Farm School near Doylestown is testimony I kept my promise."

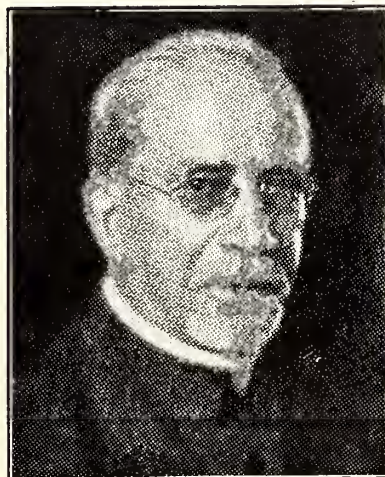
Since the school's founding, the institution has prepared boys from every part of the United States to find their places in life as owners or managers of farms, in many fields of agriculture, in professions, or in industry.

Fifty years ago the school was established when Rabbi Krauskopf bought the first farm of only 100 acres with a pioneer house for \$10,000 which he earned by lecturing to congregations all over the United States. When Rabbi Krauskopf died, about the time the school was celebrating its Silver Anniversary, his work was already crowned with success and the National Farm School had already attracted the attention of civic and educational leaders throughout the country. Now, at the end of fifty years of service, the Trustees, who have continued the work started by Rabbi Krauskopf point proudly, not only to the list of graduates, but also to the 1,200 acres and to the magnificent buildings, library, and equipment which have been recently valued by an outstanding appraisal company at more than \$1,000,000 — all of which is free of any mortgage or lien.

Referring to its plans to expand into a 3-year junior college, Leon Merz, chairman of the Board of Trustees, declared: "Looking forward to its second half-century, the new program of the National Farm School will offer a combination of academic and scientific education, with practical training and healthy living. Never before has there been a greater need to open wide the doors to education for Jewish lads. Our campus shall continue to welcome youth from our crowded cities so that they may develop their minds, acquire new skills, learn to know the good earth, find a new way of life, and be prepared to serve as true Americans in a world of peace."

The Golden Jubilee program, he said, will aim to raise \$1,000,000 to enable the school to increase its dormitory and laboratory facilities, enlarge its faculty, and make it possible also to accommodate at least 200 additional high school graduates and veterans.

"The entire educational program of the National Farm School," according to the catalog just issued, "is based on a well-rounded combination of 'live, learn and work,' and therefore no attempt is made to subdivide the charges to the student into separate



The Late Rabbi Joseph Krauskopf

items such as tuition, board, lodging, etc." The total cost for tuition and for dormitory, meals, and all living expense of each student is \$1,200 for an entire school year consisting of 11 full months instead of 9 months' period usually required for college attendance.

"Every student admitted to the National Farm School," explained Mr. Merz, "will be awarded a 'work and learn' scholarship in the amount of \$600 for each year that he attends the

college, or a total of \$1,800 for the 3 year period. This will leave a balance of only \$600 payable by the student for his entire cost of tuition and maintenance for each year."

In addition to the "work and learn" scholarship of \$600 a year which is awarded to every student, Mr. Merz also added that the Trustees will grant additional scholarships to assist worthy students to pay part or all of the remaining \$600. "It is our earnest desire," stated Mr. Merz, "that no worthy boy should be denied the advantages of the training, education and preparation for life which the National Farm School affords, even if his family may be financially unable to pay the full cost of his education."

When the new junior college program gets under way, more than 600 acres of ground will already have been cultivated on the farms that spread across the campus. The students will also find greenhouses with an area of 16,000 square feet, peach and apple orchards covering thirty acres, a herd of 135 dairy cows and a poultry plant of nearly 8,000 birds.

On April 30th, the National Golden Jubilee Committee celebrated the 50th anniversary of the National Farm (Please Turn to Page 50)



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STRAIGHT TALK

(Concluded from Page 15)

tion. We are so few that the collective will, the Jewish "ego," the sense of having a share in a vast national and social plan for survival, almost fades away. We are used to meetings of ten and twenty-five. Only a few hundred of us ever get together at any one time. The largest of our Jewish communities has barely 200 families in all.

We now ask: what sort of organizational life is there in North Carolina Jewish communities which is at least on the road toward the goal of Jewish unity?

Unlike communities in other states, not a single North Carolina Jewish community has a *community council* to tie together our fragmented life. Except for a rabbi or a "leading personality" who is usually a man of wealth who "gets around" in the general community, there is no voice for "the Jews" of a town or city. Our welfare funds, controlled usually by the big givers, are the closest approach we have made to communal unity. We do not even have a *synagogue council* in those cities where two or more synagogues exist. Fragmentation and competition, with the resulting clash of personalities and organizations, are the mark of our Jewish life.

If we are concerned about Jewish unity, this unintegrated state of affairs, this less-than-democracy, is a challenge to us. We who are concerned about a *national* democratic representative Jewish body, need to know that democracy begins at home on the *local* scene. We need to think about our own communities first. We need to make intensive studies and calculations about our own organizations and to try to set up in truly democratic form and content some arrangement by which we shall have unity here at home.

Other steps then will follow naturally: state organization, regional and national. And there you have the logical sequence of events and procedures which will finally give us the truly democratic American Jewish Conference, *representative of Jewish communities*.

I don't blame the national organizations—more than 60 of them—for attempting to dominate the national picture. Attempting? They actually do. They cannot do otherwise. For who else does represent "the American Jewish community?" Who is "American Jewry" if not a composite of our organizational life? Did not these organizations arise because Jews felt specific needs and thus organized themselves? Are they not the natural "interest groups" of American Jewry? How else can the vast and deep need to express Zionism be felt except through the many Zionist organizations? How else can the ubiquitous need to serve be felt except through B'nai B'rith and other fraternal and service organizations? How else can our religious needs be met except through our various religious expressions—Orthodox, Conservative, Reform? And so on. They—and they alone—are as of this date the true representatives of American Jewry.

But they are not the voice of American Jewry—yet. Each organization has its own goals, its "vested interests," its

program, its intensified membership campaign, etc., etc. They are nowhere together in meeting the terrific challenge to Jewry and Judaism of modern life,—a challenge to establish a united front. Nowhere, that is, except in the American Jewish Conference.

Consider how precious that unity is. When, after the first historic session, one of the constituent members, the American Jewish Committee, seceded from the union, a cry of pain resounded throughout the country. In the eyes of all American Jewry, the Committee did a reprehensible thing in hurting the still-fragile vessel of unity created out of so much pain and sorrow and in the councils of our best minds. The Committee is still smarting under this criticism. It ought to.

Unity needs to be forged upon the anvil of experience. We need a common meeting ground to gain that experience. There is no other such ground today except the American Jewish Conference.

The man or woman who pooh-poohs the Conference, who lives snugly within the bailiwick of his own organization, who sneers at the difficult task of getting us all together, who will not stand up and get into the crucial battle—who emphasizes the little "our" rather than the over-all "OUR"—is the enemy of progress on the American Jewish scene. It makes no difference who he is—he's holding the rest of us back.

But I know North Carolina Jewry. I've been around our state and know that we do have dedicated leadership. If enough of the ordinary Jewish people understand what is at stake, we'll get going.

There isn't a single town or city in the state without decent upright Jews—poor and rich alike—who are really good leaders. I've seen them at home and I've been to meetings with them. We've enough manpower to forge unity on the local scene where democracy succeeds or fails. We've enough Jews who see the point to begin organizing them now.

The others who never read more than the morning paper and know nothing about Jewish affairs, will swiftly fall in line when they see a strong surge toward true democracy in form and content. Of course, in many communities, they've got to be shown. In many cases, they've got to be aroused to a convinced sense of "the community." In many cases, they've got to shake off the shackles of "my organization," "my congregation," "my beliefs." That ego-centric jingoism is a deterrent to communal strength, to effective unity. It may take time to overcome such difficulties. But now is the time to start. Eventually, the "vote" will count. Once the democratic arrangement comes into being, the "vote" will count, and communal welfare will shine out like a bright light in the darkness. It can be done. The will, the will is what we need.

And from us—as from the community council movement elsewhere—eventually will rise a genuinely democratic representative American Jewish Conference.

Judge Rifkind Reports

WITHOUT Palestine, there is no solution to the problem of the displaced Jews in Europe. Judge Simon H. Rifkind, former Civilian Adviser to the Commanding General of the United States Forces in the European Theatre, declared recently in his first public address since his return to the U. S. He spoke at a reception given in his honor by the Interim Committee of the American Jewish Conference at the Hotel Biltmore.

Louis Lipsky, Chairman of the Conference Executive Committee, presided and introduced Judge Rifkind.

Calling for the immediate evacuation of DP centers in Germany, Judge Rifkind said that mass migration of European Jews to Palestine was the only answer that humanity could give to the Jewish people.

"Should the Anglo-American Committee fail to respond to their human cry the results will be catastrophic. At this moment," Judge Rifkind asserted, "the Jews in Germany and Austria have one prayer on their lips. Like Moses of old they address the modern Pharaohs with the plea, 'Let my people go.' I cannot believe that the modern world has so far compromised its conscience that it can deny that plea."

He praised the courage and devotion of the American Army, from generals to enlisted men, for their efforts in behalf of the surviving European Jews. Were it not for the American Army, there would be no Jews in Central Europe today, he said. Their "restoration to health and vigor is the product of the sympathetic understanding of men like General Eisenhower, General McNarney, General Clark and General Hilldring. They are great Americans who rank high among the heroes we Jews delight to honor."

Judge Rifkind said that the surviving Jews in Europe had taught him the meaning of courage, of charity, of integrity. "They are not derelicts," he asserted. "The calumny has been uttered that the displaced Jews constitute the dregs of the East European ghettos," (a charge made by British defense counsel Captain Winwood at the Belsen trials.) "Sometimes I wonder who in this wide world has the moral right to judge them. But, if judge them we will, the truth is . . . they surpass the vintage wines of the Rhineland."

"I shall never forget that one of the first requests of the so-called denazified civil governments of Germany to the Allied Control Council was that the rations of the displaced persons be reduced."

The Jews in the DP camps live an abnormal life, he continued. The basic step in improving conditions for them was the establishment of separate centers exclusively for Jews. In them, at least, they feel a measure of security. The invasion of this security last Friday by German armed police, who broke into the DP centers at Stuttgart is, therefore, all the more distressing. "My grief was all the greater because I had met and talked with the victim of the tragedy." (Samuel Dantziger, 35-year old Jewish DP, was killed on March 29 when German police entered

the Jewish center ostensibly searching for black market operators.) "I am happy that General McNarney has promptly suspended the authority of the German Police to enter Jewish DP centers. I hope he will now proceed to abolish it altogether. If there is a shortage of manpower in the American Army, suitable personnel for police work in the DP centers can be recruited from among the DP's themselves."

What the Jews in Europe want is to strike roots, to work for a living, to raise families, Judge Rifkind said. As for material needs, "there is nothing in the Sears Roebuck or Montgomery Ward catalogue that they could not use."

"Urgently they require help in vocational training and in agricultural preparation. Again I am happy to report that after doubt and hesitation the U. S. Army is making plans to make farm areas available for those of the Jewish young men who desire to prepare themselves for agricultural life in Palestine."

Referring to the Jews fleeing from Poland into the U. S. zone of Germany, Judge Rifkind said, "As an American I am proud that these uprooted people sought out the American zone as the place of temporary haven. It is a tribute to America's reputation as the guardian of the oppressed. As an Amer-



JUDGE SOLOMON H. RIFKIND

ican, I am proud of the military statesmen . . . who allowed these refugees to enter the U. S. zone and have given them shelter and subsistence on the same scale as other United Nations displaced persons."

Explaining the reasons for the exodus of Jews from Poland, Judge Rifkind quoted the following excerpt from an official U. S. Military Intelligence report:

"Today a Jew returning to his home in Poland or in Eastern Germany finds almost all of his friends and relatives have been killed or sent elsewhere. As a rule he is very reluctant to settle down again in a place which holds so many unhappy memories, in

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THE JEWISH ANGLE

(Continued from Page 13)

that his name not be mentioned in the dispatch. You see, the colonel thought that he was only doing his duty by taking punitive measures against soldiers who permitted themselves to be influenced by enemy propaganda. He reminded them that the Russians "kept hordes of Jerries off of us and by God I never want to fight again."

The colonel's opinion is worth quoting further:

"... I do not hate the German people. ... But I cannot forget that the sun can never set upon the grave of some American soldier."

He cautions them strongly against listening to the divisive talk of German frauleins who would set them against our allies. It is a sad day when the war leader of the British people and Nazi frauleins talk the same language.

Such talk as Churchill's can only lead to the development of the already familiar pattern of fascism, first cracking down on Jews, liberal and progressive leaders, trade unions and then the corporate stage emerges in which no one who dares to call his soul his own is safe.

We know that Churchill is fighting to keep the British Empire intact. It remains for us to decide whether we are willing to assist him at the price of self destruction and the sacrifice of humanity.

Octogenarian Fighter for Democracy

Adolph Joachim Sabath, Democratic Congressman from the 5th Illinois District, was one of the leading figures at the "Win-the-Peace Conference" which started at Washington, April 5, under the sponsorship of many leading statesmen, scholars, labor leaders, writers, and clergymen. On the preceding day, he celebrated his 80th birthday! Sabath is the only member of the House to have served under eight presidents, the only member now sitting on the history-making Foreign Affairs Committee of World War I. March 6, 1946, marked his 40th year of continuous service in what he once praised as "the greatest democratic legislative body on earth, wherein every man is accorded the unfettered right to say what he pleases." Had health permitted it, he would have been elected "Speaker," by virtue of "seniority right."

Sabath has a long list of progressive measures to his credit. He has been particularly interested in the improvement of the conditions of the immigrants and the workingmen. Serving for 24 years on the Committee on Immigration and Naturalization—he was its chairman several times—he vehemently opposed inhuman and harsh immigration measures. In his first term he fought for the passage of the Pure Food and Drug Act. He also introduced the first workmen's compensation bill.

When, at a special reception given at the White House to members of Congress, President Theodore Roosevelt spotted the young Democrat, he rushed to him and said to him, enthusiastically: "I want to congratulate you for your excellent Workers' Compensation Law. I want to be your friend. We are in need of such laws as you have proposed." Sabath furthermore introduced the first Old Age Pension resolution.

He served as Chairman of the Committee on Alcohol Liquor Traffic and the Select Committee to Investigate Real Estate Bondholders' Reorganization, aided in the creation of parcel post and air mail systems, and advocated the creation of the Securities and Exchange Commission, Bank Insurance, the Reconstruction Finance Corporation, OPA ceilings and the GI Bill of Rights.

During and after the first World War, Sabath fought for the independence of Europe's small nations, and he strongly advocated America's entrance in the League of Nations. While a convinced anti-militarist, he called for American unity and all-out preparedness to stem the Nazi aggression, after the Hitlerites had invaded Austria. A close friend of the late Franklin D. Roosevelt, and one of the President's most ardent supporters, Sabath prominently worked in behalf of the War Refugee Board, a creation of F. D. R.

During the 'twenties, he fought the Ku Klux Klan, and subsequently he devoted much energy towards unmasking the native Fascists who endeavored to destroy this country's democracy.

But to the man in the street, Sabath is probably best known in connection with the House Rules Committee. He has been a member of that powerful Committee for 11 years, its chairman for 8 years. The Committee can determine what major bills should be brought before the House, how much time should be allowed for debate, what type of amendments should be permitted, and so forth. More than once when reactionary bills were proposed, it turned out to be a blessing for this

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Conservative Judaism

A Review

By DR. NORMAN SALIT

FOR the better part of a half century, American Israel has been influenced by a movement which it has not endeavored, at least with any degree of vigor, to define. That movement is Conservative Judaism. What is more, its protagonists have thus far declined to formulate a definition of their cause even though within their ranks the call for such explanation has been far more insistent. The writer of this review recalls a paper of his, entitled "Conservative Judaism: Truth or De-

upon mankind . . ." (Some Aspects of Rabbinic Theology," p. 152).

Many years later, there was the definition of Judaism as a "religious civilization," given by Professor Mordecai M. Kaplan, stimulating member of the Faculty of the Seminary. (This conception is presented again in Rabbi Milton Steinberg's recent book, "A Partisan Guide To The Jewish Problem," p. 180).

And Doctor Louis Finkelstein, present President of the Seminary states:

" . . . Jewish law is a living trend, subject to change, but . . . such changes must be made in accordance with traditional canons for the interpretation and development of rabbinic law." ("The Beliefs and Practices of Judaism," p. 14).

The writer of this review, but two years after his paper referred to above, yielded, with no great consistency, to the urge for formula and coined the following exposition:

"Conservative Judaism accepts the tradition of Israel's past, expresses them in the accents of America's present, and translates them in the values of humanity's future."

Recent Definition

Nevertheless, majority opinion within the group was against definition. The movement was young; ideas had not clarified; the hazard of inner dissension was too great, the possible consequences too serious; the need for exposition not imperative.

The period of maturation, however, has passed, Conservative Judaism has expanded fast and far. Its three key organizations — the Seminary, the United Synagogue of America and the Rabbinical Assembly have grown substantially. To the Seminary came students from the United States, Canada and Latin America; with the United Synagogue are affiliated congregations, Men's Clubs and Young People's Leagues from every quarter of the land; the Rabbinical Assembly comprises graduates of the Seminary not only, but also of other rabbinical institutions. The movement has come of age; the call for self-definition has become stronger; the reasons hitherto estopping formulation have now lost much of their validity.

It was inevitable therefore that a new appraisal appear. Titled "Conservative Judaism: An American Philosophy," it is written by Doctor Robert Gordis and published for the National Academy for Adult Jewish Studies of the Jewish Theological Seminary of America. Doctor Gordis is Rabbi of Temple Beth El, Belle Harbor, L. I., a graduate of the Seminary, President of the Rabbinical Assembly and Associate Professor of Biblical Exegesis on the Faculty of the Seminary. As such, his exposition carries substantial authority, although it is not the formal expression of the Seminary, United Synagogue or Rabbinical Assembly—none of which, indeed, has enunciated an official declaration.

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DR. ROBERT GORDIS

inition," which was read at a convention of the Rabbinical Assembly over twenty years ago, and in which among other things he said

"Too often definition degenerates into dogma . . . Truth is not static; if it pauses it dies. To court dogma is to invite disaster; to lay down a definition is to raise up a fetish. Shall we straight-jacket the protean and . . . store up the discord certain to come later when efforts to change our formulae will be made?"

Early Appraisals

There existed, it is true, early approaches to a definition.

There was that of Zechariah Frankel, President of the Rabbinical Seminary in Breslau, who died in 1875. He preached and taught "positive-historical" Judaism, and thus became one of the first to fore-shadow the movement. Says Professor Louis Ginzberg: "Judaism for him was a historic process and not merely a theological doctrine" ("Students, Scholars and Saints," p. 215).

There was the point of view of the revered Solomon Schechter, second President of the Jewish Theological Seminary of America, who said:

"They (the Rabbis) too teach that the Sabbath is delivered into the hand of man (to break it when necessary), and not man into the power of the Sabbath (citing the Mechilta) for, as Maimonides points out, the laws of the Torah are not meant as an infliction

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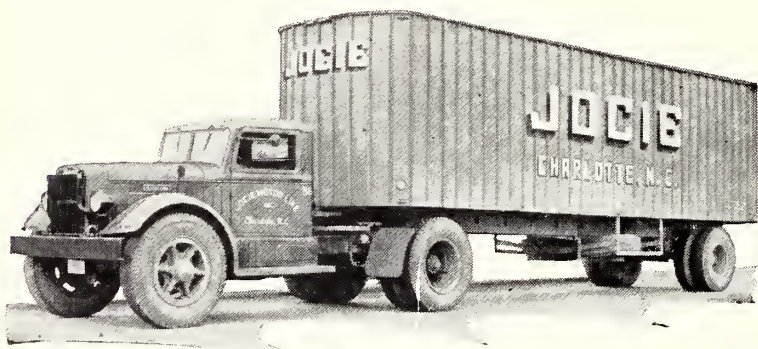
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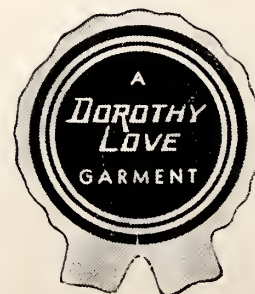
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Greensboro Observes Passover



G. I. Seder at Masonic Temple, Greensboro, N. C.

As in all of the previous war years, Greensboro, N. C., observed Passover in three ways this year. There were several home Seders, at which the military were much in evidence; a civilian community Seder was held at Temple Emanuel; and a G. I. Seder was held at Masonic Temple.

In the two group gatherings, the co-operation of the men and women of the Jewish community was again responsible for their success. At Temple Emanuel, about 100 participated, with Rabbi Fred I. Rypins conducting the service. At Masonic Temple, approximately 300 G. I.'s, wives, sweethearts

and civilians celebrated in the traditional manner. In addition to the preparations made by civilians, in co-operation with Nat Carmen, USO-JWB representative, girls from Woman's College helped serve the meal. The services here were conducted by Chaplain (Capt.) Edward Ellenbogen.

To enumerate all those who helped to make the group sessions the huge success that they were, would be to publish a directory of "Who's Who in Greensboro Jewry." Suffice it to say that all details were handled with the usual precision that has made Greensboro a by-word for hospitality.



Chaplain (Capt.) Edward Ellenbogen Leads the Service

GREENSBORO, N. C.

Welcome Strangers!

Mr. and Mrs. Kurt Frieberg, of Greensboro, N. C., announce the birth of their son, Marc Stephen.

Mr. and Mrs. Joseph Grablowsky, of Greensboro, N. C., announce the birth of a son on Monday, April 15th.

BIAS BAROMETER

WASHINGTON

The success of the filibuster against the FEPC bill does not of course mean the measure's defeat. The bill has been restored to the Senate Calendar and can again be brought upon the floor for consideration by a simple majority vote.

Certain lessons have been learned:

1. The motion to consider the bill should be made before 2 p.m., when by Senate Rule VIII it is not debatable.
2. At the close of debate on this first day, the Senate should recess, not adjourn. Thus the legislative day continues and on the next calendar day the Senate will resume its unfinished business where it left off.
3. During the course of the inevitable filibuster, the Senate must continue to recess from day to day.
4. Permission to transact any other business of importance to the filibusters should be denied.

5. A Senator should not be allowed to yield to another except for a question, and particularly not for a time-consuming quorum call.

6. The Senator occupying the floor should not be allowed to make a quorum call in the absence of intervening business. This prevents the Southern bloc from forcing a majority to remain on the floor.

7. A Senator who makes a quorum call should not himself be allowed to leave the Senate Chamber. If he does, the precedent declaring that he loses possession of the floor should be invoked and insisted upon.

8. Rule XIV forbidding a Senator to speak more than twice during the same day (interpreted as legislative, not calendar) should be vigorously enforced. In time, therefore, the 20 Southern filibusterers will each have spoken twice and thereafter be barred from further debate.

9. Evening sessions should be held, particularly when the Senator holding the floor is unable to make a second quorum call. Such long hours will soon wear out even the strongest vocal cords.

10. Friends of FEPC should not be provoked to reply to the obstructionists, should not seek the floor, and should not interrupt for questions. A filibuster is not a debate; it is an endurance contest. The FEPC point of view can be presented at press conferences.

A resolute majority, determined to uphold democratic rule in the Senate, can beat down a filibuster if enough courage and determination are applied.

NEW YORK

New York State Attorney General Goldstein has ruled that the Ives-Quinn anti-discrimination act is binding on state and local government employment and that the State Committee Against Discrimination (SCAD) has jurisdiction over New York City's Welfare Island Hospital. New Jersey's Attorney General ruled similarly last September under its law against discrimination.

In both states public employment was held to be covered by introductory sections of the statutes clearly stating that discrimination is a matter of governmental concern and that non-discriminatory employment opportunity is a civil right.

MASSACHUSETTS

Massachusetts' eleven FEPC bills cover every method of combatting job discrimination, from ineffectual educational programs to comprehensive administrative prosecution.

The weakest bill creates a special commission to survey systems of education. Another bill, only a little more direct, empowers educational authorities to institute a state-wide educational program to discourage discrimination against minorities.

Introduced on behalf of the Associated Industries of Massachusetts, a bill designed to head off effective legislation, punishes by fine of not more than \$200 any discrimination by an employer, but compels the aggrieved individual to bring court action himself. No administrative machinery is provided.

The Massachusetts State Federation of Labor is campaigning for a bill which follows closely the Curtis bill of last year (modeled upon the New York Ives-Quinn law), but significantly exempts labor unions completely from any government control.

VIRGINIA

Resolutions now pending in both houses of the Virginia legislature represent a start in the two-year process of amending the state constitution to abolish the poll tax voting requirement.

Resolutions now under consideration by Virginia's Senate and House Committees on Privileges and Elections embody the poll tax repeal recommendations of a legislative suffrage commission created by the Byrd-dominated General Assembly.

If passed, the measure will come up again two years from now and if approved again will be submitted to a referendum of Virginia's poll taxed voters.

Meanwhile, the Federal Anti-Poll Tax bill, passed by the House in three different Congresses, remains on the Senate's calendar. It can be called up for consideration by a simple motion requiring a majority. Only the real threat of a filibuster prevents such action.

UNITED SYNAGOGUE TO CONVENE MAY 23rd

The 1946 Biennial Convention of the United Synagogue will be held May 23rd-26th, at the St. Charles Hotel, Atlantic City, N. J. Michael A. Stavitsky of Newark, N. J., is the Chairman of the Convention and Rabbi Max J. Routtenberg of Reading, Pa., is the Executive Director. This year's Convention is devoted to the theme: "AN ERA OF DESTINY."

Greetings and Best Wishes



from

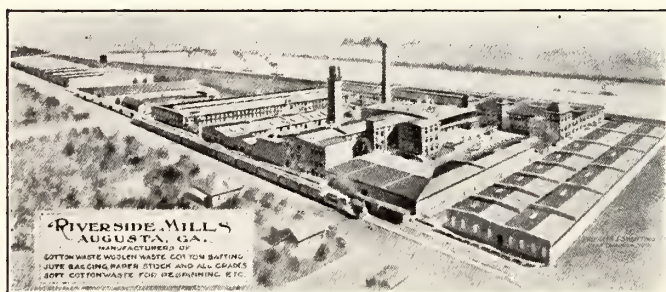


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AMONG OUR CONTEMPORARIES

Communal Democracy

This is a cruel period in world history. It may last for a decade or century or longer. The Jewish people is the special target of the dark and sinister forces that have been let loose. Until yesterday European Jewry bore the brunt of the struggle for survival. European Jewry has been liquidated and Europe is now a vast cemetery and graveyard for six million Jews foully murdered.

American Jewry remains the only strong and significant segment of our people. American Jewry will not bear the brunt of anti-Semitic attacks and will continue to do so for a long time to come. The average Jew wants to close ranks; to choose from his midst men and women to strengthen his morale, to resist the foe, to fight for a happier lot for himself than the one that has befallen his kinsman. He senses correctly that only in democratic society will he have a chance for survival. He wants that democracy to be real, not only in the field of political and economic life about him, but also in his Jewish councils and community organizations.

Since the triumph of democracy means life for him, and its defeat, death, he is very much in earnest and will not easily give up his struggle.—*The Jewish Herald*.

Displaced Jews

Ralph McGill, editor of the *Atlanta Constitution*, who has just returned from Germany and Palestine, in an address to the South Eastern States Conference of the United Jewish Appeal, told the 250 Jewish leaders present that what he saw in Palestine leads him to believe that the country "offered the real hope for the displaced Jews in Europe." He strongly urged the Jews of the United States to insure the success of the \$100,000,000 drive now being conducted by the U. J. A.

"I came back convinced purely on the basis of what I've seen," he said, "that the objections to Jewish immigration into Palestine are ridiculous. Jews who are already there have done much to build up the country and those who go there in the future will do much more."

"I found that Jews and Arabs are getting along in neighborly fashion," Mr. McGill stated. "The Jews have learned a lot from the Arabs and the Arabs have learned a lot from the Jews. My feeling is that if there were no power politics between Great Britain and Russia there would be no Arab-Jewish trouble in Palestine."—*Chicago Jewish Chronicle*.

Perspective on the A-Bomb

The designation by the President of Bernard Baruch as a member of the commission on the atomic bomb will meet with general satisfaction.

Mr. Baruch has always been one of the great leaders of finance with a social outlook, and in no field is there a more urgent need for a social perspective than in dealing with the atom.

Despite what the world has been through in the last few years, and despite the dreadful implications of what future wars may bring, we apparently have not learned our lesson.

Scientists now predict that the atom bomb dropped at Hiroshima will be but a toy in comparison with one that can be developed and which apparently is already being developed. They tell us that atom bombs can be made a thousand times more powerful than the one we know.

The conclusion is simple—the human race faces annihilation until we learn to stop all wars. Mankind has no alternative but to treat war as an international crime.

Imperative as this seems, there is, in general, manifested but little restraint among those who have the power to invoke the threat of the sword. Nations continue to talk of frontiers in the old sense, of balance of power and so on. Yet the smallest nation, if it obtained the secret of the atomic bomb, can be as powerful as the greatest bloc of nations.

The horizons that look ahead are not bright and we shall need the wisest statesmanship to avert catastrophe. In Bernard Baruch, we have the type of tolerant, yet firm, practicable, yet farseeing leader we must have if doom is to be averted.—*The American Israelite*.

Discrimination at Columbia University Challenged

AN application to cancel the tax exemption granted to Columbia University as a non-sectarian educational institution was filed recently with the New York City Tax Commission by Dr. Stephen S. Wise, president of the American Jewish Congress.

Dr. Wise's action is based on the claim "that an institution claiming to be non-sectarian, which selects students not solely and exclusively because of their intellectual ability and moral character, but for the unavowed purpose of serving racial or religious prejudice, does not devote its property exclusively to educational purposes and is not an educational institution within the meaning of the tax law."

The relevant portion of the state tax law cited by Dr. Wise is section 4, subdivision 6, which provides:

"No educational corporation or association that holds itself out to be non-sectarian and exempt from taxation pursuant to the provisions of this section shall deny the use of its facilities to any person, otherwise qualified, by reason of his race, color or religion."

Discrimination Proven

That Columbia University does discriminate is proven, Dr. Wise stated, by a thorough statistical study of its admission practices over a 20-year period made by the American Jewish Congress. Dr. Wise is suing both as an individual taxpayer and as president of the American Jewish Congress, which has been chartered "to secure and maintain equality of opportunity for Jews everywhere."

The Congress study proves that Columbia has denied to Jewish students "their right to medical education and the opportunity to make their contribution to the practice and progress of medicine solely because of their religion."

A statistical table to prove this statement covering the admissions to the College of Physicians and Surgeons from 1920 to 1940 was submitted to the tax commission by Dr. Wise. The table proves that Columbia has steadily reduced both the number of students admitted despite an ever-increasing number of qualified Jewish applicants.

In 1920, Columbia admitted 46 qualified Jewish medical students, which was 47 per cent of its total enrollment of 90 students in that year. In 1928, 23 Jewish medical students out of 112 or 20 per cent of the enrollment were admitted. This percentage had fallen to 5.82 by 1936 (six Jewish students admitted out of 103) and 6.4 per cent in 1940 (eight Jewish students admitted out of 124).

Dr. Wise also cited the report of the Mayor's Committee on Unity and the statement of two key administrative officers of Columbia University "that there is a very definite and official limitation on the number of students of the Jewish and Catholic faith and that the percentage of Jewish students never rises above a 'numerous Clausus' or fixed percentage."

Tax Exemption Illegal

The evidence proves conclusively, Dr. Wise asserted, that Columbia University is not entitled to tax exemption because it violates the anti-discrimination clause of the tax law cited above. His suit, therefore, petitions the Tax Commission to add the considerable real property of the university to the list of taxable properties. An increase in the total assessed valuation of taxable real estate would permit the City Council to reduce the tax rate for all taxpayers.

In introducing his suit, Dr. Wise stated that he is not interested in penalizing any public institution justly entitled to tax exemption. His aim and that of the American Jewish Congress is to end the un-American practice of



RABBI STEPHEN S. WISE

religious and racial discrimination in New York State colleges and universities, which was recently publicly exposed by the Mayor's Committee on Unity, Dr. Wise stated:

"Since education is basically a public function because it prepares for efficient and skillful service to the community, an institution which excludes, on irrelevant grounds, potential servants of society, does a disservice to the community by stifling rather than furthering needed skills and abilities.

"The state which subsidizes educational institutions through tax exemptions and otherwise expects them not only to train experts and technicians but also to prepare for better citizenship.

"Disregard of personal ability and clandestine discrimination on account of race or religion is, therefore, not only a wasteful but indeed corrupt and anti-educational practice and is a betrayal of the democratic purpose for which public subsidy to education is granted."

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THE JEWISH ANGLE

(Concluded from Page 20)

country that the chairman of the Committee was a genuine fighting liberal.

He was born in a small Bohemian village and emigrated to the New World at the age of 16. Arriving in Chicago in 1881, he had to work his way up right from the bottom. In 1891 he was admitted to the bar, and in 1895 the famous liberal governor of Illinois, Peter Altgeld, started the young Democrat on his political career by appointing him Justice of the Peace. Sabath held this position until 1906, being instrumental in creating a separate court for juvenile delinquents and a parole system for first offenders; he had also to his credit the adoption of a law arranging that police magistrates would receive their salaries from the city, whereas previously their source of income had been the fines imposed.

Congressman Sabath has been an active member of several Jewish organizations, and has been the target of anti-Semitic attacks made by his colleague Rankin. Today, there are seven more Jews on Capitol Hill; one of them, Congressman Samuel A. Weiss, was only an infant when Sabath started to serve in the House. At the age of eighty, Sabath is still more active, indefatigably holding a key post in the House. His brother Joseph, who is two years younger, is a judge of the Cook County Superior Court and is regarded as Chicago's foremost divorce judge, having tried more than 45,000 cases.

WILMINGTON, N. C.

Wilmington Chapter Of Hadassah

The Wilmington Chapter of Hadassah under the guidance of Mrs. Irving Lieberman, President; Mrs. Chas. Finklestein, Vice-President; Mrs. A. Harris, Treasurer; Mrs. R. Berman, Recording Secretary; and Mrs. B. D. Schwartz, Corresponding Secretary has had a very successful year, with well attended meetings, study groups and fund raising activities, such as the annual supper dance which helped to swell our funds. Mrs. Walter Clay Lowdermilk, wife of the assistant secretary of Agriculture and daughter of a Methodist Minister, advocate for Palestine as a Jewish Homeland came to us by National and delivered a most inspiring address. Our Chapter has been very active this year and has already met all our quotas.

ROCKY MOUNT, N. C.

Dr. Albert Jasselson of Evanston, Ill. visited with Dr. and Mrs. S. H. Justa recently.

Howard Kobler of Chicago, Ill. is visiting Mr. and Mrs. N. Gold.

Mr. and Mrs. Ted Levy announce the birth of a son Raymond Robert.

The Beth-El Purim Party was a great success. The story of Easter was recited and later a raffle and bingo party were enjoyed.

Dr. Art Kline, son-in-law of Mr. and Mrs. Sam Temko, is now associated with Dr. Nathan Bloom of Richmond, Virginia.

Mrs. Bob Baker and son Barry, a medical student at Duke, have recently returned from a trip to Miami Beach, Florida.

The Harry Berks are back from Washington, D. C. after a visit with their son Kenneth, who is in the U. S. Navy.

The plans for building a new Beth-El Temple in Rocky Mount have been completed and are being sent out for bids.

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The Anti-Zionists Fulminate

By OSCAR LEONARD
Author of "Americans All"

THE anti-Zionist Council had very good reasons for barring Jewish chaplains from its so-called National Conference in Philadelphia. The presence of twenty five rabbis of Israel in the uniform of their country would have cramped the style of the Council speakers. It is not easy to refer to Zionists as "untrue to their oath of citizenship" or to accuse them of double allegiance when men in military uniform, decorated for special services or decorated for having shed their blood for their country are in the audience. Among the chaplains who asked for permission to attend the anti-Zionist Council sessions were men who wear the Purple Heart. There were men of the highest rank in Jewish chaplaincy. It would have been awkward to speak of Zionist leaders as "foreign agents." Furthermore it would have been more

than embarrassing for some of the rabbis who addressed to anti-Zionist crowds, rabbis who could, and should, have been chaplains but who refused to do so. Under such circumstances what could Lessing Rosenwald do? He had to keep the chaplains out of the meeting.

When I say Lessing Rosenwald kept the chaplains out I mean just that. He consulted no one before refusing the Rabbis in uniform admittance to his confab. Not even the officers of the anti-Zionist council were consulted.

To make the story complete it is well to give the details. When the anti-Zionist Council announced its "National Conference" some chaplains wished to hear what these defenders of "Judaism" had to say. Evasive replies as to whether they would be permitted



OSCAR LEONARD

at the sessions or not caused them to meet in Philadelphia and try to attend at least one session. More than 30 chaplains were there on Saturday night, January 19. They wrote a courteous letter to Mr. Rosenwald as follows:

THE BELLEVUE - STRATFORD
Philadelphia, Pa.
January 19, 1946.

Mr. Lessing J. Rosenwald, President
The American Council for Judaism, Inc.
Hotel Warwick
Philadelphia, Pa.

Dear Mr. Rosenwald:

On behalf of a group of twenty-five Army and Navy Chaplains of the Jewish faith, we respectfully request permission for this group to appear at the morning session, Sunday, 20 January, 1946 of the National Conference of the American Council for Judaism for the purpose of presenting a brief statement.

Sincerely yours,
Joshua L. Goldberg
Comdr. Ch. C., USNR
S. Joshua Kohn
Lt. Comdr., Ch. Co., USMS

(Please Turn to Page 34)

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MAIDEN - NEWTON
NORTH CAROLINA

CONSERVATIVE JUDAISM

(Continued from Page 21)

Doctor Gordis declares Conservative Judaism's conception of Judaism to be "the evolving religious civilization of the Jewish people" (pp. 21, 22) (set forth also in Rabbi Milton Steinberg's "A Partisan Guide," p. 180) and from that conception he arrives at his definition of Conservative Judaism as "The modern interpretation of Traditional Judaism" (p. 36). The line of descent from the definition cited above is clearly marked. The acceptance of tradition is explicit in Doctor Finkelstein's statement: its modern interpretation is stressed in Schechter's: the evolving nature of Judaism is pointed to by Frankel and Doctor Frankelstein, and its description as a religious civilization is that of Professor Kaplan.

The remainder of Doctor Gordis' book is an elaboration of these concepts. Successive chapter headings are: "The Jewish View of God," "Man's Place in the Universe," "Israel and Its Torah," "The Jewish Way of Life" and "Toward the Future." In each of these chapters, save the last, which is a summation of the book, Doctor Gordis, pursuant to his formulae, presents certain major traditions of Judaism under interpretations called forth by the present day and its needs.

In "The Jewish View of God," for instance, he speaks of God as "Creator of Nature," and then of Creation as "not a one-time act, but a never-ending process" (p. 38), pointing out that this interpretation is also that of the traditional prayer book. Man's aspirations to righteousness are reflections of God, whose "power and goodness are revealed in nature and the human spirit" (p. 41). "The God of nature and of history is one" (p. 43), a truth basic to our sociology and science, which thus become en rapport with religion (pp. 44-46). God thus is presented with the traditional attributes of Creator, Source of all Power and all good, yet not as a fearsome Tyrant. He is not only Creator, but also guide in our daily living not only God of our past, but also Friend to us in the present.

In "Man's Place in the Universe," the author presents the Messiah concept as vital to today's spiritual needs, universalizing it for all men, and giving it for Israel the national-universal connotation authentic to Zionist thought. The Messianic Age becomes the era of realization of the prophetic visions, to be ushered in by Israel—once again a nation in its homeland, but living for humankind (pp. 51, 52).

In "Israel and The Torah," Doctor Gordis treats the controversial Chosen People theme, valuing it deeply as an ethical imperative and giving it the not unfamiliar interpretation of Choice for Service not Domination (pp. 54, 55). In this program the Torah is Israel's charter. On the oft-debated theme of ritual versus ethics, he says: "The Talmud recognizes that the ethical laws take precedence over the ritual enactments. Yet all experience testifies that Judaism stripped of its observance is a religion lacking in color and staying power" (p. 6).

"The Jewish Way of Life" is Doctor Gordis' most eloquent chapter. In it, he pleads for the retention of our ritual

and observances, invested with meaning relevant to today. "Beautiful and meaningful ritual places such occasions as birth, puberty, marriage and death against the background of vital universe and its Creator. They no longer remain accidents of animal existence" (p. 63). "It is all the more essential to keep alive the esthetic, participating element in Jewish ritual for the sake of the psychic well-being of the people" (p. 64). "Whatever strengthens the bond of Jewish loyalty is a good, because we believe profoundly that Jewish survival is a blessing to the world" (p. 65). Perhaps his conviction most fundamental to the entire book and to its conception of Conservative Judaism resides in his statement of the "inherent viability of Jewish tradition." "The Torah . . . can be made to function in a democratic America and can survive under all social and economic systems. There can be no Jewish people without Judaism; and no Judaism without Torah" (p. 66). "Jewish education . . . is a religious commandment of the first order" (p. 67). The Sabbath and dietary laws are stated as contemporary imperatives; nevertheless, he justifies "evolving in practice a more lenient attitude toward less significant aspects of the dietary laws" (pp. 70, 71). Tradition must not only be respected, "the great codes . . . as well as the vast Responsa literature are binding in considerable spheres of Jewish life. Even when we deviate from their provisions, they are of the

(Please Turn to Page 32)

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Social and Personal

North Carolina Association of Jewish Women To Meet In 25th Anniversary Convention



MRS. HARRY JACOBS

THE twenty-fifth anniversary of the North Carolina Association of Jewish Women will be celebrated with a conference to be held at the Robert E. Lee Hotel in Winston-Salem, on Sunday, May 12th.

A highly interesting program has been arranged, and a feature of the gathering will be a conference of the North Carolina Association of Jewish Men, and a Youth Conference.

A special invitation is being issued to all boys and girls of junior high and high school age to attend this convention, as plans are being made for the organization of a state youth group.

There will be a special exhibit of objects of religious interest on the mezzanine of the hotel. This exhibit is sponsored by the Committee on Religious Education, headed by Mrs. Fred Rypins.

The complete programs follow:

Program

Women's Conference

10:30 a. m.—Registration

Hotel Lobby

11:00 a. m.—Business Session
Reports

1:00 p. m.—Joint Luncheon

Main Dining Room

3:00 p. m.—Business Session
Election of Officers

7:00 p. m.—Joint Banquet

Ballroom

Mrs. Harry Jacobs, presiding

Prayer, Rabbi F. Rosenthal

America, Assembly

Address of Welcome, Mrs. Eli Katzin

Musical Selections, Mr. Lee Uden

Accompanist Miss Edith Uden

Introduction of Speaker, Rabbi Fred Rypins

Address, Mr. Leo Lania

Benediction, Rabbi A. Mauskopf

(Please Turn to Page 36)

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THE ATOMIC BOMB

(Concluded from Page 9)

One of the major projects of the auxiliary during the past year was the 1945 Passover seder. Approximately 200 enlisted men, officers and civilians partook of a typical seder. The traditional reading of the Haggadah was led by Major Bernstein assisted by Sgt. Sadowsky and Cpl. Rehms. The J.W.B. in addition to supplying the wine and matzos, paid for the meals of all the GI's.

The recent High Holy Days were celebrated fittingly. A congregational dinner preceding the first service was attended by 160 persons. A traditional holiday meal was served, the traditional Kiddush chanted by Isaac Levitt of Brooklyn. Mr. Levitt, a retired cantor, was in Oak Ridge to spend the holidays with his son, Sgt. Abe Levitt. Dr. Abraham Gurvitz, a lay chaplain of Boston, assigned by JWB to Oak Ridge for the holidays, conducted the services with the assistance of Sgt. Sadowsky and Mr. Levitt as cantors. Approximately 200 persons attended. Following the Yom Kippur fast the entire congregation enjoyed a buffet supper prepared by the Ladies Auxiliary.

This account of the birth and growth of the Oak Ridge Jewish Congregation pictures the attempt that has been made to weld the Jewish community into a large and intimate family. Since the number of Jewish families at Oak Ridge is small compared with the number of military personnel, it is significant that this communal spirit has been maintained. Although the work attached to those activities has fallen on a small group, visitors at Oak Ridge often express their amazement at how much has been accomplished. This probably can be explained by the fact that civilians living away from home seem better to appreciate the lot of the soldier and try to make conditions more pleasant for all concerned. Jewish homes are always open to the enlisted men and all activities are planned primarily for the boys.

The Jewish community at Oak Ridge, aided by the JWB, has done much to

promote and preserve the ideals of Judaism. Without leadership it has provided religious services, observed the Jewish holidays and perpetuated the Jewish ideals of democracy, culture and of understanding. In the midst of a life of tension produced by a critical and highly secret war project the Jews of Oak Ridge have made every attempt to live as good Americans and as good Jews.

GASTONIA, N. C.

Sam Samel Deceased

Sam Samel, proprietor of the Gem Jewelry Store, and a member of Temple Emanuel died here at the age of 44. He is survived by his wife Leah and two children, Mrs. Merrit Fruhman of New Orleans and Pfc. Harris Samel, who is serving with the U. S. Marines in Guam.

Greenland is the world's largest island, the Caspian Sea the largest lake, and the Mississippi-Missouri the longest river.

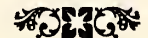
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Harry E. Brager, youth leader and social worker, who has been appointed national B'nai B'rith membership director.

"Operation Jewish Unity"

By FRANK L. WEIL

President, National Jewish Welfare Board

On the eve of the 29th annual meeting of the National Jewish Welfare Board and the first since 1942 to be held in Washington, D. C., May 4th to 6th, Mr. Weil, president of the JWB, has written this appraisal of how JWB, acting for and through the Jewish community, discharged its unprecedented war-time responsibilities.—THE EDITOR.

AMERICAN Jewry's contribution to victory in World War II is an exciting story that will intrigue the historian of our times not only because of the magnitude of the record of service but because it was made possible by perhaps the most unique example of unity of purpose, coordination of action and integration of resources and manpower in the entire history of the American Jewish community.

While service to the nation is nothing new to American Jewry, the titanic demands of World War II called forth from the American Jewish community a vast and far-flung effort on behalf of the men and women in uniform.

Created by the Jewish community in World War I as its designated instrumentality for meeting the religious, morale and welfare needs of Jewish men and women in the armed forces, and officially recognized as such by the United States Government ever since, the National Jewish Welfare Board, which cuts across all ideological and sectarian barriers, became the funnel through which American Jewry in World War II—meeting its war-time challenges and responsibilities on an unprecedented scale—poured forth a staggering measure of service and aid to the Army and Navy.

To this over-all Jewish record of war service, every national Jewish organization, regardless of its relationship to the JWB, contributed mightily. All gave of themselves and their resources without stint and all must share in the satisfaction of a job magnificently done.

Even the most detailed statistics could convey but a fragment of the story of Jewish Welfare Board service and achievement during the war years. Certainly they would reflect little of the high drama behind those figures and even less of the consecrated devotion of the army of men and women from the JWB's 38 affiliated national Jewish organizations who were allied with JWB in a great service coalition.

JWB's whole war-time program might well be called "OPERATIONAL JEWISH UNITY," for it was directed by the JWB Army and Navy Committee made up on the national level of representatives of 38 national affiliated organizations and other representative citizens at large, and on the local level by 681 community Army and Navy committees similarly organized. Through the National Army and Navy Committee and the local committees in the United States, as well as allied committees in Great Britain, Palestine, India, Hawaii and Australia, American Jewry stood at the side of its men and women in uniform in every corner of the world.

In every sphere of war-time service, JWB never lost sight of the fact that it represented the entire Jewish community. Its constant aim was unity

without uniformity and coordination without merger.

The Army and Navy Committee of JWB was in effect an alliance of the major national Jewish agencies fused through JWB for war service. JWB's Committee on Army and Navy Religious Activities (CANRA), a striking example of unity for common purposes, included representatives of the Central Conference of American Rabbis, the Rabbinical Assembly of American and the Rabbinical Council of America. Through CANRA, American Jewry showed itself, capable of rising above



FRANK L. WEIL

denominationalism in the great task of evolving an adequate war-time religious program to invest Jewish servicemen and women everywhere with the solace of faith and guidance.

In compiling the Jewish war record of World War II, JWB again served as the designated representative of American Jewry. The Bureau of War Records was the machinery created by JWB after a conference of 38 national organizations resolved that JWB should assume this vital task. All of these organizations are represented on the Bureau's advisory committee. Similarly they have been the major factors through their local units, in the establishment of hundreds of local war records committees in every Jewish community of the land.

The data unearthed through these local war record committees was given the widest dissemination through the Army and Navy Public Relations Committee of JWB, whose war-time task is now complete. This Committee was composed of representatives of the Anti-Defamation League of B'nai B'rith, the American Jewish Committee, the American Jewish Congress, the Jewish Labor Committee and the Jewish War

(Please Turn to Page 38)

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CONSERVATIVE JUDAISM

(Continued from Page 28)

greatest importance as indicating the trend of Jewish tradition" (p. 72). The case against intermarriage is presented (p. 73). Conservative synagogue practice is touched upon (p. 76). Doctor Gordis closes the chapter by restating the classic position of Conservative Judaism, which is at once its great problem, inherited from our past, and its great promise, dedicated to our future: "If we surrender our adherence to Jewish law, we shall be courting anarchy; if we suffer it to petrify, we shall be inviting disaster" (p. 77).

The closing chapter, "Toward the Future" constitutes a brief coda to the entire work. In it Doctor Gordis emphasizes what is too frequently forgot-

among Jewish servicemen that whereas from the standpoint of cult the Orthodox chaplains were too demanding for Reform Jews, and Reform per contra were welcomed by both extremes. In that crucible of fire, in that most pragmatic of all laboratories, the Conservative conception and practice of Judaism was tried and was not found wanting. Despite that ambivalence, however, the last cited statement of Doctor Gordis gives rise to an implication probably unintended by the author. The ability of Conservative Judaism to serve adequately both wings of Jewry and its appreciation of the contributions made to American Jewish religious life by Reform do not imply a "strong sense of comradeship with Reform" to a degree equal to Conservatism's feeling for Orthodoxy. By every instinct, Conservatism leans to Orthodoxy. The almost complete repudiation by Reform law and tradition cannot be condoned by Conservatism. Indeed, it is Doctor Gordis himself who earlier says: "In common with Orthodoxy and in contra-distinction to Reform, Conservative Judaism recognizes that the Torah is binding and that Jewish law may not be set aside for the sake of caprice" (p. 56). Sympathy with technique does not imply acceptance of purposes. The message is more vital than the wording.

It is an exalted note on which the book ends—the note which gives raison d'être to thoughtful modern Jews: "Conservative Judaism is resolved not only to perpetuate our great heritage, but to make it function as a vital and creative factor in Jewish life, and, through Israel, in human civilization as a whole" (p. 79).

Summation

This is a small book but a weighty one. It is printed attractively, and written beautifully. Its merit lies not in originality of doctrine, to which indeed it makes no pretense, but in that it offers the first presentation of the fundamental concepts of Conservative Judaism within the covers of one volume, expressed in the thoughtful, epigrammatic and eloquent style we have come to associate with the author. The book's usefulness is increased by a "Guide for Study and Discussion" of 21 pages by Rabbi (now Chaplain) Josiah Der-

(Please Turn to Page 50)



DR. NORMAN SALIT

ten or too willingly overlooked, namely: that Conservative Judaism "does not deny the potent fact of the peoplehood of Israel, but places the emphasis properly upon the fundamentally religious character of its civilization" (p. 78). He sounds a note brought out strikingly in the experiences of Jewish chaplains in this war: "Conservative Judaism feels a strong sense of comradeship with Orthodoxy and Reform" (p. 78). This reviewer has found, as a result of his service as Executive Director of the Wartime Emergency Commission for Conservative Judaism, that in our armed forces all over the world, it was the practically universal experience

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FIRST HISTORY OF CANADA'S JEWS

Reviewed by CLAYTON GRAY

CANADIAN Jewry's hidden history has been brought to light by Benjamin G. Sack in his recently published book, "History of the Jews in Canada." A product of many years of first-hand research, this book, published by the Canadian Jewish Congress, is a vital contribution to Canadian history.

Quiz any school teacher or pupil: How many Jews were in the battles for Canada? Jews? Were Jews in Canada that long ago? Well, we are told by the author that a Jew, Aaron Hart, served as lieutenant in the English army and was responsible for assembling an entire battalion to help the British conquer Canada.

Continue the quiz: Henry Joseph virtually founded the Canadian Merchant Marine. But how about that hardy Jewish pioneer, Moses Judah Hays, who built the city's first reservoir and water system, and who held the position of Chief of Police of Montreal for 16 years?

We are told that Jacob Henry Joseph inaugurated one of our country's first railways, the Champlain-St. Lawrence Line on July 21, 1836; he also set up our first telegraph system and transatlantic cable.

Mr. Sack tells us that the most impressive funeral ever seen in the city of Three Rivers was accorded by French-Canadians to a Jew — Ezekiel Hart — three times elected their representative to the Legislature Assembly.

The book reveals that the Editor-in-

Chief of the authoritative French daily — La Presse — was none other than an Alsatian Jew — Jules Heilbronner — and that a Bavarian Jew — Abraham Nordheimer — pioneered in Canadian music and was for many years president of the Toronto Philharmonic Society.

These, and countless other facts never before widely known, were unearthed by Mr. Sack in this first systematic history of Canadian Jewry. The present volume deals with the period from the French regime to the end of the nineteenth century and is to be followed by a second work which will trace the history of the Jews to the present.

In this volume the reader will readily realize how deep are the roots planted by the ancestors of present-day Jewry. We are told that Canadian Jews fought in every battle for political and constitutional liberty; they helped frame the country's laws; they built cities where none had previously existed, and opened up new and barren territory.

The "History of the Jews in Canada" will probably be used more as a reference work for the scholar than as a volume for the general reader; criticism, if any, is that the book is lacking in striking literary and dramatic effects. A work of such enormous industry, learning and intelligence deserves the attention of both Jews and non-Jews who are interested in learning more about their country.



Doctor Solomon Schechter among the Genizah manuscripts.

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THE ANTI-ZIONISTS FULMINATE

(Continued from Page 27)

By Hand: Jacob Polish

Lt., Ch. C., USNR

Edward T. Sandrow

Major, Ch. C., USA

Aryeh Lev

Lt. Col., Ch. C., USA (Res)

Leon M. Adler

1st. Lt., Ch. C., USA

It will be noted the letter is signed by four high ranking chaplains, all of them honored Rabbis in Israel. It was delivered by hand, in true military style, by two chaplains. They were met by Sidney Wallach, the anti-Zionist brain-trust who assured them he would hand the letter to Mr. Rosenwald and they would receive a reply in approximately two hours. When the chaplains returned for the reply they were again met by the brain-trust who then went over to Mr. Rosenwald and handed him the letter. The President of the Council opened the letter and shook his head negatively. A man of quick decisions Mr. Lessing Rosenwald. He owns the anti-Zionist Council. He needs consult no one. If he wants to keep out chaplains he does so. He didn't even check with Sidney. He simply shook his head negatively. So Sidney told the two chaplains "Sorry, Mr. Rosenwald can't accept the terms of the letter."

When the report was made to the two chaplains they called a press conference and issued the following statement:

"In view of the defamatory statements and innuendoes made repeatedly by responsible representatives of the American Council for Judaism, impugning the patriotism of American Zionists, we the undersigned, Rabbis, in Israel, serving as Chaplains in the Armed Forces of our nation, register our deep resentment and disapproval of such reckless and un-American allegations.

"Of the 305 surviving Chaplains of the Jewish faith who responded unhesitatingly to the call of our country in its hour of need, 228 have already identified themselves with the Zionist ideal, with replies expected from many

still overseas. For anyone to insinuate that Zionism tends to diminish the full measure of devotion to these 228 Rabbis to America is the height of impudence.

"Such an accusation comes with particularly bad grace from an organization which numbers among its leadership men who did not respond to the call of the responsible Jewish Commission to serve in the Chaplaincy.

"As Chaplains, we deplore such irreligious conduct on the part of the council.

"As servants of God, we call upon the Council to desist from defaming the memory of the thousands of Jews who believed in Zionism, and who fought and died for their beloved America."

At first I confess I didn't understand why the chaplains were not admitted. It would have been a piece of good "public relations" to admit them. And Sidney is a public relations man. That's why Rosenwald hired him. But the following day I realized why the chaplains were barred. J. L. Malamut, representative of the Jewish Morning Journal found his way to the secret sessions of the Council. Mr. Malamut says that the "representative" character of the Council can be judged by the fact that the "conference, with all its delegates, occupied a small room in the hotel, and there were many empty chairs." But Lessing Rosenwald appears before official government bodies and speaks as if he represents "American Jewry." It's the proverbial empty barrel which makes a lot of noise.

Sidney Wallach who was supposed to speak on public relations devoted, according to Malamut, his time to defend Rosenwald's defamation of American Zionists. He insisted that Rosenwald was goaded into doing it by the questions put to him at the Anglo-American Inquiry Commission in Washington. Before long, Wallach was busy doing a little defaming on his own account by stating that the Zionists demand 16,000 certificates for Palestine for

(Please Turn to Page 46)

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STRUGGLE

By CLARA ASCHER-PINKHOFF

The author of this sketch, a well-known writer from the Netherlands, came to Palestine in 1944 from the Bergen-Belsen Concentration Camp, having first been imprisoned by the Nazis in the Westerbork Camp in Holland. Her fifth book, "The Star Children," dealing with the fate of Dutch-Jewish children under the German occupation, will soon be published in Dutch, English and in Hebrew.—THE EDITOR.

THEY tried it half a century ago, a small vanguard group of an organization of one thousand, who came to Palestine shortly after the "Bilu" had laid the first foundation. They came with the bold purpose of mastering the waste oil of the mountains round about Safed. They chose the spot of Ein Zeitim, with its ancient history, its deep valley, its rough beauty.

But the soil, sleeping its sleep and dreaming its dream of centuries, said:

"No, my children, — not yet."

They failed. Their number was too small and their strength too limited. They had to give up their aim.

But a new generation came, who

could not resist the call of the wild mountains of Ein Zeitim. They tried it again.

The soil, still dreamy, said:

"No, my brave children, — not yet."

The first world war came and left them isolated in their dangerous spot. They were only a handful. They, too, left the fields they were trying to bring back to life. But again new settlers came, who did not believe that these rocky mountains could oppose their young strength and their burning faith. They tried again to settle here.

The soil, still sleepy, said:

"No, my bold children,—not yet."

(Please Turn to Page 57)

Women's Division Contributes \$43,000 to J. D. A.



Taking the lead in the 1946 Joint Defense Appeal national drive for \$5,000,000 to aid the work of the Anti-Defamation League of B'nai B'rith and the American Jewish Committee in fighting anti-Semitism, the women's division of the JDA contributed \$43,000 at its opening campaign luncheon held at the Hotel Commodore, in New York City. (Left to right) Surpeme Court Justice Meier Steinbrink, chairman of the board of directors of the Eastern Regional Office of the ADL; Mrs. Joseph M. Berenson, vice-chairman of the women's division; Senator Wayne Morse of Oregon, guest speaker; and Mrs. Benjamin J. Garfunkel, luncheon chairman.

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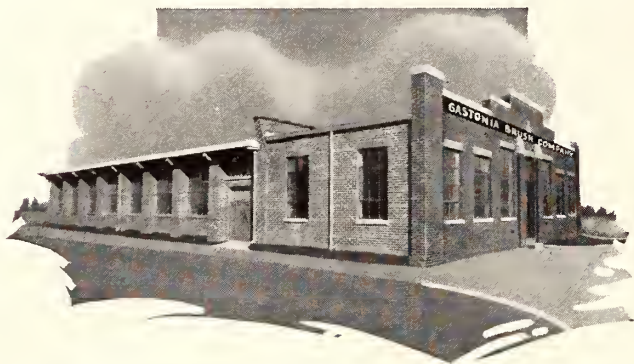
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NORTH CAROLINA ASSOCIATION OF JEWISH WOMEN

(Concluded from Page 29)

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Introduction of Speaker, Mrs. A. F. Klein
Address, Mr. Hyman Haves
Benediction, Rabbi H. Gelfman

3:00 p. m.—Open Meeting

Mr. Earnest Neiman, presiding
Business Session
Election of Officers

7:00 p. m.—Joint Banquet

Ballroom

Youth Conference

1:00 p. m.—Joint Luncheon

Main Dining Room

3:00 p. m.—Special Youth Meeting with Mr. Hyman Haves and
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7:00 p. m.—Entertainment

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B'nai B'rith Growing

The Marcus W. Jacobi Lodge No. 1247 B'nai B'rith of Wilmington, N. C. proudly announces that since the beginning of the year it has grown from 42 members to 85 members. The Lodge held on March 11, 1946, its first major money-raising event which came off with great success. There were approximately 200 people there who spent their money freely and still had a good time. It was held in the main dining room of the Famous Club on the Carolina Beach Road.

The officers of the Lodge are: Victor M. Goodman, President (and former resident of Greensboro), Moses Gold, Vice-President; Aaron Harris, Secretary and Leonard Alperel, Treasurer.

The Lodge is looking forward to the remainder of the year to be as successful as the first part.

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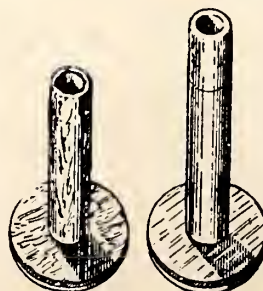
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An Editor Speaks His Mind

By WILLIAM B. SAPHIRE

Jacob Fishman, veteran of a half century as reporter, editor and columnist, surveys the needs of American Jewry, the present and future of Jewish journalism in this country.—THE EDITOR.

THE American Jewish community needs badly a well financed, well staffed English-Jewish daily. Jacob Fishman, veteran of fifty-one years of Jewish journalism and dean of Yiddish newspaper writers told this reporter.

Mr. Fishman points out that while British Jewry, numbering only 300,000, is served by the Jewish Chronicle, a weekly ranked among the world's finest newspapers, 5,000,000 American Jews have no national weekly in English that is comparable. They miss vital news, and lack an important integrating force in their community life.

English-Jewish weeklies, monthlies all over the United States are getting excellent coverage by Jewish press syndicates, but in some papers, stories of front page value are used as fillers between advertisement cuts, while feature columns are devoted to the "bazzar and card club" brand of news, Mr. Fishman says.

The English-Jewish daily must be edited and published by men who have both vision and money. It must afford all the facilities of a modern newspaper. Above all, it must be free of institutional or factional control. Its establishment will be a milestone in American Jewish life, Mr. Fishman declares.

Tall, gray-haired Jacob Fishman recently marked a milestone in his own career. On February 14, his Yiddish column, "Day by Day" began its 26th year of daily appearance in the Jewish Morning Journal. Only two columns in the general press today have had longer lives.

Yiddish Journalism Has Changed

Mr. Fishman, who was managing editor of the Jewish Morning Journal from 1916 until 1938, believes Yiddish journalism has made rapid strides since the end of World War I. The Yiddish reader has grown more worldly. He has demanded of the Yiddish daily and received wide coverage of American economic, political and cultural problems, as well as Jewish affairs. Stylistically too, the Yiddish newspaper has changed. Distinctly German and Slavic words which the immigrants brought are being discarded for Hebrew and English expressions. Writers have developed an effective Yiddish journalistic style, and the highly polished style of the late Dr. Abraham Cohnik, Dr. S. M. Melamed and other classicists of Yiddish journalism has been abandoned for more utilitarian language. The newspaper man's classic "what, where, when, who" lead has been adopted by Yiddish news papers, but, Mr. Fishman says, some reporters have not been drilled sufficiently in accuracy, the first commandment of reporting.

Basing his opinion on the hundreds of letters he receives each week, Mr. Fishman states, as a group readers of Yiddish newspapers are more intelligent than the readers of the general press, although their letters show considerable carelessness in Yiddish spelling

and grammar. They are far more concerned about the content of a column than its language and style.

Any Future For The Yiddish Press?

The Yiddish newspaper world in America narrows down to four Yiddish dailies in New York City. Their future, Mr. Fishman says, is a delicate and controversial question. The papers are enjoying prosperity, which might be due in part to the general war-time boom and in part to the tragedy of European Jewry and the Palestine crisis, which have placed Jewish news on the front pages of all large American dailies. During the depression, one or two Yiddish dailies died or merged with stronger neighbors, and the prophets of doom saw the end of Yiddish journalism. According to Mr. Fishman, the Yiddish press, as we know it, (Please Turn to Page 54)



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"OPERATION JEWISH UNITY"

(Continued from Page 31)

Veterans of the United States. The cost of this public relations operation was shared with JWB, for the most part, by the Anti-Defamation League and the American Jewish Committee.

The Women's Division of the JWB is still another effective demonstration of unity in action, for it is a coalition of nine national women's organizations which enlisted the combined efforts of an army of more than 250,000 Jewish women in a coordinated war-time undertaking. A similar pattern has been adopted in the creation of JWB's network of veterans' service committees, now spanning the nation as unified instrumentalities of the local Jewish communities, which were stimulated to coordinated action by JWB.

Serving as a catalytic agent in the Jewish community's war-time services, JWB represented that community in the United Service Organizations (USO), the nation's over all united agency for meeting the welfare and recreational needs of the armed forces.

A full report of its service to the nation on behalf of American Jewry during World War II will be made by the National Jewish Welfare Board at its 29th annual meeting in Washington, D. C., May 4th to 6th. Here only the highlights of that chapter of American Jewish history can be recited.

As the Jewish member of USO, the National Jewish Welfare Board operated 196 clubs, singly or with other organizations in the United States, the Canal Zone, Hawaii and the Philippines. These USO installations, always adjacent to military and naval establishments in the western hemisphere, provided entertainment, hospitality, religious and educational opportunities for servicemen and war workers and their families. In addition, USO-JWB workers operated mobile units which travelled from camp to camp bringing USO services to isolated places.

Since victory, JWB has been operating "hospitality centers" in France, Belgium, Germany and China. These Centers, set up in cooperation with local Jewish communities, are intended for the men serving with army of occupation and also extend hospitality to local residents, refugees and displaced persons.

CANRA, recruited, certified and served the 311 rabbis who were com-

missioned as chaplains. Of this number about 200 are still in uniform and about 120 will remain in the service for the next year or two. These courageous men brought religious services, friendly counsel, and Jewish provender to youthful Jewish warriors on far-flung battlefronts. They have also been serving liberated Jews from Dachau to Shanghai. Chaplains served as intermediaries between Jewish families and their loved ones overseas. They brought solace to the bereaved and vital news to families long separated from their children. They travelled by plane, ship, jeep and dogsled to distribute Hannukah gifts, conduct High Holy Day services and Passover sederim. The accomplishments of the Jewish chaplain in this war are an epic of Jewish history.

Jewish Literature

As the largest publisher of Jewish literature today, JWB has distributed to Jewish service personnel more than six million books and pamphlets based on Jewish themes. 183,700 prayer books were distributed in 1945 alone. During that same year 1,257,643 Jewish calendars, 50,000 Haggadahs and more than 458,000 mezuzahs were shipped across the world from JWB supply depots located at strategic places throughout the country.

The religious activities of JWB covered a vast range from formal religious service to providing special foods for soldiers and sailors who observed Kashruth. Seders were possible in the Aleutians, and gefilte fish found its way to Iwo because Jewish chaplains, JWB workers and the folks behind them united to provide our men with these simple but powerful reminders of home. Over 150,000 packages of matzohs and a thousand boxes of Hannukah candles were distributed last year alone, and Seferai Torah were contributed by congregations throughout the country, thanks to efforts of organizations like B'nai B'rith.

Hospitals

One of the most challenging aspects of JWB's Army and Navy work is its service in 128 Army, Navy, Air Force, Marine, general, convalescent and veteran hospitals. Nineteen forty-six will be the peak year for the number of patients thus served. Since chaplains

(Please Turn to Page 42)



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Plans for Jewish Colonization Outside of Palestine

I.—The Search for Group Refuge

Projects for colonizing Jews escaping from persecution date back to the seventeenth century, when Spanish and Portuguese Marranos were forced into flight and Polish Jews sought haven from the Cossack massacres of 1648. After Jews began migrating in mass from Germany and, later, from Eastern Europe in the nineteenth century, the number of plans and proposals for colonization increased. The stream of refugees from the pogroms which swept Russia in the 1880s, especially, demonstrated the necessity for obtaining territory for Jewish settlement. As a mat-

ter of fact, modern Zionism, which evolved in the last decades of the nineteenth century, was based on the need for a haven for fleeing Jews.

Once more, in the post-war period, when the United States and other countries imposed quotas and other limitations which made individual immigration more difficult, there was a revival of plans for mass Jewish colonization and new proposals for resettlement were drafted. It was felt, in view of the obstacles to immigration into developed areas, that a solution could be found only by settling as many refugees as possible in undeveloped terri-

J. D. C., Central Committee Leaders Inspect Aid Facilities for Polish Jews



Dr. Joseph J. Schwartz, Chairman of the European Executive Council of the Joint Distribution Committee, shown with Dr. Solomon Hirschenhorn, vice-president of the Polish Central Jewish Committee, and other Polish Jewish leaders, including several Ose workers, on an inspection tour of relief and rehabilitation facilities for distressed Jews in newly-acquired Polish territories in Silesia. Dr. Schwartz, third from left in front row, was the first representative of any American Jewish welfare agency to reach Poland after V-E Day. Dr. Hirschenhorn is shown seated at left. Jonas Turkoff, an official of the Central Committee, is standing at the left. David Guzik, J.D.C. representative in Poland and a hero of the Warsaw ghetto, is standing third from left.

ories where they could build a society of their own.

The most recent projects originated in the past dozen years; at first, when Jews were being expelled from Germany and other European countries, and later, were being herded into Nazi slave labor gangs.

In theory, enough underpopulated territory exists in the world to absorb a half-million or a million Jewish refugees. In practice, however, that is not so. During the 1930s and at the Evian Intergovernmental Conference for Refugees, called in 1938 at the initiative of President Roosevelt to face the problem of refugees from Hitler, at least ten proposals were put forward. But few even reached the point of official consideration. Preliminary investigation disclosed most of the proposed areas to be unsuitable for colonization, either because of unfavorable climatic conditions or because of the opposition of native groups.

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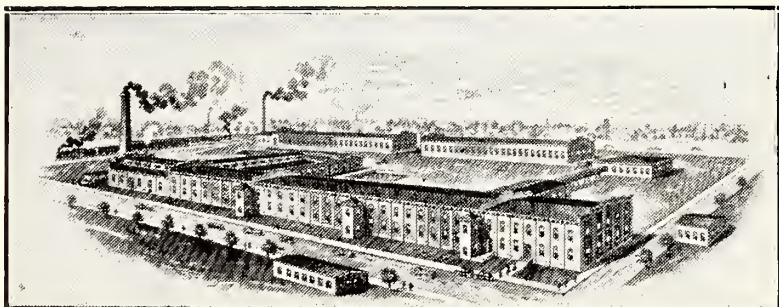


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PLANS FOR JEWISH COLONIZATION

(Continued from Page 39)

Many proposals were put forward, embracing a wide range of countries—among them Alaska, Angola, Brazil, British Guiana, Cirenaica, Ecuador, Kenya, Madagascar, Northern Rhodesia, Tanganyika, and Uganda. Some of the plans were insincere. Some were sincere but too impractical even to be tried. Some were sincere and were tried, but with little or no success.

II.—Insincere Ideas

In the post-war period, plans which had only the anti-Semitic view of exiling Jews were formed in several countries, among them Poland and Roumania. The Poles, for example, seriously considered forcing Jews to go to the island of Madagascar, in the Indian Ocean. In 1937, the Polish Government sent a mission which investigated the island for thirteen weeks. Widespread native opposition arose. The insular press protested against a possible Jewish immigration and the idea was dropped. The Nazis also thought of the same scheme in 1940-1941, before the mass extermination of Jews in Europe began.

III.—Attempted Plans

In Soviet Russia, on the other hand, two earnest attempts were made at mass Jewish colonization within that country, first in the Crimea in the early 1920s, and later in Biro-Bidjan. The Russians hoped to solve the economic difficulties of the Jewish urban population which resulted from the changed economic and social order and also to put the Jews on an equal footing with

other small nationalities in the U.S.S.R. by providing a territorial center for them.

The Crimea—The Government planned to set up an agricultural Jewish settlement for several hundred thousand persons in the Crimea and, in due time, to proclaim it a Jewish Republic of the U.S.S.R. The plan was abandoned when it became apparent that the land was inadequate for a large Jewish settlement and when the neighboring agricultural population, which was mostly non-Jewish, demanded that the land be divided among the established inhabitants of the area.

Biro-Bidjan—In the Far Eastern province of Biro-Bidjan, a region of 14,208 square miles on a bend of the Amur River along the frontier with Manchuria, the Russian Government launched its second project. Biro-Bidjan, which is as large as Vermont and Connecticut combined, had a population of about 34,000 in 1928. Its chief town, Biro-Bidjan, is 5,113 miles from Moscow and 120 miles from Khabarovsk, the nearest city. The hilly country is covered with virgin forest and is not suitable for agriculture; in other areas much of the ground is marshy. Farming is possible, however, in the lower region.

A decree of the Presidium of the Central Executive Committee of the U.S.S.R. set Biro-Bidjan aside for Jewish settlement on March 28, 1928. In October, 1931, it was proclaimed a national Jewish administrative unit

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and, in May, 1939, a Jewish autonomous region within the Far Eastern Territory, with Yiddish as an official language. Actual settlement by Jews, however, lagged behind even the most modest estimates. A considerable percentage of the arrivals began to leave the colony because of the hostile climate and other hardships. Of the 19,635 Jews who arrived during the first six years, 11,450 (58.8 per cent) subsequently left. On November 7, 1937, the Moscow *Enes*, a Yiddish Communist newspaper, estimated the Jewish population of Biro-Bidjan at about 29,000, of whom only 10,000 were settled on the land.

There is no information available as to the number of Jews in Biro-Bidjan when World War II began, or at its end. At the time of the 1939 Russian census, the total population of Biro-Bidjan was 108,414. According to the Moscow *Enes* of June 3, 1937, the percentage of the Jewish population then was 23.8.

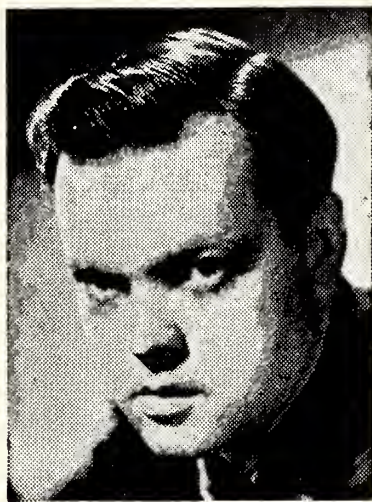
The Soviet Government apparently is not planning to encourage a large Jewish colonization in that region in the near future. The hope that Biro-Bidjan might become a center for colonization for non-Russian Jews has not been fulfilled. A 1936 resolution of the Central Executive Committee of the Soviets had referred to the desire of foreign Jews to settle in Biro-Bidjan, and, indeed, about 600 Jews went there from Lithuania, Poland, Argentina, and other countries.

In the same year, the American Biro-Bidjan Committee (Ambidjan) entered into an agreement with the Soviet Government for the admission of an initial quota of 1,000 Jewish families from Poland. Although the contract never was formally rescinded, none of the Polish-Jewish families were admitted into the Soviet Union. Nothing has come, either, of the promise in the spring of 1938 that in the course of that year 4,500 Jews would be settled in Biro-Bidjan. The most ambitious project for new settlement at present involves 35,000 orphans from Russia itself, a plan for which the American Ambidjan Committee seeks financial support in the United States.

Sosua Settlement of the Dominican Republic—In 1939, the Dominican Republic informed the Intergovernmental Refugee Committee in London that it was ready to absorb 100,000 refugees. After an investigation, the Refugee Economic Corporation and the Agro-Joint (American Jewish Joint Agricultural Corporation, set up by the American Joint Distribution Committee in 1924 as its operating agency in Russia) founded a nonsectarian Dominican Republic Settlement Association (Dorsa). In 1940, this association concluded a contract with the Dominican Republic for the settlement of Jewish and non-Jewish refugees.

The Dominican Republic, with a population of 1,581,248, occupies 19,326 square miles of the eastern two-thirds of the subtropical island of San Domingo. Generalissimo Rafael Leonides Trujillo Molino, President of the Republic, offered rent free and tax free his 26,000-acre estate, Sosua, for the initial colonization, which was to consist of 500 settlers. Trujillo later of-

Takes Part in U. J. A. Film



ORSON WELLES, the noted stage and screen star, is the narrator for the new motion picture, intitled, "BATTLE FOR SURVIVAL," which has just been produced by RKO Pathe for the \$100,000,000 United Jewish Appeal for Refugees, Overseas Needs and Palestine. "BATTLE FOR SURVIVAL" is one of the first films to depict the plight of the 1,400,000 Jewish survivors in Europe after victory and the urgent programs carried on by the Joint Distribution Committee, the United Palestine Appeal and National Refugee Service for their relief, rehabilitation and resettlement. The new U.J.A. film depicts stirring reconstruction achievements in Europe, Palestine and the United States.

ferred additional land, including a mountain area.

Sosua became the first Jewish refugee colony. The settlers, each pledged to become a Dominican citizen and to remain a permanent cultivator of the soil, were chosen from European countries which permitted emigration. Each settler gets six months at Sosua for acclimatization, and one year for training and maintenance. When he feels himself ready to stand on his own, he receives a bungalow, eight to ten acres, and whatever equipment and livestock he needs to work his land. It had been believed that this would represent an average outlay of \$1,600 per settler. It is a loan, repayable at an interest rate of not more than 3 per cent annually, starting with the third year. Three thousand acres serve as pasture, 415 acres of virgin land have been cleared, and 100 acres now are under intensive cultivation.

Yet, despite its promoters' hopes, a Brookings Institution investigation in 1942 gives little prospect for the success of the settlement. The density of the rural population in the Dominican Republic, it found, does not permit any large-scale absorption of refugees. The report says that Sosua cannot accommodate more colonists than are there already—413, of whom one-fifth are women—and that the limit that might be absorbed by gradual processes into the Republic is from 3,000 to 5,000. It finds, also, that the cost of colonization is high—\$3,000 per male settler, rather than the anticipated \$1,600. Another survey, made in 1944 for the Agro-Joint, came to a similar conclusion.

The Dominican Republic has recently notified the United Nations Organization that it intends to renew its

(Please Turn to Page 55)

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Judge Rifkind Reports

(Concluded from Page 19)

much the same way as one hesitates to sleep in a bedroom in which a relative or friend has died. Even if the native population were to welcome him home it is doubtful whether the Jew would remain. But the population, as a rule, does not welcome him home, and, while in Poland at least, the government is openly anxious for Jews to remain in the country . . . the age-old habit of anti-Semitism cannot be changed overnight by governmental decree."

Addressing himself to the Jewish leaders who filled every available seat in the main ballroom of the Hotel Biltmore, Judge Rifkind concluded: "We dare not be idle spectators of the grim drama being enacted by the survivors of our people. I care not whether you be Zionist, non-Zionist or anti-Zionist. It matters not, at this critical moment, whether you be orthodox, reform or conservative. On one issue there must be unity in our ranks. The disinherited Jews of Europe must be saved. They have made the decision as they have the right to make it, that salvation for them means Palestine. Ours must be the humble task with united hands, to convert that decision into reality."

"Operation Jewish Unity"

(Continued from Page 38)

and JWB workers could not perform this tremendous task unaided, local hospital committees also contributed their efforts. Working in cooperation with the American Red Cross, they provided parties, teas, carnivals, picnics, beach outings and other programs for convalescent and bedridden patients. JWB workers and volunteers also arrange for holiday services. Games and "smokes," a word of cheer and a basket of goodies, a bedside visit to a lonely man—these are part and parcel of the hospital service program for servicemen and veterans.

Veterans

In 82 communities across America local Jewish organizations have formed veterans service committees to help their returned servicemen solve the problems that arise upon getting back into "civvies." Accredited since 1925 by the United States Veterans Administration to handle veterans claims, JWB provides informational, counselling and referral services directly to Jewish servicemen through its national headquarters in New York City and eleven regional offices.

Under an agreement with the Jewish War Veterans, JWB and JWV cooperate in representing the veteran in handling claims. The veteran who approaches JWB for help is steered to the private and governmental agency that can best help in providing employment, vocational guidance, family assistance and medical care. Local committees, made up of representatives of local Jewish civic and national organizations, supplement aid already given the discharged servicemen by the government. They do everything from helping the ex-GI to avoid business pitfalls to finding him assistance for solving

(Please Turn to Page 44)

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An Appreciation of Wilmington, N. C.

By VICTOR GOODMAN

Victor Goodman, erstwhile Greensburgher, has been a year in Wilmington, where business has taken him. He has become active in the affairs of the Jewish Community there, and as President of the Marcus W. Jacobi Lodge. B'nai B'rith has been largely responsible for the rebirth of that organization. He herewith gives his impressions of his new surroundings.

—THE EDITOR.

Howdy folks!

It is a little over a year ago that I left Greensboro to take up residence in Wilmington, the Port City of the Carolinas.

Not being used to the atmosphere it seemed to me that it would take quite a time to get used of it, but the same as all other things you begin to take it in your stride and forget it is different. This is due to people, I believe. Yes, when you get to settle down and make new acquaintances at the beginning, then out of the great conglomeration of different characters, choose one or two friends, and I mean friends, it looks and feels that you are able to stretch your legs and say, "I'm beginning to like this place after all."

A new town is like a new acquaintance. It is necessary to cultivate it to fit in with your likes and dislikes. Getting into the swing of things is like going to a dance; the horns and whistles are the music, the passing people are the dancers, and as you leisurely walk or hurry down the street oftentimes full of people either shopping or working, you say "Hi there" the same as you would to someone as you swing your partner down the floor in time to the music.

It is true that some cities and towns are more bustling than others, but that doesn't mean there is much difference there. A bustling city reminds me of a type of person always looking for action. It is an outlet for nervous

energy for the party-going man or woman. The quiet sedate city is like a home-like individual who is content to sit at home listening to a radio and reading a good book, content with outside interest once a week or so.

The latter is my impression of Wilmington. It is the reminder of a sedate and refined old lady who is never upset or surprised at any thing that may seem to be new. She just watches and smiles and as stated above takes everything in her stride. The bustling shipyard with all its noise reminds her of a new born child that has matured too quickly for his own good and making a lot of racket to be recognized for his growth.

Now that the war is over, Wilmington has settled back in her easy chair and she has a smile of satisfaction on her face. Her children, the civic organizations, are getting to the point where she will again be recognized as a leader in the state society of matrons.

Having been here this past year has placed me in the position of an adopted son, one who has come to respect and like the refinement of this sedate lady of character, Wilmington, the Port City of the Carolinas.

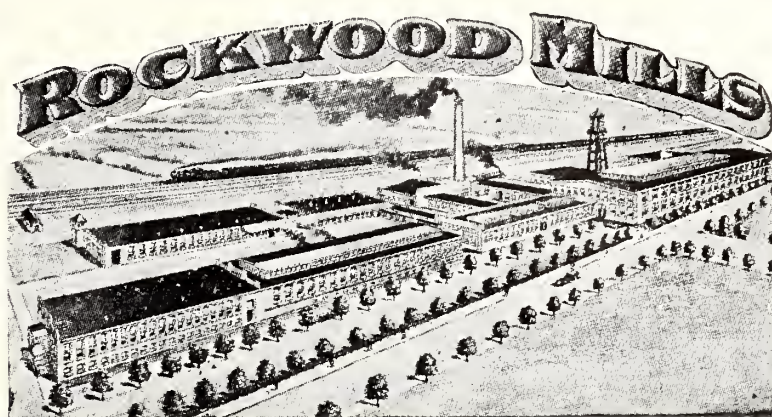
Hobo: "Say, boss, could you spare a dollar and twenty cents for a hot dog?"

Citizen: "A dollar and twenty cents! Why, man, a hot dog's only ten cents!"

Hobo: "I know, but I want to eat it in the Yankee Stadium."



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"Operation Jewish Unity"

(Continued from Page 42)

his pride and joy's behavior problems.

Women's Division

Because camps and hospitals in isolated areas far from USO clubs and Army and Navy committees have posed a problem for chaplains and JWB workers, they turned to the JWB's Women's Division. Representing nine national women's organizations, the Women's Division has carried on three major projects: "Serve-A-Camp," "Serve-A-Hospital" and "Serve-A-Chaplain." From the outset the projects enlisted the efforts of all women's groups in a Jewish community and not of any single organization. Locally, the program is carried on with the cooperation of the national affiliated organizations and all other Jewish women's groups who want to participate. Guiding themselves by the requests and suggestions of the chaplain or the JWB worker in the field, communities "adopt" camps, hospitals and chaplains and send them a host of items, including musical instruments, recreational supplies, sewing kits, radios, chewing gum, and pillow cases.

The Women's Division also sponsors three work rooms which make and fill kits sent overseas. At holiday time groups like the Philadelphia Passover League and the New York group send thousands of Passover and Purim gifts. A total of 103 communities have served 64 camps, 30 hospitals and 81 chaplains in these ways. They have also distributed educational material to prepare the civilian communities in the proper attitudes for greeting returning servicemen.

A complete and documented record of Jewish participation in the war effort is carefully being built up on a mass of data collected by the National Jewish Welfare Board's Bureau of War Records. To further it in its painstaking research concerning Jewish casualties and awards for heroic action, the Bureau organized 800 community War Records Committees and correspondents. It conducts special surveys dealing with specialized subjects such as the contributions to the war effort of refugees, Jewish doctors, agricultural workers and others. It has published findings based on its studies and on the collection of data from local communities. These materials are distributed to public officials, state and local historical societies, libraries, churches, chaplains of all faiths and to the press, radio and magazines. Thus the facts of Jewish participation will be an enduring record for all to read.

As of October, 1945 the Bureau of War Records' files showed that over 500,000 men and women of the Jewish faith served in the armed forces. This number is the equivalent in military terms of 33 divisions.

The percentage of Jews in uniform was revealed to be slightly higher than their ratio in the general population. More than 7,000 have died in service, of whom almost 6,000 died in battle. Close to 15,000 Jewish men and women in uniform received an aggregate of 29,004 awards for valor and merit and thousands of Jewish families gave more

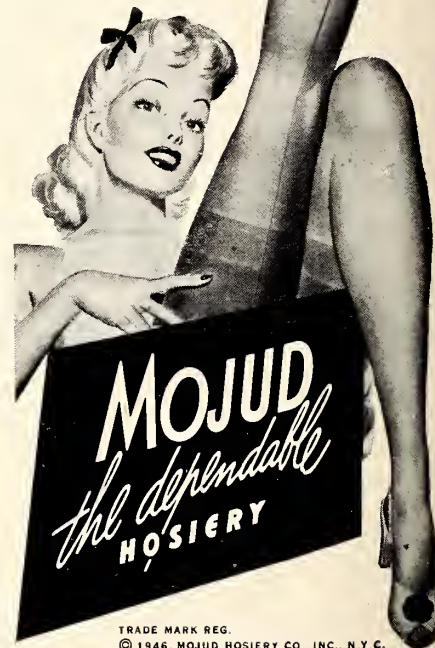
(Please Turn to Page 58)

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WILMINGTON, N. C.

B'nai Israel Sisterhood

The B'nai Israel Sisterhood now consists of 55 members, with the following officers and chairmen of activities: Mrs. Harry J. Stein, President; Mrs. M. Friedman, Vice-President; Mrs. B. D. Schwartz, Secretary; Mrs. I. Levine, Treasurer; Mrs. A. Kosch and Mrs. I. Levine, membership; Mrs. M. Cohen and Mrs. W. Kominsky, House Committee; Mrs. I. Levine, Mrs. J. Abel, Mrs. B. Kingoff and Mrs. I. Schwartz, Hospitality; Mrs. R. Retchin and Mrs. A. Harris, Hebrew and Sunday Schools; Mrs. C. Finklestein and Mrs. I. Levine, Ways and Means; Mrs. L. Schwartz, Oneg Shabbot; Mrs. S. A. Friedman and Mrs. M. Friedman, Program; Mrs. I. Schwartz, member at large of the executive board.

The Wilmington, N. C. B'nai Israel Sisterhood was formed under date of September, 1945, supplanting the Wilmington, N. C. Jewish Women's Benevolent Society, which had been in active existence for the past 35 years. The cause for this change, which took place in September, 1945, under the guid-

ance of Rabbi S. A. Friedman, B'nai Israel Synagogue, Wilmington, N. C., was desire for National affiliation.

The Sisterhood will conclude, with the May meeting, a very active season. Some of the functions included the sponsoring of refreshments at Friday evening services, attendance at the Saturday morning Junior Congregation, and musical programs combined with dramatics for the sundry Holiday occasions.

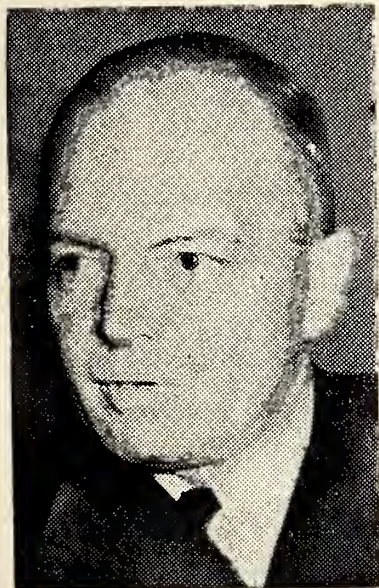
A recent highly successful fund raising affair was held for the benefit of the B'nai Israel Synagogue building fund.

Executive Board meetings precede the general monthly meetings, which are held the first Monday night of each month. Interesting programs are a feature of each meeting. At the recent March meeting a most unusual play, in costume, was presented by the members, with Mrs. S. A. Friedman as dramatic coach.

The B'nai Israel Sisterhood has just announced that a generous donation will be given to the current U. J. A. drive.

Anti-Semitism Is an Attack on the American Way of Life

(Concluded from Page 12)



HON. HAROLD E. STASSEN
Former Governor of Minnesota

that deserves less respect than an individual who seeks to build strength on the basis of trafficking in tolerance or bigotry or prejudice or any of those unAmerican sentiments.

What a sad way in which to seek to rise. What tragic consequences of that approach. And then there are others who seek not to correct discriminations, but to traffick in them in a different way, to play upon them, to seek to interpret them as something that is fundamentally wrong with America rather than as a task which America is making great progress in correcting. And in that other way they also seek to divide and undermine the strength of this country.

The task is clear. Carefully avoiding both of these extremes, all of these dangers, you have done an excellent work not merely for minorities, but for America. You have done an excellent job not only for minorities, but for mankind.

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THE ANTI-ZIONISTS FULMINATE

(Concluded from Page 54)

American Boys and girls as chaluzim. "Is that loyalty to America? Doesn't it constitute double allegiance?" he demanded.

But the real high-light of the conference was Bernard S. Gradwohl of Lincoln, Neb. He is the gentleman who tried to hound the Reform Rabbi of his city to accept the Houston doctrine of anti-Zionism in the Temple. When the Rabbi refused to do so, Gradwohl formed a "Caucasian Congregation" a la Houston. This fire-eater likened Zionist leaders to Fritz Kuhn, who "while an American citizen worked for his fatherland."

"And what do the Zionist leaders do?" he asked. "They swore allegiance to America and they devote themselves to the idea of a Jewish National Homeland which is the very opposite of patriotism for America." Can you imagine Jewish chaplains at a session when such dastardly words were spoken?

But this "legal mind" went futher. He complained, according to Malamut, that the Attorney General "overlooked" something when he failed to call Dr. Stephen Wise, Dr. Abba Hillel Silver and Dr. Emanuel Newman to register with his office as "foreign agents" in accordance with the war-time regulations. These leaders, Gradwohl insisted, were required by law to account for their activities.

This Nebraska jurist then turned his attention to Hadassah. He stated that its president at the Hadassah Convention made an appeal for Jewish youth from America to fill the gap left vacant by the murder of Jewish youth in Europe.

"Don't leaders of the Hadassah know," he yelled, "that this smacks of treason, and that for such actions they are liable not only to be deprived of their citizenship, but also be fined and even thrown into prison."

It is generally known that the President of the Hadassah never made such an appeal. There was an appeal at the Junior Hadassah convention. The appeal being for Jewish youths who can help with the "know-how" to devote some of their time to help Palestine. This sort of thing is being done by Scandinavians, Poles, Czecho-Slovaks and other groups.

His colleague, Sidney, in denouncing Zionists for demanding 16,000 certificates for American Jews to go to Palestine, was also far from the truth. About one tenth of this number was asked in behalf of American Jews who have relatives there and wish to go to Palestine. Others are eager to go there to help with the American "know-how." They are young and pioneering in a country which saved Jews appeals to their youthful generosity. Something the anti-Zionist crowd can hardly understand.

To get back to the fulminations of Mr. Gradwohl. His next complaint was that Zionist cause Jewish children to become interested in fostering the idea of a Jewish homeland and that interferes, according to him, with American patriotism. This constitutes in the opinion of this anti-Zionist veritable treason.

As soon as the speaker concluded some one jumped up and moved that this "great address be printed and widely circulated among Jews and Gentiles." Mark you, non-Jews must hear these accusations against Jews! Can informers go much further?

You understand now why Rosenwald refused to admit rabbis in Israel in the uniform of their country to his sessions. Verily the time for treating these enemies of our people with silk gloves should be over. In every community where they dare accuse Zionists of lacking patriotism for America, it is well to point out that among the leaders of the anti-Zionist Council are men who refused to become chaplains when their country needed them. Some of them gave rather sordid reasons. This was brought out in the Chaplains' Conference. The shoe is really on the anti-Zionist foot.

GREENSBORO, N. C.

At a meeting held in Temple Emanuel April 2nd, the following were elected by the Greensboro Hebrew Congregation:

President, Milton Zauber; First Vice-President, Caesar Cone; Second Vice-President, Charles Pearl; Secretary, M. E. Block; Treasurer, Sigmund Sternberger; Trustees, Mrs. Milton Weinstein, Ben Marks, Louis Silverstein, Sidney J. Stern, Jr., Nat Markowitz, Rabbi Fred Rypins, Schochet N. Kagan.

Sidney J. Stern, Sr., was elected President Emeritus.

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NEWTON, N. C.

Who Is This Refugee Medic?



This U. S. Army doctor shown ministering to wounded German prisoners of war was identified only as "a former refugee." The picture was taken during the war. Because this doctor's family was still in the hands of the Nazis, his name was withheld. However, it was disclosed tht he had gone into the service like thousands of other refugees who have made their adjustment in the United States with the aid of the National Refugee Service, whose work is financed by the \$100,000,000 campaign of the United Jewish Appeal for 1946. Now efforts are being made to discover his identity to complete records of war service by refugees. Anyone who can offer information is asked to communicate with his local welfare fund or with the office of the National Refugee Service, 105 Nassau Street, New York 7, N. Y.

DURHAM, N. C.

On March 17th, the Ladies Aid Society of the Beth-El Congregation of Durham held a Purim Play and Bazaar at the synagogue. The participants of the skit were children of the com-

munity whose historic efforts were greatly lauded.

Congratulations are in order to the parents of our new arrivals:

Mr. and Mrs. Eugene Schwartz, a son, Arnold Martin.

Rabbi and Mrs. E. J. Einhorn, a son, Morton Joel.

Mr. and Mrs. Nathan Wolfe, a daughter, Karen Daye.

Mr. and Mrs. L. Stadiem announce the marriage of their daughter, Grace, to Alan Levine of Redlands, Calif. on February 20th, 1946. Mr. Levine was formerly attached to the 89th Division at Camp Butner.

Mr. George Levin has just arrived in England on the Clipper. While in Europe he will visit several of the countries on business and is expected back about May 1st.

Welcome Home To Our Sons
In the Armed Forces

Barry Apter, Henry Bane, Max Bergman, Bernard Dworsey, Dave Freedman, Nat Gladstein, Erwin Gladstein, Leon Greenberg, Abe Greenberg, H. Levin, Sidney Levy, Leon Moel, H. Primakoff, Leon Rose, Albert Rose, George Switzer, Louis Silver, Leonard Silverman, Meyer Stadiem, Jacob Stadiem, Moses Stadiem, Paul Swartz, Herman Wagner, Abe Wilson, J. Wynn, and Jacob Zuckerman.

ANOTHER BIGOT GROUP
FORMING

The American Fellowship Club is now in the process of organization at Des Moines, Iowa. According to "The Register," a newspaper of that city, organizers from Atlanta, Georgia, have invaded the Des Moines area, inviting prospects who are "native born, white, Protestant, gentile American citizens" to join up.

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Social and Personal

DILLON, S. C.

Sisterhood Federation Holds Convention

The South Carolina Federation of Temple Sisterhoods, which is affiliated with the National Federation of Temple Sisterhoods, held its twenty-second annual Convention in Dillon, S. C., on Wednesday, April 24th. Principal speaker of the day was Mrs. Clarence Strasburger of Knoxville, Tenn., who is President of the Kentucky-Tennessee Federation of Temple Sisterhoods and a member of the Executive Board of the National organization.

Business sessions of the meeting took place at the Chav Shalom Synagogue in Dillon, and the luncheon at the Wheeler Hotel. General Chairman of the Convention was Mrs. J. Blumberg, President of the Dillon Sisterhood.

Officers of the S. C. Federation are: President, Mrs. Melvin S. Harris of Columbia; First Vice-President, Mrs. P. C. Heiden of Lake City; Second Vice-President, Mrs. Nina M. Phelps of Sumter; Recording Secretary, Mrs. Charles Reyner of Columbia; Corresponding Secretary, Mrs. Sam Reyner of Columbia; and Treasurer, Mrs. Sam Reevin of Sumter.

WINSTON-SALEM, N. C.

Caplan-Kalet

Miss Harriet Celeste Caplan, daughter of Mrs. Benjamin Joseph Caplan, Oaklawn Avenue, and the late Mr. Benjamin Caplan, and Robert Harrison Kalet, son of Mr. and Mrs. Thomas Kalet of this city, were married at high noon on March 28th, at the home of the bride's uncle, Mr. I. Eisenberg, and Mrs. Eisenberg, 609 Oaklawn Ave. Dr. Frank Rosenthal, rabbi of Temple Emmanuel, officiated.

Mrs. Kalet was graduated from Reynolds High School and attended Salem College.

Mr. Kalet was graduated from Reynolds High School. He has recently received his discharge from the Army Air Forces after three years of service, 14 months of which he served as a transport pilot in China.

CHARLESTON, S. C.

Congratulations Are Being Extended—

To Mr. and Mrs. Harris Abel on the birth of a son, Alan Nathan.

To Mr. and Mrs. Abe Harris (Walterboro) on the birth of a daughter, Cecilia Eleanor.

To Mr. and Mrs. A. Rudich upon the marriage of their son. Congratulations to the young couple, Mr. and Mrs. Mitchell Rudich.

To Mr. and Mrs. Lonis Wolper upon the birth of a daughter Sheila Mae.

To Mr. and Mrs. Hyman Karesh upon the birth of a grand-daughter, the daughter of Shifra.

To Mr. and Mrs. Joseph Read upon the "Barmitzvah" of their son Tommy.

When the Gregorian calendar was substituted in England for the Julian calendar the adjustment occasioned the loss of January and February and the first 24 days of March 1751.

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These cartons are part of the 2,500,000 pounds of matzos and other Pass-over supplies being shipped to the Jewish survivors of Europe by the Joint Distribution Committee, which receives its funds from the \$100,000,000 nationwide campaign of the United Jewish Appeal. J.D.C. Passover food and sacramental wine shipments are being sent from the United States and Palestine for Jewish survivors, especially those in the displaced persons camps in Germany and Austria. The life-saving programs of the J.D.C., the United Palestine Appeal and the National Refugee Service are supported by the Jews of America through the unprecedented \$100,000,000 campaign of the United Jewish Appeal.

J. T. S. Holds Convocation Exercises

Addresses at the Convocation exercises of the Jewish Theological Seminary were delivered on April 7th by Dr. Louis Ginzberg, Professor of Talmud at the Seminary, on *Jewish Scholarship in the Light of the Genizah: the Semi-Centennial of Schechter's Discovery*, and Dr. Solomon Goldman on *The Vision of Solomon Schechter*. This was a special convocation held to celebrate the 50th Anniversary of the discovery of the Genizah in Cairo by Solomon Schechter, second president of the Seminary.

Brigadier General David Sarnoff, President of the Radio Corporation of

America, received the honorary degree of Doctor of Laws, and Dr. Solomon Goldman, Rabbi of Temple Anshe Emet of Chicago, received the honorary degree of Doctor of Letters.

Dr. Julian Morgenstern received a Citation of Merit awarded to the Hebrew Union College, of Cincinnati, of which he is the President.

Dr. Louis Finkelstein, President of the Jewish Theological Seminary conferred the degrees.

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The National Farm School

(Concluded from Page 17)

School at a public banquet held in the Grand Ballroom of the Waldorf-Astoria Hotel in New York City. Fanny Hurst, the well-known novelist, is the Chairman of the National Committee and presided at the banquet. Henry A. Wallace, renowned agriculturist, Vice-President and Secretary of Agriculture under President Franklin D. Roosevelt, and now Secretary of Commerce in President Truman's Cabinet was the guest of honor.

Mrs. Eleanor Roosevelt, in her column "My Day," recently stated: "One of the things I think we should help to promote is better education in farm living. So I was interested to receive a notice of the efforts being made to raise a fund to improve the National Farm School, near Doylestown, Pa."

Noting that the school was 50 years old, Mrs. Roosevelt continued, "Leo Tolstoy inspired the young Jewish Rabbi Krauskopf who founded it in this country. But it was always 'for Jewish lads and other lads.' Thus, it gives a lesson in tolerance and the ability to get along with others regardless of creed, nationality or racial origin."

"Graduates of this school are probably the ones who will respond to the Government appeal for increased effort to save the people of the world from starvation. These graduates probably know what being hungry means."

The school is maintained by funds contributed by private citizens and by annual contributions from the State of Pennsylvania, the Federation of Jewish Charities in Philadelphia, and by Jewish Community Chests in about 175 cities throughout the United States.

The National Farm School is situated near Doylestown, in the famous Bucks County, Pennsylvania, about 30 miles from Philadelphia, 75 miles from New York and 160 miles from Washington. It has its own post office and railroad station, both of which are named "Farm School, Pa."

CONSERVATIVE JUDAISM

(Concluded from Page 32)

by, of Rego Park, L. I., and by a bibliography and index.

There are overlappings and repetitions. Yet the volume portrays clearly the rationale of Conservative Judaism—the proffering of old wine in new bottles—as a deliberately chosen, affirmative program, not compromising between extremes but transmitting the best of the one in the techniques of the other—the hallowed content of Orthodoxy in the contemporary methods evolved by Reform. The book thus refutes Rabbi Steinberg's stricture that Conservatism "has continued negative in character, not device or doctrine" ("A Partisan Guide," p. 165).

The work is an excellent and eloquent introduction to the subject. We are thankful to the National Academy for Adult Jewish Studies for its publication. We await expectantly a more detailed and implemented treatise on the subject from Doctor Gordis.

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Bulgarians Rejected Anti-Semitism

BULGARIA—It is not mere coincidence that the loss in human lives as well as in property suffered by Bulgarian Jewry was far less heavy than that suffered by Jews in other Axis-dominated countries. Of the 45,000 native Jews that lived peacefully in the Kingdom of Bulgaria before it became a satellite of the Axis, 40,000 have survived.

This comparatively favorable result can be traced back to two reasons: in the first place, Bulgaria was the last country to jump upon the Axis band wagon (on March 1, 1941) as well as one of the first to break relations with the Axis (in the summer of 1944). In the second place, anti-Semitism was always very weak among the freedom-loving Bulgarians, although since the mid-thirties some small Fascist groups, supported by Nazi Germany, indulged in anti-Jewish propaganda. When, under German pressure, the pro-Fascist government of Bogdan Filoff adopted Nazi anti-Semitism, it met with strong opposition from many quarters. Former Premier Mushanoff as well as the Metropolitan of the Greek Orthodox church of Sofia, and various associations of merchants, lawyers, officers, and writers openly condemned the discriminatory measures. When it became known that the Jews of the country would be deported to Poland, crowds of Bulgarians staged demonstrations in the streets, shouting "We want the Jews to re-

main!" The deportations were delayed or undertaken on a small scale only, while the majority of the Jews, though demoted to the status of pariahs, were at least allowed to remain in the country.

Nazi Laws Rescinded

When Soviet armies marched into Roumania in the summer of 1944, Bulgaria's military position became desperate. A pro-United Nations ministry was formed, and in September Bulgaria, under the leadership of Kimon Georgieff, agreed to a cessation of hostilities. The new progressive government issued a law that "all orders contained in laws, statute and regulations issued after January 23, 1941 which limit the rights of Bulgarian subjects or those of non-Bulgarian origin" were rescinded. The Jews who had been deported from Sofia, Philippopolis and other cities to provincial towns where they suffered untold miseries as a result of inadequate housing and food shortages were permitted to return to their former homes.

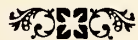
At present, there exists no legal discrimination between Jews and non-Jews. Two Jews hold seats in the Parliament, and the Secretary General of the Bulgarian Ministry of Propaganda and Art is Jewish. Whereas previously the Jewish schools had been maintained by the Jewish consistory, they are now—like the educational institutions of other racial or religious groups—subsidized by the State. The government issued a strong condemnation of racial propaganda, and during the last High Holidays members of the government attended the services at Sofia's largest synagogue, to declare their sympathy with the Jewish fellow-citizens.

Nevertheless, the situation of the Jews is far from perfect. The restoration of private property has made slow progress only. It is true that the Jewish property hidden in safety vaults in banks, such as gold, jewelry and other valuables which were confiscated by the pro-Nazi government, was returned to the owners by the present government, but the restoration of houses, shops, workshops, furniture and personal belongings which were robbed in the sad era of Bogdan Filoff is still far from completed.

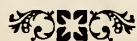
Growing Jewish Awareness

Yet compared with other Jewries, especially those in Poland and Slovakia where anti-Semitism is more rampant among certain sections of the population than it ever was before, Bulgarian Jewry is rather fortunate. According to a recent report, the overwhelming majority of the Jews desire to remain in Bulgaria. On the other hand, pro-Zionist sentiments are very strong. There is also a remarkable revival of Jewish cultural life. The attendance in Jewish schools is relatively larger now, indicating a growing Jewish awareness among the survivors. Two Jewish newspapers, one of them a Zionist organ, appear in the Bulgarian language, and the works of Peretz, Sholem Aleichem and other Yiddish authors are being translated into Bulgarian.

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NEWS SUMMARY OF THE MONTH

N. Y. To Jerusalem, 36 Hours by Air

New York, N. Y.—A new direct commercial air service, which will bring Jerusalem within thirty-six flying hours of New York City, has been inaugurated by the Trans-World Airways, it was announced here by the Palestine Economic Bureau of the Zionist Organization of America. The maiden flight of TWA's Constellation plane will carry a group of American industrialists and business men on the first postwar trade tour of the Holy Land arranged by the Palestine Economic Bureau.

An air trip direct to Palestine will cost \$1450, including federal taxes.

Eisendrath Denounces Reports That Judaism in America Is Doomed

New York, N. Y.—Vigorously denouncing those he called the "alarmists and defeatists . . . those who dolefully prophesied the doom of American Jewry," Dr. Maurice N. Eisendrath, Director of the Union of American Hebrew Congregations, declared that throughout the country, Jewish congregations are reporting unprecedented membership totals.

Addressing a dinner here given by the New York Federation of Reform Synagogues in honor of Colonel Frederick F. Greenman, Dr. Eisendrath stated that charges of wholesale conversion among American Jews are "an irresponsible calumny, a gross libel and a slur upon millions of loyal and faithful Jews in America, particularly hundreds of thousands of returning service men and women." Chaplains assure us, Dr. Eisendrath said, that young Jews in uniform were never prouder of their identity, and that during the war, they frequently tramped miles to attend Jewish services.

Methodist Church Contributes \$10,000 to U. J. A.

Expressing profound concern "over the peculiar losses and hardships and agonies" which the Jews of Europe have endured, Bishop Herbert Welch, Chairman of the Committee for Overseas Relief of the Methodist Church, presented a check for the sum of \$10,000 to the United Jewish Appeal for Refugees, Overseas Needs and Palestine, which is seeking to raise \$100,000,000 this year to save and rebuild the lives of the 1,400,000 Jewish survivors of Hitlerism in Europe. The check from the Methodist Committee for Overseas Relief was received in behalf of the United Jewish Appeal by Edward M. M. Warburg, Chairman of the Greater New York campaign.

Cardinal Spellman Contributes \$1,000 to United Jewish Appeal

Reflecting the deep conviction among Americans of all faiths that rescue of the 1,400,000 Jewish survivors of Europe is the common task of all humanity, Francis Cardinal Spellman sent a contribution of \$1,000 to the \$100,000,000 campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine.

20 American Vets Leave To Study in Palestine

New York, N. Y.—The first group of twenty United States war veterans who elected to study, under the G. I. Bill of Rights, at Haifa Technion (Hebrew Institute of Technology) in Haifa, sailed for Palestine, March 29, aboard the M/S Vulcania.

The Technion, the only technological school of university grade in Palestine, was approved by the Veterans Administration for training of American veterans. The Palestine Government has granted visas for returned United States service men wishing to study in Haifa.

New York, N. Y.—King Haakon, of Norway, has invited Jews to settle in his country to replace those killed by the Nazis and to bring the Norwegian Jewish community up to its prewar strength, the World Jewish Congress reports in a dispatch from Oslo.

In an audience granted to Rabbi Mordecai Nurock, member of the Congress' Executive Committee and former deputy in the Latvian Parliament, King Haakon discussed problems confronting the surviving Jews in Norway.

New York, N. Y.—Henry Monsky, of Omaha, Nebraska, President of B'nai B'rith, was elected Chairman of the new Interim Committee of the American Jewish Conference at the Committee's first meeting in New York, on April 8th.

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MAIDEN, N. C.

AN EDITOR SPEAKS HIS MIND

(Concluded from Page 37)

will live as long as its present generation of writers. Newcomers however, are not entering the field. Young Jewish men and women journalists seek positions on English or English-Jewish publications. Within the next twenty years, Mr. Fishman predicts, one or more of the four Yiddish dailies may be squeezed out of existence or may merge with another paper.

But regardless of the future of the Yiddish press, Yiddish will continue to be spoken and read in America. Many thousands of American Jews regard Yiddish as the mother tongue. It is cultivated in such circles as the Poale Zion (Labor Zionists), the Jewish National Workers Alliance, and the Yiddish Scientific Institute (Yivo). Yiddish, Mr. Fishman contends, is too rich in folk lore, humor and colorful idiom to be abandoned. Even the Tin Pan Alley Jew resorts to a Yiddish phrase when he wants to express himself most pungently.

As one who has observed contemporary Jewish history from the vantage point of a journalist, Mr. Fishman is confident that the Jewish people have a future, but only in Palestine and the United States.

Palestine is pre-requisite to our survival, he said. The United States, as an arsenal of virile Judaism, might transcend Palestine temporarily, while the Jewish State is built, and politics, not culture is at the fore. In Europe, Mr. Fishman says, "there is nothing but dried bones." There is little hope for Judaism in countries dominated by Communist Russia, where assimilation is rife, or in countries where the new Fascism is stirring, he said.

Jacob Fishman's career parallels the Horatio Alger pattern of the newsboy who rose to the position of editor-

in-chief. Born in Poland in 1878, Mr. Fishman studied at the famous Lomza Yeshiva, and came to New York's lower East Side at the age of twelve. Three years later he was a reporter, mail clerk and general handyman on the staff of the Jewish Daily News (Tageblatt). By 1905, at the age of twenty-seven, he was City Editor. In 1914 he held the same position on the short-lived Jewish Warheit. Two years later he joined the staff of the Jewish Morning Journal as Managing Editor. The Morning Journal later absorbed the Jewish Daily News.

During his fifty-one years in the field, Mr. Fishman brought many "firsts" into Jewish journalism and Jewish life. As managing Editor of the Morning Journal, he established the first foreign correspondents network of any Jewish newspaper. With Jacob de Haas and Louis Lipsky he founded the first Chovevei Zion organization in New York before the first World Zionist Congress. He was co-founder and vice-president of the Yiddish Writers Union.

In all his years as a reporter, City Editor, Managing Editor, columnist, and lecturer on Zionism and World affairs, Mr. Fishman recalls one assignment with a young reporter's zeal. "It was back in the 90's when I was a cub reporter," he says. "A Jewish peddler was found murdered in a trunk. I covered the story. The mystery fascinated me. I played amateur detective for weeks and hunted clues. I didn't solve the murder, of course, but neither did the police."

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President Truman Confers With B'nai B'rith Leaders



A delegation of B'nai B'rith, oldest and largest Jewish Service organization in the United States, is shown conferring with President Truman on April 1 about the Order's current postwar program for veterans on a non-sectarian basis. Seated with the President is Henry Monsky, Omaha, Nebraska, National President of B'nai B'rith. Standing, (left to right): A. B. Kaplan, Washington, director Post War Service-Americanism Commission; Sidney G. Kusworm, Dayton, Ohio, chairman, Americanism Commission; Lt. Col. Elliott A. Niles, Boston, chairman B'nai B'rith National Veterans Advisory Committee and Maurice Bisgyer, national secretary of B'nai B'rith.

PLANS FOR JEWISH COLONIZATION

(Continued from Page 41)

invitation for settlement there of 100,000 Jews, but obviously it is not a practical offer.

IV.—Proposals

At the closing session of the Evian Conference, the British representative suggested Kenya as an area for Jewish refugee settlement. Prime Minister Chamberlain later offered Northern Rhodesia, Tanganyika, and British Guiana. Harold Ickes outlined a plan for settlement in Alaska under the aegis of the United States. Other territories were also proposed, as well as a plan announced in 1935 by the Republic of Ecuador. But investigation ruled out most of these as not feasible for large-scale settlement. One project, however, the Kimberleys Plan, seemed for a time to have some prospects for realization.

The Kimberleys district of north-western Australia was suggested in 1937 for Jewish colonization by the Jewish Freeland League (founded in London in 1935). Opinions are divided as to the climate and possibilities of settling Europeans in that area. George F. Melville, who visited the country with Dr. I. N. Steinberg, of the Jewish Freeland League, asserted in the *West Australian* (July 22, 1939) that the climate is tropical only during the two or three months of the rainy season when the excessive humidity is accompanied by high temperature. During the remainder of the year, he said the inhabitants enjoy a typically Mediterranean climate. Professor J. A. Prescott, an Australian authority on agriculture, shares this view.

The plan was submitted to the Commonwealth Government in November, 1941, after a campaign in the press to create favorable public opinion. The Government answered only last year.

Prime Minister John Curtin officially informed the Freeland League that the plan had been rejected because the "Government is unable to see its way clear to depart from the long-established policy in regard to alien settlements in Australia."

Mrs. Ida M. Silverman, who went to Australia on behalf of Jewish national organizations, reported that Joseph S. Collings, Minister of the Interior and Immigration, had informed her that the Commonwealth Government "at no time considered the Kimberleys scheme proposed by Steinberg in a favorable light."

V.—Conclusion

Ideas for Jewish colonization fall into three categories. There have been those, evilly conceived, merely to accomplish the expulsion of Jews from the countries in which they live. They never were intended to be a genuine solution of the problem of Jewish homelessness. The anti-Semitic authors of those schemes were not concerned whether the territories they proposed actually could be settled. Then there have been the proposals, such as those put before the Evian Conference, which were dropped because they were impractical for social, political, economic, or climatic reasons. The bulk of the ideas of the past four centuries falls into this still-born category. And, finally, there have been the projects which have been attempted but which never have attained enough scope or stability to be a real solution of the problem. Settlers in those regions lacked the historical and psychological devotion to the land which has helped the pioneers in Palestine make the immense sacrifices of effort, health, money, and manpower necessary to build a secure, prospering community.

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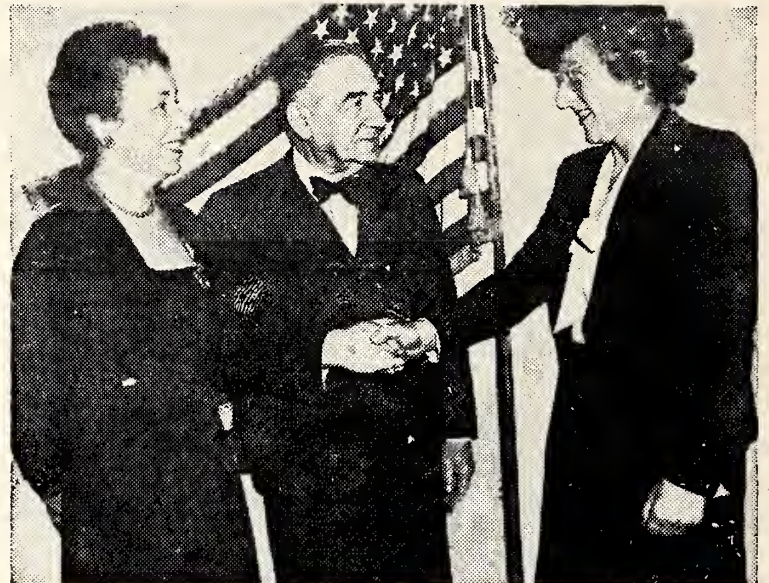
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Noble Prize Winner Assisted by National Council Of Jewish Women to Become American Citizen



Dr. Otto Loewi, renowned Austrian scientist, winner of the Nobel Prize for medicine and physiology in 1936, is shown being congratulated upon receiving his American citizenship by Mrs. Irving M. Engel of the National Council of Jewish Women, 1819 Broadway, New York City. As research Professor of Pharmacology, Dr. Loewi expects to continue his research on the physiology of the heart at the New York University College of Medicine, where he recently received an honorary degree in science. The seventy-three year old doctor came to this country in 1940 after being taken into "protective custody" in Austria, and after teaching in England and Belgium. Mrs. Esther B. Kaunitz, director of Council's Service to Foreign Born department, which has aided countless refugees to obtain their citizenship, looks on.

"A circus without an elephant is just no go."—Terrell Jacobs, owner of a wild animal show, answering divorce action of his wife who is seeking possession of the family elephants. (from QUOTE)

Although the actual history of South Africa dates back to only 1867, the territory is larger than the combined areas of Germany, Holland, Belgium, France, Switzerland, Italy, Spain and Portugal.

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STRUGGLE

(Concluded from Page 35)

The Arab disturbances of 1929 descended and found them, defenseless, at the mercy of the surrounding enemies. Precious lives were sacrificed. Those who remained had to evacuate the spot.

But finally, in January, 1946, young girls and boys came, who had escaped from the cemetery of Europe and had joined some of the lucky lads and girls who had been born in Palestine. Together they wanted to awaken the dead fields and by their labor and achievements to help revive the declining town of Safed. They tried it again.

The soil, wide awake at last, said:

"Yes, my hunted courageous children, —now it is time."

I was there and saw the soil wake up and welcome its children.

* * *

The houses of Safed, their empty windows looking down on the moonlit slopes like blinded eyes, were playing a game of sparkling white stones and dark-blue shadows all through the shiny night. The big trucks gathered, each bearing its load of young people and building and farming material. Indiscreetly the full moon illuminated the procession. No one was to have seen them starting on their journey to the spot where that day a new Kibbutz was to be settled. But everyone who was not asleep could see the long row of trucks, quietly waiting one behind the other till, at 5 o'clock, the sign was given to start.

Then, silently like a long ribbon of small lights, the cavalcade set out along the winding path which leads

through the mountains to Ein Zeitim. A mysterious procession through a mysterious landscape, all silver and dark-blue.

Soon, the lorries have to leave the main road and find their way along the narrow paths and through soft earth. At last they stop. We jump off the high-loaded trucks and find ourselves surrounded by ploughed fields whose long furrows stretch out like black shadowy lines in the moonlight. Although the new settlement is being started now, the preliminary work began some days before. The soil had been prepared. This time it would willingly receive its settlers.

And then a magic suddenly cast its spell on man and things and soil, even on the strong mule, the hairy dog and the tiny lamb which the trucks brought to this spot. For whence the sudden appearance of those quick hands come, of rapid feet, that brought a surging life to this lonely place that started swiftly building a fence around the place which was to be the new Kibbutz, putting up tents, a barn, a shed, a house — all those things that are necessary when men and women settle down to live and work. What could it be but magic?

The sun rose from behind other mountains. In the hovering daylight the faces of the busy lads and girls looked pale and unreal. You did not realize before that they had faces; you only felt that they had hands, quick, skillful, capable hands. You did not even realize they could be hungry; now you see them grasping a slice of bread or a tomato from the tables which some of the girls had prepared. There is no time to sit down for breakfast. Today a new settlement must come into being, however unfinished, but complete enough, to enable those who remain to spend a night here, a place that may be left to itself, without anxiety, by those who have come from other settlements in Galilee to help in its birth. There is plenty of work still to be done, but their young hearts do not question even for a moment, that they will be able to finish it before sundown. Didn't they manage to remain alive in Europe amidst death and cruelty and hate? Then why shouldn't they manage to fight a bit of danger, a lot of labor and a willing soil which proudly shows its furrows in the rising day?

You leave the spot. From a distance you look back to where some hours ago the pale moonlight showed you ploughed field, without any other sign of life. Now you see a group of bars and tents, and many moving figures which you cannot distinguish but which give you a sense of life, eager, intense life. You try to keep this picture in your mind's eye. You try to be all ears, all eyes to catch a last sound from this distant point, which is so near to you and will be near to you forever.

Then the chill wind carries to you the sound you have been waiting for. You feel as if all those young voices have been melted together into one strong voice, one irresistible call:

"Wake up, dreamy soil! Our time has come!"

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"OPERATION JEWISH UNITY"

(Concluded from Page 44)

than three members to the service. These records are not yet complete, but when they are it will be because of the efforts of hundreds of local war records committees, made up of thousands of conscientious and devoted volunteers.

Public Relations

But assembling the record of Jewish participation was only the beginning; the story had to be told far and wide so that the facts could serve to inform an America at war and create understanding among servicemen and civilians. Closely cooperating with the Bureau of War Records was the Army and Navy Public Relations Committee of the JWB which recently completed its war-time task. By means of the press, radio and magazines hundreds of human interest stories and reports of achievement by Jewish servicemen were made known to the general public. Many columnists, editorial, magazine and radio writers turned for information on war heroes of Jewish faith to JWB, which also arranged patriotic and interfaith broadcasts as well as religious and holiday broadcasts.

The Anglo-Jewish and Yiddish press used these services constantly. Two regular columns were syndicated to all English-Jewish newspapers. Booklets and pamphlets, some dealing with techniques for combating anti-Semitism rumors and others presenting the facts of Jewish war participation, were issued. JWB has also published two volumes of "Fighting For America," book length accounts of Jewish participation in the war, and listing heroes and casualties.

Jewish Centers

JWB, in addition to being the liaison between the Jewish community and the armed forces, is the national organization of YMHAs, YWHAs, Jewish Community centers and kindred institutions. During the war period 288 Jewish Centers in 225 communities cooperated with local programs of government agencies. The Centers went all out in their participation in such activities as home nursing, first aid, nutrition, air raid protection, home repairs and child care. Jewish Centers worked with and offered their facilities to such war agencies as the American Red Cross, USO, AWVS, OCD,

OWI, OPA and the office of Community War Services.

In war industry communities Jewish Centers performed valuable services for newcomers by conducting room registries, social and hospitality activities. Participating in the various war-time campaigns, the Centers sold bonds, developed blood banks and raised money for USO, Red Cross, UJA and other war funds. Intensifying their educational work to meet the practical demands of a community at war, the Centers accepted responsible positions in programs such as conservation and salvage drives, health and physical fitness campaigns, consumer education and price control, housing, nutrition, and similar community drives.

Practically all Centers cooperated closely with local Army and Navy committees and made their facilities available to servicemen. Dances, home hospitality, activities for servicemen's wives, snack bars and many other services were offered for which hostesses were recruited from women in the communities. In war industry communities where there were large influxes of war workers and their families, Centers operated day nurseries, room registries and other activities on swing shift schedules. With the coming of peace, Centers have continued special services for veterans to smooth their return to civilian life.

The Future

This record of war-inspired cooperation is a healthy portent for the future. That JWB and its 39 constituent and affiliated national Jewish organizations, representing every shade of Jewish thought and opinion, could join forces for war service is proof that when confronted with an urgent need American Jewry can and will reconcile its differences and act in concert for the good of Klal Yisrael.

Just as nations are learning that they must work and plan together for the common good of one world—making concessions on the one hand and waiving privileges on the other, so American Jewry will surely conclude from the experience of its united war effort that no longer can we afford the luxury of rival ideologies, organizational chauvinism and petty sectarianism to create roadblocks on the path to cooperative efforts for the best interests and welfare of American and world Jewry.

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THE *American* JEWISH TIMES

C 296

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JUN 1 1946



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June 1946

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Please die quietly.



Yes, we know you are naked and starved and frightened.

We know that you weep as you search for your parents -- long lost and dead.

We know that all of you -- all the 150,000 Jewish children left alive in Europe -- are perhaps the most harried, hopeless children in history's long record of suffering.

Yes, we know that we Jews in America are your next of kin...but we will not help you. We will not take enough from our abundance to rescue you. We will not sacrifice our savings or our luxuries for your survival. We do not wish to hear your cries in the night.

Dear Children, please die quietly.

Is that the message we are to send to the pitiful handful of Jewish children left in Europe?

They can be saved, and *we* can save them.

But every one of us must do his share. Here's what you can do:

WORK for the United Jewish Appeal. Work as you've never worked before. Give us your time--your effort--your services. Just call us and say, "I want to do my part to save 1,400,000 lives!"

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The American Jewish Times

VOLUME XI

JUNE, 1946

NUMBER 10

EDITORIALS

CHESTER A. BROWN, Editor

Attention Assimilationists!

The stock argument of the anti-Zionists (or as some of them prefer to be called, anti-Nationalists) is that Jews need no homeland, but should seek better integration in the country of their adoption.

There are of course, many answers to this seemingly simple solution of the Jewish problem. For example, one has but to read "Germany's Step-children" by Solomon Liptzin to learn of the utter frustration, the sheer futility, and the tragic self-destructions that were the result of attempts by German Jews prominent in all the cultural circles of their time, to "assimilate." It certainly isn't a bed of roses even in our own United States, unless we consider that those who have intermarried, or left the faith, have solved the problem. And yet by contrast, the condition here is at least liveable.

It is to be feared that the assimilationists are constricting their line of reasoning to too limited an area. It is of course, true that millions of our Jewish brethren in Europe were wiped out in the Nazi holocaust, but there are still a sufficient number remaining to warrant inclusion in any concept of World Jewry. And if you think *they* can dream of any integration, you have but to listen to the first hand, eye witness opinions of men competent to judge, who have recently spoken.

Federal Judge Simon H. Rifkind, returning after five month's service as special advisor on Jewish affairs to the American Army of Occupation, recently said "Hitler's racial theories, left behind by defeated German armies, have become so great a part of the European way of thinking that even their Jewish victims speak as if they were authentic." He warned that to throw the occupants of the Jewish D. P. Camps back among the German people would be "the greatest of crimes." He said the only factor maintaining morale in D. P. centers is the expectation of migration and resettlement. He added that the Anglo-American Inquiry Committee on Palestine must inevitably recommend mass Jewish immigration to Palestine.

Major General William J. Donovan, former Chief of the Office of Strategic Services, and of course, a non-Jew, recently said at the inauguration of the U. J. A. fund-raising campaign in Cleveland "Room must be made somewhere for the disinherited Jews. No amount of political talk will solve the problem. Hitler is dead but his legacy of hate might yet destroy the surviving Jews of Europe if all do not rise to our obligation. It is our duty in the family of nations to make provision for the remnant of Jewry."

Others who have returned from Europe after having interviewed groups of the dispossessed Jews, have almost unanimously reported a definite desire to leave the scene of their misfortunes. Even allowing a discount for the so-called Zionist's "propaganda," it must be evident that the majority concerned have definitely abandoned any idea of the possibilities of re-integration.

Once again we have evidence that theories, conceived in comfortable surroundings, are at wide variance with the facts. When you add recent developments to the history of repeated failure of assimilation down through the ages, the conclusion must definitely be that this theory is not the solution to the Jewish problem.

Accent On Youth

The North Carolina Association of Jewish Men and Women, which convened in Winston-Salem last month took a decided step in the right direction when it organized its Youth Group. The accent today is unquestionably on youth in all fields of religion, and The Association is to be commended for recognizing the necessity for providing our Jew-

ish boys and girls with a back-ground of our faith to the end that they may become better citizens and more useful Jews.

Inidentally, the North Carolina Association of Jewish Women celebrated its 25th anniversary at the Winston-Salem convention. Seldom has there been a more representative group of Jews gathered in the North State, and our congratulations are herewith extended, with the wish for many more years of usefulness.

Peace of Mind

Among the current best sellers is a highly provocative opus by Rabbi Joshua Loth Liebman, of Temple Israel, Boston, entitled "Peace of Mind."

Let it be understood at the outset that this is not essentially a theological treatise. As a matter of fact, it might rather be regarded as a dissertation on psychology,—or more specifically, psychiatry. The references to religion are largely incidental to the establishment of the point that religion and psychology, instead of being opposed to each other, are, as a matter of fact a combination essential to our well-being.

Rabbi Liebman bases his line of reasoning on the perfectly tenable premise that the world cannot be made better unless all of the countless individuals that go to make it up set their own houses in order. Presumably, he has written "Peace of Mind" in a laudable effort to help us do just this. However, while we hasten to credit Rabbi Liebman with a masterfully written book, we are extremely doubtful if it will have much of a salutary effect on the many of us who are worrying about such things as the atomic bomb.

In the first place, the book will not be easily comprehended by the average reader. It is a bit too pedagogic for mass understanding. This would not necessarily be fatal, except for the rabbi's own premise that the salvation of the world will depend on the adjustment of the individual. If enough individuals cannot understand it, it will have failed in its purpose.

Then, too, not all of Rabbi Liebman's readers will string along with him in his religious views. Many of them will find them too advanced. As a matter of fact, some will point to what they would consider outright heresies. A specific instance of this is the rather startling opinion that God is not omnipotent. Many of us have based our entire religious concepts on this belief, here denied.

Furthermore, while most of us will agree on the need for interdependency among peoples, there are still a number of rugged individualists remaining who will not accept wholeheartedly the idea that complete peace of mind will in the long-run prove too beneficial to human progress. They will point out, not without justification, that many of our outstanding inventions would not have seen fruition if those responsible had the complacency and lethargy that are often associated with mental tranquility.

Most of us will recognize many truisms as we read. The book is replete with experiences that will find a responsive chord in our own lives. In this we will not be alone. Many go back centuries. Rabbi Liebman's references to the tendency on the part of so many to disown God in time of trouble, for example, finds a parallel in the career of King David, whose tempestuous career has been so charmingly revived for us in Gladys Schmitt's "David the King."

We are inclined to believe that Rabbi Liebman will be more apt to achieve controversy than conviction in his literary effort. But even that will be something. Perhaps, through such controversy, other viewpoints may be developed that will help some of us, at least, to comprehend our futures with a little more peace of mind.

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Palestine Stories of Warmth

By DOV VARDI

The world of a nation being upbuilt is reflected in the tales of one of Palestine's best writers. The people, the land, their ideals, their way of life are part of the pattern expertly woven by this master of the craft.—THE EDITOR.

ON the outskirts of a Palestinian city is a small street blown by sands from the east. It has only five houses, and Ezra Sasson is its lord. After Sasson made his fortune peddling Persian tapestries among German barons, he stopped in Eretz Israel on his way home to Bagdad. Convinced that in a new land there was opportunity to strengthen the dignity of his ancestors, he became a respectable landlord and sent his two sons to the American University at Beirut.

Four of the five buildings on the street are Sasson's. They house a foundry, furniture shop, sewing cooperative and a taxi company. The "estate" however, with its blue-tinted cottage and roof of red tile is out of his province. There among clean-shelled pathways trailing beneath exotic fruit trees, bare-headed David Mirski in loosely fitting Tolstoyan blouse is always seen toiling with his hoe. Mirski's blue eyes and thick lashes are reminiscent of Lev Nikolevitch Tolstoy, the old saint of Yasnaya Polyana, whose gilt-framed picture adorns the Mirski dining room. Mirski, a vegetarian, prides himself on the fruit of his garden. Enthusiastically he calls to his bed-ridden wife, a revolutionist whose health was ruined in Siberia, "Mania, see how lovely the lettuce is. The spinach, why it's a joy to look at!" So, on the rim of a city, Mirski lives his bucolic life.

Mirski rejects every offer by Sasson directly or indirectly to acquire his property. His refusal to sell retards the development of the neighborhood, and everyone is furious. "We want a road, a road, not flowers!" shout the potbellied drivers in a spontaneous demonstration before the Mirski home. "A salon a la mode on the main street! Oh boy!" add the girls of the sewing cooperative. But Mirski is adamant. "Let the city remember that it was young once," he says. "My garden is its youth."

Menachem, Mirski's son who lives in a Kibbutz joins in the argument. "Papa, the city is expanding. You can't hold back progress. It is quixotic." "Son," the father replies gently, "Quixotism? And why do you insist upon coming to town in your country dress, always in your blue blouse and leather jacket? Why should I have to start all over again, plant again, till again?"

Eventually Mania Mirski dies and the tiny funeral procession passes through the city, bringing Mirski face to face with the city's growth. The proud man relents. "So many days since I last walked through the streets of the city. It has grown indeed, and I did not know." Then calling Ezra Sasson to him he says, "You can take my land. I do not need it any more."

Thus runs the story, "Street of the Lovers of Zion" in Yitzhak Shenberg's new volume of stories, *Yamin Yedabaru*

(*Days Will Tell*, Schocken Publ., 1945, 255 pp.) It is one of the longest in the book; it has warmth, humanity and realism. Its gallery of portraits could easily fill a novel, and I eagerly anticipate the day that Shenberg will write one. There is truth in the story, the truth of life as it is in Eretz Israel. Mirski would have wanted the city to remember its youth in his urban garden, but he accepts the inevitability of change. Is he not one of those dreamers, one of the many who have built so much that is fine and beautiful here, one of those who may fail, but who as long as they live build again, till again, plant again?

Yitzhak Shenberg's characters have warm human qualities, sympathy, innocence, readiness to forgive. There is Reb Noach, an amiable and hearty Jew, who runs a filthy general store in a village barn. Along comes enterprising and meticulous Nachum Canaani of the nearby smallholders' cooperative settlement, who establishes a modern co-op. Reb Noach's village trade moves over to the co-op. Canaani asks him, "Have you anything against us?" Reb Noach replies: "God forbid. I have nothing against you. It is the world's way. Is it not written: 'Go, descend and rise?' I guess it has to be so." Reb Noach packs his few drab possessions and moves to the village of Kfar Hasisim where "he has a cow of his own, a garden of vegetables, and fields so tall like an oldtimer." The storekeeper turns farmer, and the farmer, Canaani becomes manager of a co-op and we know "It is the world's way."

"Signor, pardonate! questa e la mia patria!" from Goethe's *Italian Journey* quoted by Shenberg at the beginning of his book conveys from a literary point of view Shenberg's own arrival in the homeland. He is now completely on Palestinian soil after his earlier stories of Jews in Revolutionary Russia in *Flesh and Blood*, and after his stories of many lands in *From Land to Land*, the volumes which precede the present one. Shenberg's new stories are Palestinian in a profound sense. Not satisfied with facial descriptions of our mosaic, he has sunk spiritual shafts into the psychology, the purposes and transformations of our complex humanity. At the same time he has masterfully interpreted the physical atmosphere of the country although perhaps somewhat too romantically. Many of these passages are sheer poetry.

Shenberg has not only promised, he has fulfilled. He is now one of the leading figures among modern Hebrew prose writers and particularly among the exponents of the Palestinian story.

GREENSBORO, N. C.

Welcome Stranger!

Judge and Mrs. S. Bernard Weinstein announce the birth of a daughter, Nancy Ann, on May 5 at Sternberger Hospital.

The Jews in the U.S.S.R.

By JACOB ROBINSON

This is one of a series of Jewish Affairs pamphlets published by the Office of Jewish Information of the American Jewish Congress. This article on Russia will be in three installments.—THE EDITOR.

BEFORE the outbreak of the Russian revolution more than one-third of the world's Jews dwelt within the borders of the sprawling Russian empire. From the Baltic Sea to the Black Sea, in a wide belt across Eastern Europe, were the most thickly settled Jewish communities in the world. For many generations the Jews of Russia and Poland had formed the backbone of Judaism. They had built great seats of religious learning; they had developed a major literature in Hebrew and Yiddish; they had provided the Haskalah movement, Zionism, and Jewish Socialism with some of their most brilliant leaders. And from their teeming towns and cities there flowed a constant stream of immigrants who brought new energies and vitality to Jewish religious and communal life in all the countries to which they came.

After the collapse of the Russian empire, several of her westernmost provinces

with large Jewish populations became independent countries. A large segment of pre-war Russian Jewry, however, remained within the borders of the new Russian state. Until the Nazis swept without warning across the borders of Russia in June, 1941, the fate of Russian Jewry lay hidden behind the barriers which the U.S.S.R. had placed between herself and a world she considered unsympathetic or hostile. For twenty years Russia's 3,000,000 Jews—almost one-third of Europe's pre-war total of 9,500,000 Jews—were cut off from Jewish communities in other countries.

Before the war, 2,100,000 Jews lived in those parts of Russia later invaded and occupied by the Nazis. After the last remnants of the German armies had been rolled back from the desolated

plains of occupied Russia only 600,000 Jews (including those who had been evacuated) remained alive.

In all of Russia there are now 1,800,000 Jews. Approximately 600,000 more live in countries bordering on Russia and subject to strong Russian influence. Thus over two-thirds of Europe's surviving Jews are now within the orbit of the Soviet system.

The reopening of some of the lines of communications with Russia—slender though these may be—now enable us to estimate more clearly than before some of the effects which Soviet society has had on Russian Jewry. In 1939, a census was taken in the Soviet Union and, while only fragmentary returns have so far been published, these, together with facts already known, make possible a more or less detailed account of the fortunes of the Russian Jews from the downfall of the empire to the Nazi invasion.

The Jews of Czarist Russia were, in the mass, a poverty-stricken people; subject to special taxes; confined by law to certain parts of the country known as the Pale of Settlement; prohibited from owning or renting farms; forced to choose among a limited number of occupations because they were barred from others. Yiddish was the language of their daily life and they adhered to orthodox Judaism with intense piety. Their birth rate was high and from 1881, when government inspired pogroms erupted throughout the country, tens of thousands emigrated annually.

The first World War brought disaster to the Jewish population, as the battles of the eastern zone were waged in the Pale of Settlement and in the thickly settled Jewish regions of Poland. Many refugees fled into the interior of old Russia and the restriction of Jews to the Pale of Settlement was practically broken as a result. In addition, thousands of Polish Jews were deported to areas outside the battle zones. Forcibly uprooted from their established life, hundreds of thousands of Jews lived precariously in cities of the dying Russian empire.

The March Revolution

The revolution of March, 1917, took over from the Czarist regime a backward country with undeveloped industry, a largely illiterate population with little experience in self-government, but, at the same time, a people bursting with creative energies which had been stifled by centuries of oppression. The Jews of Russia were similarly endowed. When on April 3, 1917, the Provisional Democratic Government issued a decree abolishing at one stroke all the legal disabilities of the Jews, the latent forces of their group-consciousness found immediate expression.

New Jewish social and educational institutions and other expressions of

their distinctive communal life sprang into existence. It was not long before the leading Jewish political parties—the Zionists, the Socialist-Zionist, the Bundists and others—were demanding a regime of cultural autonomy. Their program called for equality of rights and organic integration in the economic and political organization of the State. They also demanded the establishment of self-governing communal institutions, to be legally recognized and supported by government funds.

Communist Revolution

The new freedom was short-lived. Hardly eight months after the Provisional Democratic Government had assumed power Russia was plunged into bloody civil strife by the Communist revolution. The Jews suffered more than any other group of the population. Most of them lived where the fighting was heaviest. More than 80% of Russia's Jews, only 14% of the non-Jews, lived in the cities—always the chief war sufferers. From 1918 to 1922, pogroms, instigated by the anti-Bolshevik forces, took place in some 900 cities and villages of the Ukraine and White Russia. At least 75,000 Jews, most men of middle age, were slain in these outbreaks. Between 500,000 and 600,000 fled from their homes to the comparative safety of Russia proper despite widespread famine.

Throughout these tragic years the Jewish Communists, with greater partisan zeal than the Communists of other Russian nationalities, conducted a relentless drive against the Jewish religion, Jewish communal life, and other distinctively Jewish activities. At their instigation, cultural institutions like "Tarbut" (the Hebrew school system) and the Jewish Educational Association (OPE) were liquidated as YEKOPO, ORT, and OZE were bolshevized and later forced to discontinue their work. Rabbis and other religious functionaries were persecuted. Zionism, considered a tool of British imperialism, was outlawed and its leaders were arrested and deported to remote parts of Siberia. Instruction in Hebrew was suspect, and Hebrew books were confiscated.

There was no place in the Soviet system for individual craftsmen and businessmen who constituted 70% of the Jewish population. These became automatically "declassed." In contrast, the overwhelming majority of the non-Jewish population were peasants and industrial workers and the ratio of "declassed" elements among them was relatively small. After the Soviet regime was securely established, the Jewish problem became predominantly a problem of "declassed" people.

The manner in which the mass of Russia's "declassed" Jews were absorbed in the new economic order was determined partly by factors which affected the Russian people as a whole and partly by deliberate government action to solve the problems of the Jewish population in particular.

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Checking off contributions raised in the Tampa, Fla., S.O.S. (Supplies for Overseas Survivors) collection are Mrs. Joseph Beck Wohl, left, and Mrs. Jules W. Bragin, right, president of the Tampa section, National Council of Jewish Women. The nationwide S.O.S. drive plans to raise 20,000,000 additional pounds of relief supplies to supplement J.D.C. programs among Jewish survivors. In Tampa, the S.O.S. collection raised 5,000 pounds of clothing; 4,000 pounds of assorted canned foods; 100 pounds of sugar; 250 pounds of coffee, and urgently-needed medical and surgical supplies. Participating organizations in the Tampa drive were: Seniors and Juniors, N.C.J.W.; Senior and Junior Hadassah; Temple Guild Sisterhood of Scharia Zedek Temple; Ladies' Auxiliary of Rodolph Scholem Synagogue; B'nai B'rith; Y.M.H.A., and the Jewish Welfare Organization. Shipped to the national S.O.S. receiving center in New York, the supplies will be forwarded overseas for immediate distribution by J.D.C. representatives stationed throughout Europe. More than 500,000 pounds of supplies have already been contributed by Jewish communities in more than 344 cities. The J.D.C. programs of relief and rehabilitation for distressed Jews overseas receive their funds in the 1946 \$100,000,000 campaign of the United Jewish Appeal.

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A Boy of Fifteen

AN extraordinary document, the vivid autobiography of a 15-year-old Jewish boy who has gone through a number of the worst of the German concentration camps and has lost his parents and his brother at the hands of the Germans, has been made public here by the Canadian Jewish Congress. The original document which is handwritten by Paul Hodess of Lodz, Poland, on cheap German bookkeeping forms reached the Canadian Jewish Congress through one of its relief workers in Germany, Philip Stuchen of Ottawa. It is written in a remarkably correct Yiddish with a natural direct style which is noteworthy considering that he must have received all his schooling in the ghetto and in the German death camps.

"I was born in Poland in the city of Lodz. Now I am 15. At the age of nine I was locked in the ghetto with my family. We suffered hunger and need. People became swollen and died. In 1943 the Germans grabbed all children of 10 years of age. I had a younger brother of 7. We lay with him in the attic without food or water.

"In one week the situation changed and the German S.S. began to search out the weak and the thin people in the houses. I lay in hiding with my family and counted the shots. My father with all the other men went down into the courtyard for the selection to cover the women and the children. You can imagine what went on in our hearts when our dearest was standing in the courtyard and could have been shot or taken away at any moment, and how great was our joy when we saw our father return with news, the sad news, that the Germans had taken away more children and had shot their mothers.

"Eventually we passed this horrible time and were saved for a while. There was one thing that warmed and strengthened us, the fact that we were all together. As a child I could not then understand the full meaning of a family, of being with father and mother. Today I can really speak of it now that I am left alone without anybody.

"In the summer of 1944 we were sent to Oswiecim. How terrible was that moment in my life when the Germans tore apart the women from their husbands and children from their mothers as we got off the train. The horrible crying and the tragic farewells. Men collapsed. I was in a quandary; my mother sent me to my father, and my father sent me back to my mother. My mother had my younger brother as she cried to me with tearful eyes, 'Go be with your father.' She could feel the bad weather coming. I might very easily have been lost in the crowd of crying people and remained alone. At that moment a Jew who worked at cleaning the cars came up and told me that I better go with my father, that is, with the men. After much trouble I found my father standing with the others with his head down weeping. I got in the line-up with him and we came to the German officer who picked out the strong men and sent the

others with the children to be burned. I was horribly red from crying and roughly dressed, and the officer liked me. I told him I was 17. He looked at me and sent me with my father after two days in Oswiecim to the labor camp at Kaufbaurn.

"There were 600 of us. In the morning we were sent to work. After working two days in the forest, my father became sick with pneumonia. I kept going to work, hard as it was, and was beaten all the time. The week afterwards my father became well but too weak to work. He was taken to the hospital block where it was very bad. In two days he died. I was left all alone without a sure morrow. From day to day the number of dead grew. Of the 600 Jews there only 320 left. The camp existed another week and the remnants, 125 weak men were sent to Dachau. I must have looked like a corpse because we were taken to the hospital. 40 died on the train and most of the rest of us never came to. Being young, they gave me a little more to eat and after two weeks I was well again. The doctor was a Frenchman and he had pity on me and didn't discharge me from the hospital. He gave me light work there. On April 25, 1945 the Germans gathered all the Jews to be taken to the Tyrol. The doctor wanted to save me and wrote another diagnosis for me and put me to bed even though I was well. He risked his own life as well as mine for me. The transport left and I remained at the hospital.

"On April 28th the Americans entered. As if we were new born, thousands in the camp rushed out to greet the liberators. The S.S. men had their hands in the air. I received the news of our liberation coldly and was not at all joyful. I was shocked. I looked at the men who sang and danced for joy as if they were idiots. I looked at myself and couldn't recognize myself. Only long after did I understand. I had remained alone without help or means, without a living soul that I could call my own. There were times when I regretted remaining among the living, among the very few surviving Jews. Thus two months passed in Dachau. Many died and many recovered. From Dachau I went to a camp of Jews, Feldafing. I felt at home among my own brothers. The American Jewish Joint Distribution Committee helped us in every way. Soon after I went to Heidelberg, the representative of the J.D.C. put me in a school for Jewish children.

"Today I live only for the words which my father said on his dying bed:

"I am already 43, and I will not survive this hell. But you are young. Remain that our name shall not be torn out of the pages of the world.' This keeps me strong and I live thinking of a better world tomorrow."

CHARLESTON, S. C.

Dr. and Mrs. Stanley Karesh, of Charleston, S. C. announce the birth of a daughter on May 12th. Mrs. Karesh is the former Charlotte Marks, daughter of Mr. and Mrs. Harry Marks, of Greensboro.

Powder-Keg On the Danube

By MAX REICH

THE Jews of Vienna live on a powder keg; anti-Semitism manifests itself in scores of ways, in streets, markets, buses, and ball parks. Chancellor Leopold Figl promised on the radio and in the press that Jewish property would be restored, that Jews would be allowed to resume their position in Viennese society. But the Jews want to leave the city. Nowhere in Europe was made a more stirring demonstration for emigration to Palestine than in the streets of Vienna last February, outside the hotel where members of the Anglo-American Inquiry Committee on Palestine were staying.

If one asks how many Jews live in Vienna now, he may receive three conflicting replies: 4,000, 6,000 and 10,000, and all three are correct. In Vienna there are three groups of Jews: "Glaubensjuden," or confessional Jews, whose religion is Jewish and who regard themselves as Jews; the so-called "Sterntäger," who were forced to wear the Yellow Star because they were of Jewish blood, although possibly of another religion; and finally, there are the "Rassenjuden," who are not "Aryans," according to the Nuremberg laws, because they are of Jewish extraction, one of their ancestors having been Jewish. If the "Sterntäger" are included, the number of Jews is 6,000. If their number is added to the others, a figure of at least 10,000 is reached.

At the outbreak of war, more than 50,000 Jews were living in Vienna. A few thousand succeeded in escaping, but almost all of the rest were sent to Theresienstadt and the other extermination camps. Of these, only 1,700 returned.

The number of Jews who left Vienna before 1939 is approximately 120,000, but only a fraction of them was saved. Of the 120,000, perhaps 70,000—there are no exact figures available—fled to the Soviet Union, Hungary, France, or Belgium, and were caught by the advance of the German armies. Of these tens of thousands, only a few survived.

In Vienna itself, a few hundred Jews remained, who were either officials of still-existing Jewish organizations or officials of the "Kultusgemeinde."

Another group of Jews was allowed to stay, the so-called "Versippte," Jews married to non-Jews. If the non-Jewish partner died or was granted a divorce, the remaining Jewish spouse was treated in usual fashion. Vienna, I am told, was the only Nazi-controlled city where "Versippte" were comparatively safe. But they never knew how long they would be protected through their "Aryan" husbands or wives. The Nazi authorities had issued orders to "liquidate" the remaining Jews of Vienna on April 30, 1945, together with their Aryan husbands and wives. This last blood bath was prevented only by the arrival of the Russian Army in Vienna on April 13. But some Nazis already had begun to make this decree a reality. In a so-called "Judenhaus" in the Forstergasse, Nazis dragged out ten inhabitants and shot them. Jews were

shot or stabbed together with their non-Jewish wives or husbands.

Another group of Viennese who managed to survive belonged to a group called "U-boats." I have spoken with "U-boats" who never left their ones tiny room for a year and a half, who dared not call a doctor when dangerously ill, who could not take shelter during the heaviest bombardments, lest they risk their lives and the lives of the people hiding them.

What Happened to the "Wiener Judische Kultusgemeinde?"

At first, the Kultusgemeinde was allowed to function as an "autonomous" organization; this "autonomy," of course, was under strict Nazi surveillance. But in 1942, Gestapo men decided to dissolve the group. They went about their job very "legally." The Kultusgemeinde was liquidated according to rule 9 of its own Statutes, which states: "If the Kultusgemeinde is no longer in a position to meet its financial obligations, it can be dissolved." Actually, the Wiener Kultusgemeinde was a wealthy organization. It still retained possession of about 150 houses, in addition to other property. But all its possessions were sold by the Gestapo for fourteen million marks, and that money was sent to Prague. The Kultusgemeinde in Vienna remained without funds, and on January 11, 1942, was duly dissolved.

In place of the Kultusgemeinde, the Gestapo put the "Ältestenrat der Wiener Juden," consisting of five members who were responsible for all Jews, including the "Rassen Juden." This "Ältestenrat" functioned until the liberation, when the Kultusgemeinde (Please Turn to Page 18)

Jewish Chaplain in Tragic Death



Chaplain Nachman Arnoff, Cleveland, who was killed in an accident at Camp Kilmer, N. J., while he was on his way to a separation center. For nearly two years he was in charge of the supply depot of the National Jewish Welfare Board on the Pacific Coast. Later he saw service overseas in the European Theatre where he distinguished himself by his work with Jewish displaced persons.

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The Aleph-Bet Story Book

A Review

By AZRIEL EISENBERG

Deborah Pessin, the author of "The Aleph-Bet Story Book," is a graduate of the Teachers Institute of the Jewish Theological Seminary of America and has worked with children in Jewish education for many years. She is a former editor of the "Young Judaean" magazine and now edits "World Over," an Anglo-Jewish magazine for children. Other books from Miss Pessin's pen are "Giants on the Earth" and "Michael Turns the Globe."

—THE EDITOR.

THE ALEPH-BET STORY BOOK. By Deborah Pessin. Drawings by Howard Simon. Philadelphia: The Jewish Publication Society of America, 1946. [xii]+176 pages. \$1.50.

PLUMP, bulging Mem decided one day to reduce. So he began to exercise.

"Up, down, up, down,
Touch our shoulders, knees and toes,
Up, down, up, down,
Till your feet can touch your nose."

He twisted and stretched and bent.
He ran and he climbed. He labored so
hard that he became as thin as Vav.

"But we can't have a Hebrew alphabet with two Vavs and no Mem," one word objected.

"We can't have letters just changing any time they want to. Suppose all the letters decide to change," others complained. Especially vociferous were the words with Mem in them—Mitzvah and Mayim and Moshe. In the end, Mem was finally prevailed upon to give up reducing and to become again his round cheerful self.

This is only one of the many delightful stories in Deborah Pessin's new book about the Jewish Aleph-Bet.

In contrast, the story of Samek is set in the tragic period following the destruction of Israel by the wicked Nebuchadnezzar. Said mournful Samek, "I shall go to Mount Sinai, for I am the first letter of that great name. Perhaps there I shall find comfort." But Sinai would not comfort him. He went to Mount Nebo, where he found the monarch of trees, the stately cedar, which had grown out of the staff dropped from Moses' failing hands when he died on Nebo's heights. The gentle music of the rustling cedar leaves comforted disconsolate Samek. "I do not lose hope," the cedar said. "The children of Israel have been conquered, but they will live forever. Therefore I do not mourn."

The themes of Miss Pessin's stories are varied and diverse. There is, for instance, a captivating mystery "thriller" concerning the letter Ayin proud because he is the best reader in the alphabet—who mystified the scholars. And there is the story of Peh who, in the nick of time, saved the Rabbi from grave embarrassment, of Het, a galling mischief-maker who gets into one scrape after another; or the story of Kof, who came to the rescue of the distressed Sabbath Prayer in the forest. There is the tale of Resh, who saved the Beautiful Story from the danger of being forgotten. There are animal tales of camels and monkeys and whales. And there are Jewish fairy tales of colossal Behemoth, gigantic Leviathan, demoniac Ashmodai, and the giant

bird Ziz. The universally popular Tom Thumb story is ingeniously adapted by the author in a charming story involving the letter Yod. There are tales of Adam, Noah, Moses and Solomon, of the heroes and villains of Jewish lore.

Miss Pessin has created a magic world and peopled it with fascinating creatures. She has breathed life into the Hebrew alphabet and has made the letters meaningful and full of color. Her descriptions of them are graphic. Tall Lamed becomes a letter-in-Chief. Zadi is a gentle, modest soul, uncomfortable in its juxtaposition to gregarious, boisterous Peh. Vay is a hook on which hangs a tale of great significance to our people. Gimel and Gamal (camel) are inseparable. As image follows image, the alphabet becomes real in the child's mind. It assumes personality and character. The roving imagination of the author is sensitive to the inner world of childhood. She is an intimate of children and knows how to write for them. She scrupulously avoids becoming pedantic. Her prose has lilt and grace and swing. It begs to be read by young and old. The effect is altogether winning.

To the little ones, the ingenious inventive tales will be a fascinating treat. To the parent, they will be most welcome as a source of much needed bedtime stories of Jewish interest. To the teacher they will serve most opportunely as rich motivation and illustrative material. The book is indeed a noteworthy contribution to juvenile Jewish literature.

The format of the book and the type are large and attractive, comparable to the best of general juvenile literature. Howard Simon's lissome alphabet figures dance and play through the pages. Author, editor and publisher are deserving of heartiest congratulations. Children will reach for it. Parents and teachers will be richly rewarded for possessing it.

GREENSBORO, N. C.

Parents' night was observed at Temple Emanuel on Friday evening, May 10th with a special program and ceremony arranged for parents. Those taking part were Mrs. Charles Pearl and Mrs. Ben Ginsberg, representing the grandparents, Mrs. Sam Lyon and Sam Freed, representing the parents of children who have been confirmed and Mrs. S. Landsberger and Harry Ganderson, representing parents with smaller children. Mimi Temko, Ann Harris and Buddy Chandie spoke for the younger children.

Sidney Stern, Jr., was elected vice-president of the Greensboro Council of Catholics, Protestants and Jews at a meeting held recently.

N. C. Jewish Women's Convention A Gala Event

Climaxed by a banquet that saw assembled one of the largest and most representative groups of North Carolina Jewry ever gathered together, the 25th Anniversary Convention of the state's Association of Jewish Men and Women came to a brilliant end in the ballroom of the Robert E. Lee Hotel in Winston-Salem on Sunday, May 12th.

The "accent on youth" took tangible form in the organization of a youth group to take its place along with the men's and women's divisions in the future activities of the association. Spurred by a brilliant address at the luncheon, made by Hyman H. Haves, former air-force lieutenant and leader in B'nai B'rith youth activities, the boys and girls accepted the challenge and its organization is expected to play an active part in the association's work.

An inspiring diagnosis of world



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New President

ry Jacobs, Winston-Salem, 1st Vice-President; Mrs. Clarence Ross, Gastonia, 2nd Vice-President; Mrs. Max Miller, Raleigh, 3rd Vice-President; Mrs. Lewis Rosenberg, Greensboro, Corresponding Secretary; Miss Henrietta Wallace, Statesville, Recording Secretary; Mrs. Abe Harrison, Hickory, Treasurer, and Miss Henri Harris, Winston, Sergeant-at-Arms.

The Men's Division—Harry Doctor, High Point, President; Ben Rose, Durham, 1st Vice-President; A. F. Klein, Greensboro, 2nd Vice-President; Mae Herman, Winston-Salem, Secretary; Arthur Aronson, Raleigh, Treasurer; I. I. Cohen, Winston-Salem, Sergeant-at-Arms.

Youth Group—Paul Friedman, High Point, President; Irvin Goldman, Burlington, Vice-President; Minna Temko, Greensboro, Secretary; Harry Shavitz, High Point, Treasurer, and Howard Wainer, Winston-Salem, member-at-large.

affairs particularly as they affect world Jewry was given at the evening banquet by Leo Lania, noted writer and world-traveller, who enthused his audience of more than 200 with his realistic yet optimistic analysis.

In between the luncheon and the banquet the women's, men's and youth groups held business sessions.

With the convention definitely "youth-minded," the men's group adopted as its project assistance to the newly formed youth group.

The Winston-Salem men and women proved admirable hosts, and it was universally agreed that there seldom had been a more smoothly run and successful meeting of the association.

The newly elected officers are as follows: Women's Division—Mrs. A. F. Klein, Greensboro, President; Mrs. Har-



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HYMAN H. HAVES



Left to right: Hyman H. Haves—Mrs. Harry Jacobs, Retiring President—Leo Lania

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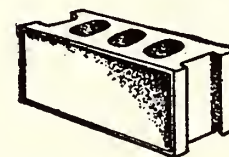
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Shanghai's Iraquian Jews

By DR. HOWARD HURWITZ

THE Iraquian Jewish community of Shanghai was started almost three-fourths of a century ago. A small group of about three hundred people, it was reasonably prosperous until the outbreak of the Pacific War and maintained institutions including a synagogue and school.

Extension of the war to the Pacific, in 1941, made the Iraquians enemy nationals of the Japanese who had occupied Shanghai since 1937. Their small businesses and employment were terminated, placards proclaiming their new status were nailed to doors, and movements were restricted by laws and by the white arm bands which had to be worn outdoors.

Unused to suffering they did not organize properly to meet the new situation. Pride in past security and unwillingness to be dependent upon comparative newcomers prevented adequate cooperation with the much larger Russian-Jewish settlement (to be treated in a subsequent article) which enjoyed neutral status. Four years of Japanese surveillance dried up savings, necessitated sale of household goods and made half of the sixty families dependent upon meager funds raised by a few wealthy Jews of Iraquian origin.

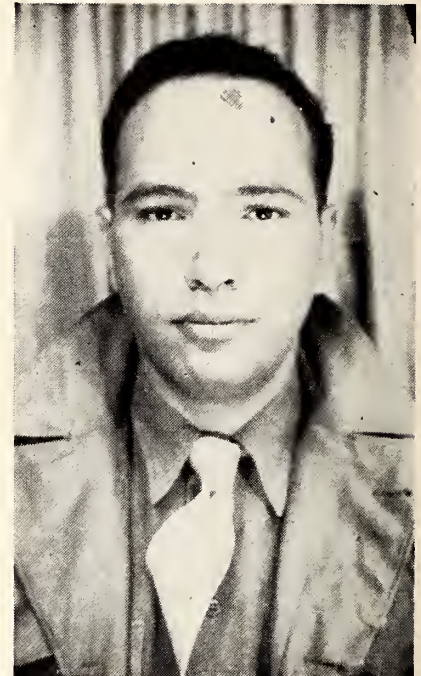
A month after the Japanese surrendered I visited the Iraquian neighborhood. An enthusiastic flock of children whose thin, dirt-smudged faces contrasted with their clear British accents escorted me to the synagogue, Ohel Rachel. Built by the leading Jewish families of the Far East, the Sassoons and Eliases, it rested in a small park. As handsome a stone structure as Mogen David of Calcutta, its Orthodox interior was well appointed. The synagogue's appearance promised a well-tended community.

The promise was not kept for subsequent investigation revealed conditions as bad as in the Hongkew ghetto. The Saul family, for example, is larger but its circumstances were typical of half the Iraquian Jewish families. There were nine, ranging from a bright eight year old lad to his forty-five year old father. All, including an eighteen year old daughter and twenty-two year old son, slept on four beds in a single room. Only two were employed, Mr. Saul's younger brother and his daughter who share the room. Between them they earn enough to keep the family in rice and cabbage. The children, fortunately, were provided with a warm meal in their modern school building.

Mr. David Saul was thin and badly dressed, but he spoke quietly and with dignity in answer to many questions. A resident of Shanghai for twenty-five years, he spoke Chinese, English and Arabic fluently. Formerly employed as a foreman in an exporting house, he was anxiously seeking work of any kind. His wife was a frail, apparently ill woman whose speech was almost unintelligible due to a lack of dentures. She confessed to having pawned everything, including her wedding band, in an effort to keep the family together.

Illness has been a community problem since visits by physicians were few. There has, however, been clinical aid without cost, although medicines have been scarce. Several non-Jewish German doctors have provided services free of charge.

(Please Turn to Page 22)



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The Iranian Jews

Current interest in Iran as a center of struggle in international politics is the basis for the following article on the situation of the Jewish inhabitants in that controversial state. We are acquainted with Iran, formerly known as Persia, chiefly as the locale of the Purim story. That further interest in the Jewish status there is necessary, will be confirmed by a reading of the following description of the present situation.

—THE EDITOR.

IRAN (OJI) — There are now over 50,000 Jews in Iran, which is the official name for Persia. Teheran, the capital, has a population of 250,000, ten thousand of whom are Jews. For the last one hundred and fifty years it has been the largest Jewish settlement of Iran. More important from the viewpoint of the Jewish historian are Ray, the Biblical Raches, the ruins of which were excavated by an American expedition, several years ago, and the village of Demavend, the scene of many old Jewish legends. Isfahan, in the south of the country, harbors the oldest kehillah in Persia. The city's original name was Jahudijja, Jews' town.

Mixture of Peoples

While these old communities are rather homogeneous, the Teheran Jewish community is a mixture of people from various regions of Persia, each of these groups preserving its special dialects and features. The capital also attracted Jews from abroad. One can find there Jews from Baghdad, Djedid ul-Islam, Russia Jews, Bokharian Jews, French Jews (who came since the foundation of the schools of the Alliance Israelite Universelle) and German Jews (victims of Hitlerism).

Each of these groups lives in almost complete isolation; there are no communal organizations worth mentioning, no welfare institutions. There exist enormous class and cultural differences among the Jewries of the capital. Only those who live in "Mahall al-Juhad," the ghetto, and not in the better sections, form a unity—but it is a unity of misery, illness and superstition. Carpets take the place of chairs and tables; fingers and hands replace knives and forks.

Sephardic Ritual

The service in the unattractive synagogue is performed in the Sephardic rite. The lodgings of most Jews are narrow, dark, over-crowded and lacking sunlight and air. The main occupation of the majority is a small trade with carpets, textiles, antiques, and luxuries. These traders rank from the peddler, who goes from house to house, from city to city, up to the shopkeeper in the bazaar. Since the Royal Court, the Government and the Embassies are all in Teheran, the economic standard of the Jews there is somewhat better.

Cultural Picture

Remarkable is the role of Jews in the realm of books. A Sulaiman (Solomon) Chayim is the author of several books, written in the Persian language. Another, Azizullah Naim, a member of the Persian literary society, edited a Persian-Hebrew dictionary and a Hebrew-Persian magazine; he wrote a history of Zionism in the Persian language and translated Bialik's poems into Persian. The brothers Berukhim are noted printers. Upon the order of the government they published the Jubilee edition of Firdusi's famous Shaname and other Persian classics.

Renaissance

There is little Jewish knowledge among the Persian Jews, though many of them know Hebrew. The religious functionaries know little beyond the Five Books of Moses, and the regulations covering the slaughter of animals and the rite of circumcision. Only recently there has been a renaissance of Jewish life, especially under the influence of Zionism. At Teheran, a "Society for the propagation of the Hebrew language" was founded which publishes Hebrew books and periodicals. Heretofore Palestine had to furnish the Persian Jews with Hebrew literature.

The Jews did not achieve full equality until the rise of Riza Shah Pehlevi (1925-1941). Antagonism to the Jews is based on religious intolerance. A Jew, for instance, can sell groceries only to other Jews or to Christians, for, despite the era of reform, a Moslem will not touch food that has been handled by a Jew. The bulwark of reaction is the Shiite priests who are opposed to any infiltration of modern ideas.

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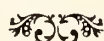
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The K. K. K. Is Hitler Stuff

Editorial by Ralph McGill in the Atlanta (Ga.) Constitution

I trust the FBI is keeping an eye on the Ku Klux Klan, promoters of which are out beating the bushes for suckers who will pay them \$10 each, a net of \$8 going to the brother who brings in the suckers. This \$8 explains the passionate zeal of the solicitors who go around throwing scares into as many boobs as possible. Very often the promoters make as much, even in these days of slim pickings, as \$100 a week.

They live very well, eating steaks and wearing expensive suits. They are quite proud of their suckers and keep them needled up by holding meetings and assuring them they are saving their country and themselves from the menace of the Pope of Rome, the Negroes, Communists and Jews. The fact that they have to explain, locally, that the Rome they are talking about is one of those foreign countries and not Rome, Ga., is a complete characterizer of about two-thirds of their membership.

But anyhow, the promoters who get the \$10 from the suckers are working hard and this makes us hope the FBI is in on the know. As I guess they are. The outfit is disbanded, theoretically, to escape federal action, and its top boys shut up shop and left town. It was a hard choice to quit living in ease off sucker money and go back to making a living like anyone else, but they are supposed to be trying it. Their lieutenants haven't quit.

Anyhow, there are weekly meetings of the boobs and their betters, who milk them for small change as dairymen milk cows. It is done in and by the name of the Ku Klux Klan and I hope the U. S. District Attorney in each State will have a look.

They don't amount to much. They are a low-grade lot generally, with a few exceptions in the top brackets where the living is easy. They have been "practicing" a few runs to see how quick they can reach East Point's group, some of their taxicab members supplying the cabs and gas, neither of which was theirs to supply. They have relatively few members who attend meetings, five of which are held in our area. Three other groups meet in smaller Georgia communities.

They have a couple of booby hatches in Birmingham, replete with the Night Hawk, Kilgrap, Kleagle, Wizards, and so on. Knoxville, Tenn., has a couple and adjoining Maryville another. Chattanooga, Tenn., has a couple.

The Tennessee chapters are reported to be the very best of all, ones in which the other boys take great pride. In Tennessee they have managed to get more downright hoodlums in membership than anywhere else, although I would not wish you to think they are not trying in other places.

In Tennessee they follow, as elsewhere, the Hitler SS storm trooper methods. The brave hoodlums so intimidated a lone, poor Jewish woman who had had the audacity to start a small store in Redbank, a suburb of Chattanooga, that they scared her right out of the community and burned a big cross to celebrate their Christian manhood. The Klan, it must be kept in mind, was very friendly with the German bund in the East up to the time of the war.

They are manly fellows, good at burning crosses and scaring people. Burning the Christian cross is one of their most ironical deeds. I often have wondered at the psychology of it. For some reason it pleases them as a child is pleased to be shown a toy.

You can put it down that no real Christian can be a member of the KKK. It just isn't possible. The Klan stands not for Americanism but for the Hitler technique of a secret organization which can carry on violence against individuals. That promoters, to make money for them-

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Chinese GIs View Exhibit



At a JWB exhibit of the works of the Yiddish artist, Ishkar ber Ribak, held at Keesler Field, Miss., Feb. 14 to 21, Chinese GI visitors get "first aid with the Yiddish art catalogue from an Italian-American GI.

selves, should inspire men to violence in the name of Christians, is revolting.

It is Hitlerism exactly as Adolph planned it. It tries to attract policemen, deputy sheriffs and others in any official capacity. So did Hitler. This is dangerous because it means law enforcement is partially corrupted and degraded.

I do think the police commission ought to order policemen not to attend meetings in uniform, as they have been doing. Pictures have been made of them. The new film which permits taking pictures at night without lights is wonderful.

In Miami the Christian ministers have denounced the Klan. So have the civic clubs of that city. They were anxious it be known the KKK is neither Christian nor Protestant.

The same action should be taken in every State and community. That a lot of hoodlum Hitler-like storm troopers should burn a Christian cross and claim Christianity is obscene and sacrilegious and all of us ought to join in so saying.

The Klan is just a skeleton organization, but its promoters are sweating and trying. No courage is required to denounce Hitlerism. It isn't important whether Hitler is dead. What is important is that his philosophy be dead. It isn't.

The Klan stands for a revival of all Hitler stood for. Let's all recognize that fact and say so in so many words.

MRS. ELEANOR ROOSEVELT ADDRESSES AMERICAN JEWISH CONGRESS CONVENTION

The American Jewish Congress is holding its national convention at the Hotel New Yorker, New York City, as we go to press. It will complete its deliberations on June 2.

Mrs. Eleanor Roosevelt and Dr. Stephen S. Wise, president of the Congress, are scheduled speakers at the public session in the Hunter College Assembly Hall. Rabbi Irving Miller will give the key-note address.

UNITED SYNAGOGUE IN FIRST POST-WAR CONVENTION

The first post-war convention of the United Synagogue of America was held in Atlantic City May 23rd to 26th.

Addresses were made by Samuel Rothstein, president of the group, Dr. Louis Finkelstein, president of the Jewish Theological Seminary, Dr. Mordecai M. Kaplan, Dr. Max Arzt, Dr. Abraham A. Neuman, president of Dropsie College, Dr. Robert Gordis, and Dr. Solomon Goldman.

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2:50 p.m.	8:20 a.m. LV. Raleigh-Durham	AR. 10:20 a.m.	5:05 p.m.	
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Error Or Premeditation?

A Review of Corliss Lamont's *The Peoples of the Soviet Union*
Harcourt-Brace & Co.; \$3.00

CORLISS LAMONT'S "The Peoples of the Soviet Union," a study of "ethnic democracy in action" is a cogent long needed book on the Soviet policy towards national groups and minorities: it contains a clear definition of terms which confront the reader so frequently in the press—Union, Republic, autonomous region, national districts and a lucid statement of their interrelationship and of their specific status in the structure of the USSR. However, if the chapters on the other peoples and ethnic groups are as error riddled as the one on the Jews in the USSR, I fear Mr. Lamont's book hardly can be regarded as authoritative.

Mr. Lamont's errors regarding the Jews in the USSR may be due to faculty research, erroneous information submitted to him by biased informants or due to his own prejudice on the matter: the latter is least likely. Mr. Lamont's "errors" are consistent with the Communist Party line before the Second World War and with the statement by the British Jewish Communists Piratin and Gaster before the Anglo-American Inquiry Committee, but thoroughly inconsistent with the line of the American Communist Party and the Communist Party in Palestine in recent years.

Now for a tabulation of Mr. Lamont's errors:

He writes:

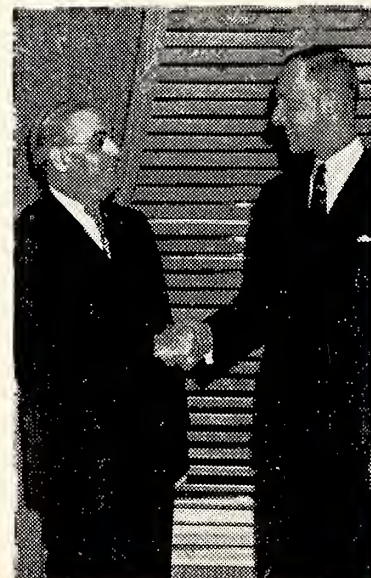
"The Hebrew religion, Judaism, like the other faiths in the USSR, enjoys freedom of worship. But neither Juda-

ism nor its official language, Hebrew, is encouraged by the Soviet Government, as organized religious teaching is in general not permitted to students under 18 years of age."

Mr. Lamont, were he even slightly informed on his subject, would know that Hebrew, the "l'ashon ha' kodesh," (the sacred tongue) throughout its history has been a secular language as well as the language of Theology. Since the dawn of political Zionism, Hebrew has become the tongue, the daily speech of hundreds of thousands of Jews in and outside Palestine although the extremely Orthodox people have looked askance and still do, at the use of Hebrew as a spoken language. Hebrew was under a pall in Russia for many years, not because of its religion, but because of its secular nature—because it was the language of the Jewish resettlement in Palestine which is led by Zionism, and as Lamont puts it, "the Soviets have (also) been opposed to Zionism as a bourgeois movement bound up with foreign imperialism."

For many years Hebrew was not only not "encouraged" by the Soviet Government, but those who spread the Hebrew word among Russia Jewry were doomed to imprisonment and to exile in Siberia, as were all active Zionists. As for Zionism being a "bourgeois movement bound up with foreign

(Please Turn to Page 22)



Nathan Straus III of New York (right) is welcomed as Vice-chairman of the Committee on Unity for Palestine of the Zionist Organization of America by the Committee Chairman, Dr. Felix A. Levy of Chicago, noted Reform Rabbinical leader. Mr. Straus, member of one of American Jewry's outstanding families, accepted the vice-chairmanship at a dinner in his honor at the Waldorf-Astoria Hotel, saying: "I am deeply anxious that a true picture of Palestine shall become available, both to those people who have a distorted picture now and to those who have given no thought to the problem up to present time."



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The Meeting of UNO . . .

UNO was organized in San Francisco and now has come to America to stay. The choice of America is a very wise and realistic one. Of questions of specific Jewish interest coming up before UNO, probably the first will be the question of Transjordan independence. Jews have objected to the treaty which England has just concluded giving Transjordan independence on the ground that the treaty was made without consulting the Jewish Agency or the United States. Certainly, there is some ground for the argument that the Jewish Agency should have been consulted since Transjordan was included in the Palestine mandate, and Palestine taxes have all along helped finance the Transjordan government.

The question of Palestine's status itself will undoubtedly sooner or later have to come up before UNO, though it is scarcely likely to be at this session. Whatever the Anglo-American Inquiry Commission may decide, it is probable that the next body to which Zionists will have to appeal is UNO.—*The Jewish Herald*.

These Early Americans

It is significant that the bill now before Congress seeking to restrict immigration further is being opposed by the chief labor unions of the country. One of the principal arguments always advanced for restricting immigration is that the flow of immigrants tends to cut down wage scales and depress the labor market generally. If these arguments were valid, we may be sure the labor unions would be found in the forefront of the fight against immigration, instead of being for it.

The stand of the labor unions is not arbitrarily taken. These great organizations have their research departments, manned by expert economists, and their position therefore may be taken to be well grounded.

The labor unions know that in times of depression the flow of immigration is automatically checked. They know, too, that every immigrant is more than a competitor for jobs; he must be housed, clothed and fed and so constitutes an addition to the market of production. In other words, the immigrant not only takes employment, he makes for the employment of others. It is a fact that those parts of the country which have received less of the stimulus of immigration are in general on the lowest economic level. It is a further fact, for instance, that the higher wage scales among labor are to be found among the groups newer to this country than among the older stocks.

One of the most disguised motives of recent immigration bills is to cut down further the immigration from south Europe, from which most Jewish immigrants derive.

An excellent pamphlet on the subject of immigration by Prof. Maurice R. Davie of Yale University and published by the Public Affairs Committee reveals that this prejudice has shifted, as far as its special target is concerned.

"Throughout our history," writes Prof. Davie, "prejudice against recently arrived immigrants has shifted from Germans to Irish to Scandinavians to South Europeans. The despised alien of yesterday becomes the 100% American of today and joins the native born in scorning the freshly arrived immigrants."

This is a thought worthy of being remembered. The same arguments now used against the South Europeans have at one time or another been advanced against every racial stock entering the country.

Fortunately, those arguments did not prevail. If they had, the course of the last war might have been different, as a mere cursory glance at the names in the casualty lists would show to anyone.—*The American Israelite*.

In the final analysis, the shape of things to come will depend upon people. People who acclaim fair play, who love decency, who desire justice, who seek righteousness. That type of person is not born but made. Anyone, who has an elementary knowledge of heredity, knows that we inherit structure not characteristics. Traits, opinions and prejudices are learned; they are not inborn. The hope of mankind lies in producing individuals who will cherish the ideals of brotherhood. These individuals combined will form a great family of men.—RABBI IRVING L. GOLDMAN, in *The Jewish Ledger*.

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NEWS SUMMARY OF THE MONTH

N. Y. State Acts To Annul Revived KKK

New York, N. Y.—The first step to destroy the reemerging Ku Klux Klan in New York State was taken by Justice Benjamin F. Schreiber, of the State Supreme Court, who signed an order granting State Attorney General Nathaniel L. Goldstein permission to begin action to annul the New York charter of the Knights and Women of Ku Klux Klan, Inc. Mr. Goldstein revealed that in 1923 the Klan obtained a state charter fraudulently by posing as a fraternity, Alpha Pi Sigma, Inc. Two years later the group assumed its real name by filing an affidavit with the Secretary of State which changed the name of the organization. No public mention was made of the fact, and the change went unnoticed until a month ago, when Mr. Goldstein received a letter on Klan stationery forwarded to him by the Committee for Justice in Freeport, Long Island.

Wartime FEPC Liquidated As Final Fund Is Denied

Washington, D. C.—The wartime Fair Employment Practices Committee, which acted against racial and religious discrimination in employment practices and working conditions, was liquidated abruptly, nearly two months before the deadline ordered by Congress. Chairman of the Committee Malcolm Ross said he dissolved the group after the House and Senate failed to approve a second deficiency appropriation bill asking \$27,600 to complete the agency's liquidation.

N. Y. State Anti-Bias Group Reports All Complaints Settled Out Of Court in Eight Months Operation

Albany, N. Y.—New York State's Commission Against Discrimination did not have to resort to court action in any of the 178 complaints of discrimination brought before it so far, it was revealed in the Commission's report to Governor Dewey on the results of its first eight months in operation. In seventy-five cases, or forty-two per cent of the total, where Commissioners found "probable cause to believe that unlawful practices had been established," adjustments eliminating such practices were effected by conference and conciliation, the report said. It conceded however, that the relatively small number of complaints filed is no indication of a near elimination of discriminatory practices in New York State.

The Commission reported also that none of the dire consequences to business and race relations, predicted by its opponents in the legislature when the Ives-Quinn anti-bias bill became law last July, had materialized during the eight months the Commission has functioned.

Japs Translating Old Testament

Yokohama—A translation of the Old Testament from Hebrew into Japanese is under way here at the hands of the twenty Hebrew scholars of Japan, it was disclosed recently by Chaplain Hugo Mantel, formerly of Cambridge, Mass. Chaplain Mantel attends the weekly meetings of the Japan Bible Society, which explains the exact shades of meaning of certain Hebrew words that stump Japanese scholars.

World Zionist Congress Elections June 16, 17

New York, N. Y.—Elections for delegates to the World Zionist Congress will take place on Sunday, June 16 and Monday, June 17, it was announced here by the United States Central Shekel and Election board.

The polls will be open on Sunday from 9 a.m. to 9 p.m. and on Monday from 12 noon to 10 p.m.

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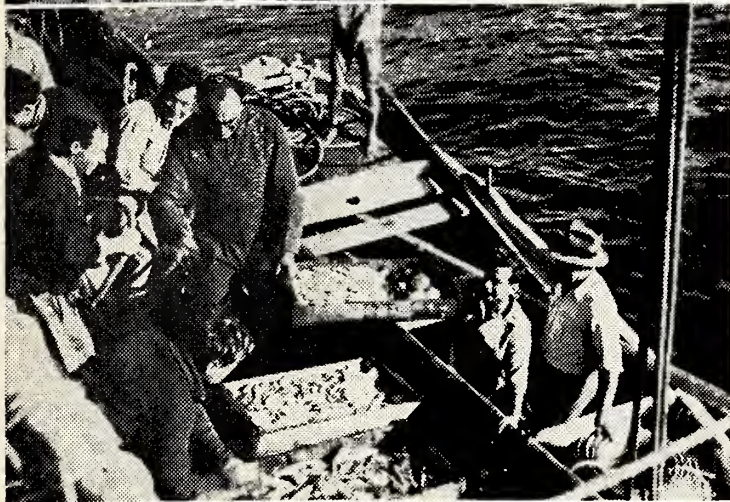
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Survivors Get Streicher Farm, New Life With U. J. A. Support



Top left, Ann Liepah, Joint Distribution Committee worker in Germany, recently saw near Nuremberg a beautiful 350-acre farm, which belonged to Julius Streicher, Hitler's most notorious Jew-baiter, shown (top right) attending a Nazi rally several years ago. Ann entered the property office of Allied military authorities and calmly asked for the farm as a training center for Jewish survivors planning to go to Palestine. The result: the entire Streicher estate now houses 200 Jewish survivors who call the farm "Kibbutz Streicher." The J.D.C. receives funds for its relief and rehabilitation work from American Jewry through the unprecedented United Jewish Appeal campaign for \$100,000,000 in 1946. Center, Fisherman unloading the day's catch in the waters off Palestine where fishing has been given an important place in the national economy with the help of the United Palestine Appeal, one of the three agencies whose work is supported by the United Jewish Appeal. Bottom, these happy children, shown on their way to a playground in the Emergency Refugee Shelter at Fort Ontario, New York, are now beginning their lives as new Americans in communities throughout the United States where they have been resettled through the National Refugee Service, which receives the funds for its readjustment program from American Jewry's contributions to the United Jewish Appeal.

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POWDER KEG ON THE DANUBE

(Concluded from Page 7)

was reestablished, provisionally, until Vienna's surviving Jews elect their own representatives, who will write a new constitution.

Vienna's Jews Now, After Liberation

Of the 3,800 Jews in Vienna, two-thirds are over fifty-five; there are only 132 children below the age of sixteen. Jews in professions are returning to their former occupations; Jews who were small shopkeepers or merchants find it extremely difficult to start again. Almost nothing has been done for their rehabilitation, except that the municipality of Vienna has returned cinemas to Jewish owners, after intervention by the Kultusgemeinde.

Far too many Nazis remain in the highest positions in Austria's economic life; they have placed every obstacle

in the path of the Jews' rehabilitation. The Catholic "Peoples Party" plays a great role, especially in the economic life, but unfortunately, it does not adhere to the words of its chancellor Figl, who said he would not discriminate between Jews and non-Jews. Rather, it upholds Kunschak, the president of Austria's Parliament, whose recent anti-Semitic remarks seem to carry more weight in this party.

More than half of Vienna's Jews are dependent on assistance from the Kultusgemeinde for their material living. About one-quarter of them, who live in homes of the Kultusgemeinde, depend on it even for pocket money, and its funds are almost exhausted.

The surviving Jews of Vienna present tragic testimony of the catastrophe of Fascism; their need for rescue and rehabilitation is vital.

N. J. W. B. HONORED AT 29th ANNUAL MEETING

A Joint Army and Navy Citation was one of the highlights of the 29th annual meeting of the National Jewish Welfare Board, held the first week in May at the Hotel Willard in Washington, D. C. Other highlights were an address by Robert P. Patterson, Secretary of War, and a congratulatory message from President Harry S. Truman.

The award was made by John L. Sullivan, Assistant Secretary of the Navy and General Omar N. Bradley, Administrator of Veteran Affairs. Both praised the U. J. W. B. for their part in World War II.

At its business sessions, the Board adopted a policy of expanding its program to youth of Latin American and France. It also voted the expansion of a world federation of Y. M. and Y. W. H. A.'s.

Frank L. Weil was re-elected president.

WEIL GETS BOY SCOUTS' HIGHEST HONOR

ST. LOUIS:—Scouting's highest honor, the Silver Buffalo, was awarded to Frank L. Weil, president of the National Jewish Welfare Board (JWB) at the closing session of the 36th annual meeting of the National Council of the

Boy Scouts of America. Mr. Weil was one of nine men, including General Dwight D. Eisenhower, Admiral Chester W. Nimitz, Walt Disney and Vilhjalmur Stefansson, who received the award for "distinguished service to boyhood."

Mr. Weil is the fourth Jew to receive the Silver Buffalo since the award was created in 1926. The others were the late Mortimer L. Schiff and Dr. Cyrus L. Adler, and John M. Schiff, all of whom were actively identified with the National Jewish Welfare Board. Among the other notable Americans who have been awarded the Silver Buffalo were Presidents William Howard Taft, Calvin Coolidge, Herbert C. Hoover and Franklin D. Roosevelt; Admiral Richard E. Byrd, Booth Tarkington and J. Edgar Hoover.

J. D. C. OVERSEAS SHIPMENTS

New York — Shipments by the Joint Distribution Committee of food, clothing and medical supplies to all parts of the world for the relief of Jewish distress overseas are mounting rapidly with the greater availability of funds made possible through the \$100,000,000 campaign of the United Jewish Appeal. Recent J. D. C. shipments have gone out to Istanbul, Le Havre, Danzig, Antwerp, Paris, Belgrade and Shanghai.

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Social and Personal



CHARLESTON, S. C.

Mr. and Mrs. Isadore Wolper who were married on March 27th at the Francis Marion Hotel, Rabbi Solomon D. Goldfarb officiating, intend to make Summerville their home. However at present they are staying with Mrs. Wolper's parents, Mr. and Mrs. Louis Jacobs in Charleston.

Mrs. Wolper is a graduate of Meminger High School and up to the time of her marriage was associated with the Jacobs Hosiery Co.

Mr. Wolper is in the jewelry business in Summerville.

Welcome Stranger!

Allen Glaser, son of Frank Jacob Glaser and Shirley Ann Weatherhorn Glaser, 135 Wentworth street.

Mrs. Samuel Schwartz

Mrs. Lena Schwartz, wife of Samuel Schwartz, of 53 Cypress street, is dead.

Surviving besides her husband, are four sons, Julius I. Schwartz, of Charleston; Jack Schwartz, of Birmingham, Ala., and Joe and Abe Schwartz, of Charleston, and a sister, Mrs. Max Goldman, also of Charleston.

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Social and Personal

SUMTER, S. C.

Sam E. Reevin Class Initiated By B'nai B'rith of Charleston, S. C.

Dan Lodge of B'nai B'rith of Charleston, S. C. initiated 40 members on Sunday, May 12, 1946. The new class was called the "Sam E. Reevin Class" in honor of the President of the South Carolina Association of B'nai B'rith Lodges.

The State Association is composed of lodges in Charleston, Columbia, Sumter, Greenville, Spartanburg, and Anderson.

The meeting was held at the Jewish Community Center and the spacious hall was filled to capacity.

A delegation attended from the Greensboro Lodge and from the Sumter Lodge. Mr. Reevin was the speaker of the evening and made a very inspiring talk on B'nai B'rith. His speech was followed by short talks by Nathaniel L. Kaplan and Morris D. Mazursky, Vice-president and Secretary of the State Association, respectively.

Refreshments were served by the Charleston B'nai B'rith Women's Organization. Dr. Banov of Charleston acted as toastmaster and conducted the meeting.

Prior to the initiation the officers of Dan Lodge entertained the State Officers, their wives and the visiting members at a dinner at the Francis Marion Hotel after which the guests were taken for a ride through the City and shown points of interest.



SAM E. REEVIN

President Reevin announced that the annual convention of the State Association will be held on June 23 at the Poinsett Hotel in Greenville, S. C. at which time new officers will be elected. This will be the first post-war convention and the Greenville Committee of arrangements is planning to make it outstanding in every respect, according to Mr. Reevin.

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Social and Personal

GREENSBORO, N. C.

Rabbi Julius Mark of Nashville, Tenn., was guest speaker at the evening meeting of the Council-Sisterhood on Monday, May 6th. This marked the final meeting of the year. All business except necessary reports, was dispensed with, and following the dinner, Mrs. Marc Friedlaender gave a report of the Mid-Atlantic conference of the Council which she attended in Annapolis. Mrs. Sam Tobias, of High Point, newly elected president of the mid-Atlantic, was a special guest at the meeting.

Miss Elizabeth Cowling, on the music faculty of Woman's College, presented a program of Cello music. She was accompanied by Mrs. Marc Friedlaender, at the piano.

Rabbi Mark, recently returned after three years of service as a Navy Chaplain spoke on his various experiences in the service and his reactions after returning to civilian life.

Mrs. Raymond Farber, president, presided.

Kivlen—Rockwell

Miss Marjorie Kivlen, of Utica, N. Y. and Mr. Harry Rockwell of Greensboro, were married in Utica on April 25th. Mrs. Rockwell is recently out of the WAVES. Mr. Rockwell, well known Greensboro attorney, is on terminal leave, having served for nearly three years in the U. A. Army, being discharged with the rank of captain.

Carolina Institutes of International Relations to Convene

The Thirteenth annual-gathering of the Carolina Institute of International Relations, sponsored by the American Friends Service Committee, will take place June 17 to 21 at Women's College, Greensboro, N. C.

The Greensboro chapter of Hadasah held its final meeting of the season on Monday May 20th, with a luncheon served in the Temple Lounge.

Mrs. Cy Jacobs, president, was in the chair. Mrs. Ben Marks gave the opening prayer. Annual reports from the various committee chairmen were heard and Mrs. Jacobs reported on the Regional meeting which she and Mrs. Harry Abrams attended in Richmond, Va. Mrs. Rita Bernstein was appointed a candidate for the Brandeis Camp, and if accepted, will attend for a month of camp instruction during the summer.

Those in charge of the preparing and

serving the luncheon, were as follows: Mrs. Max Klein, Mrs. Harry Abrams, Mrs. Chester Brown, Mrs. Melvin Litch, Mrs. Sam Richmond, Mrs. Ike Zuckerman, Mrs. H. Dryzer, Mrs. James Fine, Mrs. H. Goodman, Mrs. Paul Bines. Mrs. Harry Karesh was in charge of table decorations. Following the luncheon, the group sang Palestinian songs, led by Mrs. Jacobs and accompanied on the piano by Mrs. Karesh.

ORANGEBURG, S. C.

Louis Yelman, employed with the Commercial Audit company in Columbia, died in Tri-County hospital.

Mr. Yelman was born in Brooklyn and was a graduate of the University of South Carolina.

Surviving are his parents, Mr. and Mrs. Judah Yelman, of St. Matthews; three sisters, Mrs. J. W. Stein, of Washington; Mrs. Milton Waller, of New York, and Mrs. Harry Sfarti, of St. Matthews; and a brother, Shepherd Yelman, of St. Matthews.

DURHAM, N. C.

Beth El Synagogue Elects Officers

At the recent annual meeting of Beth El Synagogue, E. J. Evans was re-elected to the presidency. Other officers are: Vice President, S. Zuckerman; Secretary, Sigmund Meyers; Treasurer, Jacob Zuckerman; Trustees, Sam Daniel, Joe Rose, S. H. Dworsky, Philip Greenberg, Sid Ranceer, I. Orloff. Welcome Stranger!

Mr. and Mrs. Albert Rose announce the arrival of a daughter, Sharon Lee.

WASHINGTON, D. C.

Welcome Stranger!

Mr. and Mrs. E. J. Londow announce the birth of Frances Leah, on May 12th. Mr. Londow is Regional Director of the National Jewish Welfare Board.

CHARLESTON, S. C.

Feld-Reznick

Israel Moses Reznick, son of Mr. and Mrs. H. Reznick will be married on June 10th to Shirley Feld, daughter of Mr. and Mrs. M. Feld of Brooklyn, N. Y. at Melrose Chateau in Brooklyn.

PROGRESS OF CHRISTIAN FRONT CASE

A motion on behalf of Homer Maertz, Kurt Mertig and Ernest Elmhurst for a certificate of reasonable doubt on their conviction last January has been denied by Justice Peter M. Daly of the New York State Supreme Court. The granting of this motion would have admitted the defendants to bail pending their appeals, and brought about their release from jail.

In his decision, rendered March 18th, Justice Daly stated:

"There is nothing in the minutes of the trial or the findings of the Court that creates a reasonable doubt sufficient to warrant the granting of a certificate."

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Error or Premeditation?

(Concluded from Page 14)

imperialism"—the American Jewish Communists should feel extremely embarrassed by Mr. Lamont's statement for at the moment, American representatives of the Jewish Fraternal Order, an extreme Leftist organization, is still a member of the American Jewish Conference which supports Jewish statehood in Palestine. It is also strange that British imperialism, with which Zionism is supposedly "bound up" has so consistently sabotaged the Zionist effort in Palestine.

Mr. Lamont, writing of Biro Bidjan, describes it as "a special district in the Far East where Jews from all over the Soviet Union and the world at large could go and settle if they so desired." Mr. Lamont should know that foreign Jews have never been admitted into Biro Bidjan, with the exception perhaps, of some Jews who fled there during the war years from Poland and the Soviet Ukraine, but until that time, the territory was sealed to foreign Jews. This misstatement of Mr. Lamont is understandable only in the light of a further reference to Biro Bidjan as "about one and a half times larger than Palestine."

Why this comparison? Does Mr. Lamont, lamentably ignorant of the facts, seek to present Biro Bidjan as a competitor to Palestine?

Mr. Lamont says that of the 114,000 people who lived in Biro Bidjan in 1941, "an estimated 40 per cent (of these) were Jews," and that "since the Nazi invasion as many as 100,000 refugee Jews, including thousands of war orphans, may have gone into Biro Bidjan." Even enthusiastic proponents of Biro Bidjan have set the total figure of Jews there at no more than 80,000. The total of Polish Jews now in the Soviet Union—in the whole of the USSR is 250,000, and the Polish Jews, perhaps, are the sole Jewish refugees, of non-Soviet nationality, who entered Russia during the war.

Mr. Lamont's amusing ignorance of the subject of the Jews is illustrated further by his listing of "noted American Jews who were born in Czarist Russia." This list is exhausted by "Morris Cohen, the philosopher; Irving Berlin, the composer; David Sarnoff, the radio magnate; Maurice Hindus and Max Lerner, writers." With all respect to the above individuals, surely the list is not in the least bit representative of the contributions of Russian Jewry to the United States. Rather than such lists, no list at all. Mr. Lamont says that between the years 1881 and 1910, no less than 1,119,059 Jews entered democratic America from autocratic Russia, and these helped in the remodeling of America during a decisive period in its economic history. Surely this mass has done more than give America two journalists, one Tin Pan Alley composer, one successful businessman and one teacher of philosophy. It is strange that many have the audacity to write on the Jews without the most elementary knowledge of the subject. Mr. Lamont's effort is one of the most brazen.

Shanghai's Iraquian Jews

(Concluded from Page 10)

The end of the war has not lightened the burden of poverty carried by Iraqians. Funds raised on promise of repayment with the war's end are no longer forthcoming. The delay in opening foreign banks made other loans impossible. The immediate outlook is not bright, but will improve as industry revives in Shanghai.

In the long run the small community must merge with those Russian Jews who remain in the city. To date, there have been few intermarriages, but young Iraqians attend school and appear at public gatherings where they are likely to meet Russian Jews. The breakdown of Iraqian social life will hurry this process for the Russian clubs have been only slightly affected by the war.

COUNCIL OF NATIONAL JEWISH YOUTH ORGANIZATION FORMED

Representatives of twelve leading Jewish youth organizations affiliated with the American Jewish Conference at a meeting held recently completed the organization of the Council of National Jewish Youth Organizations.

At present, the council is composed of representatives from B'nai B'rith Youth Organizations, Habonim, Hashomer Hatzair, Hashomer Hatzair, Hillel Foundation, Intercollegiate Zionist Federation of America, Junior Hadassah, Junior Mizrahi Women's Organization of America, Masada, National Council of Jewish Juniors, National Federation of Temple Youth, and Young Peoples League of the United Synagogue of America. The council voted to extend an invitation to other national Jewish youth organizations to participate in its work.

On June 13 a convention will be held in New York at which permanent officers will be elected and a program for expansion adopted.

Arthur Gilbert of Philadelphia, Pa. is temporary chairman and Frances Fromm, of Flushing, N. Y. is secretary pro tem.



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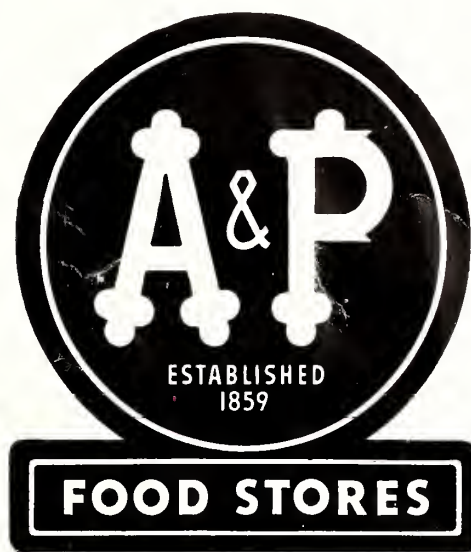
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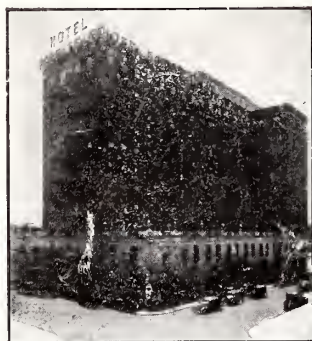
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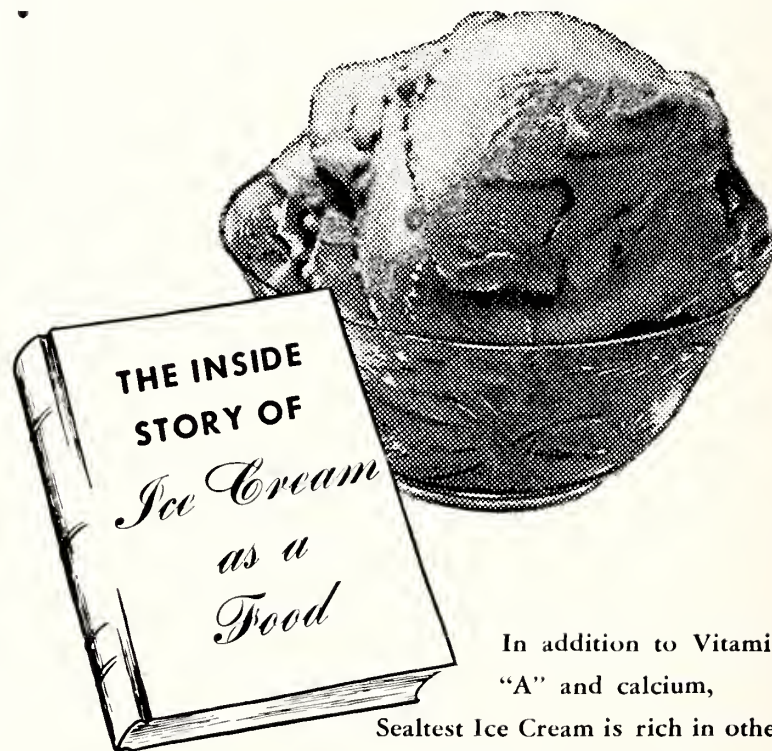
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The American Jewish Times

VOLUME XI

JULY, 1946

NUMBER 11

EDITORIALS

CHESTER A. BROWN, Editor

More British Perfidy

If the statements made by British Foreign Secretary Ernest Bevin in his speech at Bournemouth before a British Labor Party Conference, are representative of Great Britain's thinking, God help the United Nations Organization and future world peace.

To a great many people, Mr. Bevin's utterances did not come as a complete surprise. This of course, is not the first instance in The Empire's history where it has renegged on an obligation. In this self-same controversy, its repudiation of the Balfour Declaration was in itself a pertinent indication that the allegation "Perfidious Albion" was not entirely a misnomer.

In agreeing to the Anglo-American Committee of Inquiry on Palestine, Britain likened itself to so many people who seek advice. What advice-seekers frequently want is not advice at all, but a confirmation of their own thinking. Apparently, in agreeing to abide by the findings of the Inquiry Committee, Britain was hopeful that they would be in line with their own views. When it turned out otherwise, the simple thing to do was to repudiate the recommendations that did not please them.

However, it was not the repudiation of the Committee's findings alone that has brought shame on the Empire. It was the language that has brought shame on the Empire. It was the language used. Reminiscent of the ideology in defeating which they were recently such valiant partners, the British Foreign Secretary reveals a line of thinking which explains many things, as for instance, the "escape" of the Grand Mufti. "In view of the agitation in the United States," said Mr. Bevin, "particularly in New York, for the admission of 100,000 Jews in Palestine, I hope that I won't be misunderstood in America if I say with the purest motives that is because they don't want too many in New York."

You are not misunderstood Mr. Bevin. We know just what you mean, and it isn't pleasant. You are just seeking an "out," and you do not even evidence the usual British tact in saying so. You made a bad bargain. You gambled and lost. And now you want to "welsh."

The hope for future world security has received a shattering blow by Mr. Bevin's Bournemouth speech. If there is any one ingredient that the United Nations will need to assure permanent peace it is trustworthiness. If Britain's attitude in this most recent phase of the Palestine problem is an indication of the reliance that can be placed in Britain's promises, the U. N. O. might just as well disband, as far as its likelihood of arranging for a peaceful world is concerned.

The thing has gone beyond the immediate Palestine situation. It is now a much broader matter. It is now apparent that the game which has world peace as its stake, is being played with a stacked deck.

The implications are not too pleasant for Americans. We already have had ample reasons to view the deliberations of the U. N. O. with grave forebodings, due to the recalcitrant attitude of the Soviet Union. Add perfidy to refractoriness and you have a combination that will be difficult to overcome. The prospects are indeed gloomy.

There is one glimmer of hope in the present situation, but it is a faint one. It is just possible that the people of Britain will repudiate Mr. Bevin. There is no indication of it so far, but, after all Mr. Bevin merely represents a party. It is true that at present it is the dominant party. But parties are quickly overthrown in Britain, and if there should be, as there should be, any early indication that Mr. Bevin has not spoken for the British people, then there is still hope. But don't bet on it.

It will be interesting, meanwhile to observe our own governments reaction to Mr. Bevin's remarks. Mr. Truman's motives in advocating the implementing of that portion of the Anglo-Committee's recommendation for the transfer of 100,000 displaced Jews to Palestine, are impugned in Mr. Bevin's slurring suggestion. Mr. Truman has appointed a special committee to consider Palestine and related problems. Action, not necessarily precipitate, but strong should be immediately forthcoming. A show-down is imperative. We must know, not only with respect to Palestine, but regarding the entire world picture just what we can expect so that we can lay our plans accordingly.

Both Should Be Spanked

Friends of Zionism in America are concerned about the new evidence of divisiveness indicated by the apparently childish differences that have arisen between the Zionist Organization of America and Hadassah.

There may be more than meets the eye in the causes underlying this unfortunate breach. Both sides have been voluble in advancing their reasons for an independent stand. If we were to trust these statements and could honestly accept as fact that there was nothing deeper hidden, we believe that we would be justified in recommending a spanking for both.

We are not concerned at this point in the merits of the respective arguments. What we are concerned with is the importance of having the general Zionist groups in the country present a United front at the World Zionist convention in December (post-poned from August). The gathering in Palestine will be a most important one for the Zionist cause. There are apt to be many controversies there by reason of honest differences in view point. We do not say that the ideas of American Zionists are necessarily better for World Zionism than others, and that they therefore must prevail. But, if their views have merit, it would be far better if they were presented as the thinking of a united American Zionist front.

It certainly must be cause for wonder among those non-Jewish friends of ours who are sufficiently interested to pay heed to our problems, how invariably we manage to dissipate our strength by division. We ourselves of course know how frequently we are split asunder over trivial differences. It is only on occasions such as the World Zionist meeting that our seemingly incurable weakness becomes a matter for world speculation.

It is to be sincerely hoped that the extra time allowed by the postponement of the convention will enable the two groups to get together and conciliate their differences.

"Most Jews" Are Not "Free"

Every once in a while, when we take up the Information Bulletin of the American Council for Judaism, we manage to read a couple of consecutive paragraphs with the reaction, "well, that makes sense." But then, invariably we strike a statement so ridiculous as to nullify immediately any confidence that we might have in the sincerity of the organization's attitude on Jewish affairs.

For instance, The Bulletin of June 1, reiterating the Council's basic argument against the nationalistic phase of Zionism, says in part, "It (the rejection of Jewish nationalism) calls for Jews to become part and parcel of the societies in which they live, . . . to have common

(Please Turn to Page 18)

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From An English Lad

Barry Farber, son of Mr. and Mrs. Raymond Farber of Greensboro, N. C., has been corresponding for some time with an English boy, Anthony Harvey, a 16 year old student at Eton College. Following is one of the letters from Anthony, and because of its casual reference to Palestine, and Jews, it will be of particular interest to our readers.—THE EDITOR.

New Buildings, Eton College
Windsor, Berks, England

My dear Barry:

I got your letter today after only 10 days. Today is a holiday. We usually have about half a dozen holidays each half (the Eton word for 'term'), but although this may sound abominably idle, it is very necessary. For the fact that there is a holiday does not make any difference to the fact that there is still plenty of work for the next day. For all that a holiday does give one some extra spare time, and it is thus an excellent opportunity to write to you.

There is still quite a lot I can tell you about education. You don't realize that you have told me nothing about your school. I don't even know whether it is what we call a Boarding School or a Day School. But to be quite frank, I do know this much. As you know, a lot of English boys went over to America during the war to keep out of the way of bombs and the like. When they returned they were immeasurably backward. And we found ourselves wondering what on earth you Americans get taught in school. That is not a very complimentary thing to say, but it is true.

Let me say roughly what we do. To begin with the Eton term for "Classes" is "Divs." (Divisions). I shall probably use that word quite a lot, so it is as well that you should know what it means.

Now at Eton we do not have a great many divs a day. Each div lasts about 50 minutes. Let me give you our timetable for the winter halves. 7:30-8:20, Early School. Then breakfast. Chapel 9:20. 9:40-10:30 2nd School. Then we have "Chambers" in which we go back to our houses and refresh ourselves until 10:55. 3rd School: 10:55-11:45. Then we have our time free until lunch at 1:30. There are 3 half holidays a week, on which we have no school in the afternoon. On the other 3 days we have 2 schools in the afternoon. Now this must give you the impression that we never do anything. But the point is that we are given a lot of work to do in our own time in our own rooms each week. We have to play some sort of game every day, although what sort of exercise we take is left to us, but it takes up time. So there is not really a great deal of spare time after all. But the nice part of the system is that you are not compelled to work out of school at any particular time as long as you get the work done. Thus if you want to go down town and buy a book, or practice in the Music School, or play squash, you are perfectly free to do as long as you get the work done some other time. But each half we have Trials (Exams) and we have to work rather hard for them.

Now last half I took School Certificate, which I think I told you about. This half I am free to specialize in what I like. Actually I am doing Classics, that is, Latin and Greek. But that does not mean I do nothing but

Classics. For four divs a week I can do either French or English History (I am afraid I have dropped French and am doing History, although I still know a certain amount of French), and for another 3 divs a week I can study almost anything I like, English, French, German, Russian, Italian, Spanish, Agriculture, Philosophy, Law, Painting, Music — almost anything. I am doing Music. But you see there is quite a lot of scope for learning. And one is free to specialize in Classics, Modern Languages, Maths, Science, or History.

It is said that Eton is certainly the finest school of its kind in England, and possibly in the world. I am not the one who should say so, but it does offer unlimited scope for almost anything. A boy is free to take up any game or sport, any aspect of learning he chooses, he is given a room to live and work in, a house to mix in, a private tutor who takes an interest in his work; he is given very fine services in chapel, voluntary lectures, concerts, exhibitions, and the freedom of Windsor. And I think most Etonians are happy.

I very much admire you for your linguistic attainments. It is a fine, useful and fascinating thing to know languages. I wonder if you are interested in words. I think that the derivation of words and their incorporation in different languages is a fascinating study. But I am afraid that a knowledge of Greek and Latin is necessary for it as they are old languages and a lot of words are derived from them. I hope you get an opportunity to go to Norway one day—I also hope you will come to England on the way.

When the discovery of the Atomic Bomb was first made known I was very perturbed about it. I felt it has such colossal potentialities. If it is a possibility to blow up the world, and if there is always the possibility of some anarchist maniac doing so, I don't really mind, because a) I would not know anything about it; and b) The world I am sure has got to come to an end one day. But what I am really afraid of is that it might destroy the fruits of several thousand year's civilization, but not destroy mankind. I cannot face the idea of man crawling about over the ruins of the world, destitute of all the arts, virtues, sciences, even of human feeling. The idea of, so to speak, starting all over again is too much for me. On the other hand, many great thinkers, including Winston Churchill, used to prophecy that war would continue until man could discover a weapon or force of such magnitude that war would be impracticable. And I am sure that the Atomic Bomb has done more to prevent war than the United Nations will ever do. But it may not prevent war, and the consequences of its failing to do so do not bear thinking of.

During the war we have seen a great (Please Turn to Page 6)

WELLSPRINGS OF FREEDOM IN JEWISH LITERATURE

By MORTIMER J. COHEN

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FREEDOM is an expansive idea that makes the heart beat faster and gives wings to the spirit. Like other ideas, it has given birth to an abundant and an inspiring literature.

Jewish literature, because of Jewish experience, might well be called the literature of freedom: for Jewish poets, prophets, statesmen, dreamers and philosophers have sung, taught and challenged tyranny in freedom's name, from the ancient bondage of Egypt to the modern bondage of Britain.

The spirit of freedom, once set to words and deeds, once recorded in the striving heart, remained an eternal well-spring from whose inspiring waters deep draughts have been drunk by the great writers of every generation. These classics will remain forever the exhaustless fountainheads that supply and sustain the spiritual energies of the Jew and buttress him in his striving for universal freedom.

Freedom in the Bible

The Holy Scriptures is an early and bottomless spring of Jewish freedom. To be sure, nowhere in the Bible is freedom defined, but like a reoccurring theme it pervades the entire book.

When Moses, his own spirit kindled in the desert of Midian, came to his people, bent and bowed under the yoke of slavery, they responded to his call. He offered them the free worship of their God and the full exercise of a people's right to live its own life, and they rose up in a body and followed their leader. Forever after, the "yeziath Mizraim" became sign and symbol of Jewish freedom, for it marked the beginning of Jewish nationhood.

The basis of individual freedom is also found in the Bible. It rests upon respect for human personality; it pays reverence to human worth; it voices responsibility for the individual's welfare. In a world in which human slavery was taken for granted, the Bible dared to teach that even the lowly slave was a human being whose rights and person were to be safeguarded and respected and that even he had a share in the freedoms of life.

As expressed in the Bible, freedom is more than a negative ideal. It connotes a way of life; it means brotherhood.

"And a stranger thou shalt not wrong: neither shalt thou oppress him: for ye were strangers in the land of Egypt." (Ex.22.20,23.9)

Not only is the stranger protected but the poor, the forsaken and the lowly, are to receive full measure of justice. The Torah joins together the doing of justice and the exodus from Egypt and advises the Jew to do justice to his fellow Jew and to his fellow men and never to forget his previous condition of servitude.

"When thou reapest they harvest in the field, and hast forgotten a sheaf in the field, thou shalt not go back to fetch it . . . When thou beatest thine

olive-tree, thou shalt not go over the boughs again . . . It shall be for the stranger, for the fatherless and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt. Therefore, I command thee to do this thing." (Dent. 24.19-22)

There was no need for the Torah to define freedom, for Torah was synonymous with freedom. Israel's prophets were its greatest preachers. The psalmists were its greatest singers. "I will walk at liberty," sang the psalmist "for I have sought Thy presence." (Ps. 119.45)

Truly, The Holy Scriptures has been and continues to be an unfailing well-spring of Jewish Freedom.

Rabbinic Conception of Freedom

Another classic well-spring of Jewish freedom is Rabbinic literature — the Talmud and the Midrash. Countless laws and their interpretations were directed to the establishment of justice and tolerance in daily life, as the basis of freedom.

What the Bible taught implicitly, the Rabbis made explicit. In Exodus it is

written: "But if the servant shall plainly say, I love my master, my wife, and my children: I will not go free: then his master shall bring him unto the judges, and shall bring him to the door, or unto the door post: and his master shall bore his ear through with an awl; and he shall serve him for ever." (Ex.21.5)

Strongly the Rabbis condemned this acceptance of the status of serfdom by a Jew, as strongly as did the Torah itself. Such conduct would undermine the Jewish community and its freedom-loving citizens.

The pupils of Rabban Yochanan ben Zaccai asked him: "Why was the ear, among all the organs of the body, selected for perforation?" He answered: "The ear that heard the Divine utterance, 'for unto Me the children of Israel are servants' (Lev.25.55), and has yet preferred a human master, let that ear be bored." The regard of the Rabbis for freedom was so great that, despite their condemnation of such a slavish man's action, they interpreted the words of the Torah, "he shall serve him

for ever," to mean "until the year of Jubilee." Thus, despite his slavishness of spirit, the Rabbis safeguarded his right to be free.

The fundamental spirit of freedom as understood by Talmud and Midrash is found in Aboth 6.2 where Rabbi Joshua ben Levi says: "Say not that the Law was harsh, graven, upon the tablets. Say rather it was heruth, freedom, embodied in the tablets: for no man is free but he who occupies himself in the Torah." Elsewhere in the Talmud it is written: "Only he is master of himself who lives for God and men: he is free from the power of sorrow, free from the yoke of the oppressor, free from the limitations of mortality." (Abodah Zarah 5b)

The Rabbis knew that the danger lurking within freedom was license. Not license, the rejection of law, but freedom, life lived according to the Law, constituted the goal of Judaism's teachings. Since Torah to Judaism is the summum bonum of life, for it represented the way of life that would bring men and society greatest self-fulfillment and justice, the Rabbis taught that only as the Jew gave himself to the understanding of Torah, and to embodying its teachings in his personal life and in the life of his people, could he achieve true freedom. Schechter, in his "Some Aspects of Rabbinic Theology," summed up the rabbinic conception of freedom in these words: "The Rabbis likewise looked upon the yoke of the kingdom of God and the yoke of the Torah as the badge of real freedom. 'And if thou hast brought thy neck under the yoke of the Torah she will watch over thee,' in both worlds." (Erubin 54a)

It is one of the extraordinary tributes to Jewish training in freedom that, throughout the centuries, Jewish communities submitted to Rabbis and Jewish courts without the compulsion of outer force. Trained in the acceptance of the Torah as a guide to life, the Jews needed no police power to make effective the decisions of their religious leaders. The Jewish communities were based not on force, but upon the sanctions of Jewish and righteousness enforced by public opinion.

The Influence of the Siddur and the Haggadah

That freedom did not remain merely a theory of philosophers, as among The Greeks, but became the foundation of Jewish communal life, and the inspiration of the individual Jew was due, undoubtedly, to two other literary well-springs of the Jewish spirit — the Siddur and the Haggadah.

The Siddur was the book par excellence of the common man in Israel. In the heder (the elementary Hebrew school), the average Jew was taught first of all to pray the prayers of the daily service, the holiday service, and the Sabbath service. If he learned little (Please Turn to Page 14)

Plan Laying of Cornerstone



Cornerstone for the first of several new buildings will be laid in September at the Hebrew University, Mt. Scopus, Jerusalem, where an urgently needed medical school is soon to be erected. Dr. David W. Senator (right), administrative head of the University, who recently arrived in New York, is shown looking over plans for the new medical school with Colonel Harold Riegelman, co-chairman of the drive to raise \$4,000,000 for that worthy cause. Reports from headquarters of the Medical School Campaign of the Hebrew University and Hadassah, 16 East 48th St., New York, indicate that many donors have established permanent memorials with contributions covering the cost of some specific part of the school or its equipment — lecture halls, laboratories, operating rooms, students' chairs, or scientific apparatus. First of the new structures will be a Biology Building for pre-medical students.

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Endows Scholarship at Yeshiva University



Dr. Mordecai Soltes, executive director, Yeshiva University, accepts a check from Mrs. Sarah Beinfeld Messing, establishing a \$7,500 Scholarship Fund.

FROM AN ENGLISH LAD

(Concluded from Page 4)

deal of gumchewing, and it makes nearly all English people squirm. One sideline of the habit is particularly disgusting to my mind—the habit of sealing letters with it! But I suppose it is possible to get used to it. Reduced to its lowest terms, it really should not be more offensive than smoking. And I am certain that is less so than chain-smoking.—I. E. smoking one after another without a break which is a habit adopted especially by hard-worked people.

Thank you for your explanation of the method of Presidential Election.

In England we have no trouble with Minorities. One reason is that nobody ever cared anyway and they have got merged into the English People. For instance, if a man is a Catholic no one will notice, because he will probably never be asked his religion, and no one will mind if he is. Jews, who are very numerous, are treated just the same. They usually tend towards certain professions, such as keeping Antiquarian Shops, and book shops, etc. But some are very nice, and some rise very high. One of the greatest men in the 19th century was Disraeli, a Jew, Prime Minister, great favorite of Queen Victoria. So you see.

If there were not great difficulties in the way, we would be only too glad to let the Jews go to Palestine. But it would almost certainly lead to civil war there, and also a sudden influx of people into one country raises enormous economic difficulties, of which there are plenty already.

I will be sixteen also on May 1st. You may call this a coincidence, but I know a great many people born in the first week or two of May. My father works on the Legal Division of the Allied Control Commission in Germany. My sister has been in Italy, and then

India, in the forces: she has just been demobbed. But why this should interest you I don't know. It is odd, but I also enjoy writing letters, which is an excellent thing, because most people like getting letters. Please do not change yours—I enjoy them enormously. I have to admit that they amuse me a lot. Somehow the American idiom seems comic to an Englishman. But I mean no offense, so for heaven's sake stick to it!

If I had not run out of paper I would say something about London—"The hub of the Empire." As it is I have no more room to go on. By the way, you have not explained "comic books."

Anthony Harvey

SHOP AT



AND SAVE



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NEWS SUMMARY OF THE MONTH

N. C. Governor Cherry Urges Aid to U. J. A.

Raleigh, N. C.—Calling for "speedy aid" to assure the survival of the 1,400,000 remaining Jews in Europe, Governor R. Gregg Cherry today urged the fullest support of the nationwide \$100,000,000 campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine. Said Mr. Cherry: "I have been deeply impressed with the urgency of the program. I fully appreciate that speedy aid to surviving victims of Nazi oppression is needed. I know that your program will greatly aid the homeless, the hungry, the sick and other Jewish people of Europe who are now without assistance. The sense of justice for which Americans are noted and our love for our fellowman urge us all to extend help to these sufferers. Our sympathy, our aid, and our resources will do battle with despair and sorrow in this connection. I wish you God speed in your program."

G. L. K. Smith and Associate To Get Jail Terms

Chicago, Ill.—Leaflets distributed in Municipal Court here in defense of Arthur W. Terminiello, defrocked Coughlinite priest, on trial for disorderly conduct arising from an anti-Semitic harrangue he delivered at an America First rally here, February 7, will cost his hosts at the rally, G. L. K. Smith, America First Party leader, and Smith's press agent, Don Lobeck, of Detroit, terms in the Chicago jail.

Smith and Lobeck were convicted here of contempt of court for distributing leaflets in court. Judge John V. McCormick stated: "I intend to impose jail sentences on both of them."

Start "Springfield Plan" For N. Y.

New York, N. Y.—The first in a series of steps aimed at eventually incorporating all of New York City into a "New York Plan" patterned on the program undertaken successfully by Springfield, Massachusetts, to eliminate racial and religious discrimination through education, will be a series of lectures on the recognition of harmful propaganda, given here during April by Dr. Clyde R. Miller, of the League of Fair Play, one of the originators of the Springfield Plan.

An enrollment of 1,100 students, the highest in the history of Yeshiva University, was reported by Dr. Samuel Belkin, president of the University. The students represent twenty-five states of the union and twenty foreign countries including Brazil and Peru.

The Shekel Campaign now being carried on by all Zionist groups in the United States to enroll voters for the election of delegates to the 22nd World Zionist Congress closed on May 24, it was announced by Charles Ress and David Wertheim, co-chairmen of the United States Central Shekel and Election Board.

Governor Thomas E. Dewey, former Governor Herbert H. Lehman, Bishop William T. Manning and Mayor William O'Dwyer will serve as honorary chairman of the Community Committee of New York, on behalf of the United Jewish Appeal, it was announced here by Nelson A. Rockefeller, chairman of the Committee.

Hadassah, Women's Zionist Organization of America, and Junior Hadassah will submit their own slate comprised entirely of women, to American Jews who are scheduled to vote for delegates to the first peacetime World Zionist Congress, which opens in Palestine on August 7. Hadassah's will be the only all-woman slate submitted to the electorate in this country.

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**The Nightingale's
Song****THE NIGHTINGALE'S SONG.** By Dorothy Alofsin. [x] + 306 pages. Philadelphia: The Jewish Publication Society of America. \$2.00.

ALTHOUGH stories for young people are not as rare as they used to be in the Jewish field, they are still few enough, so that the appearance of a new one is something of an occasion. This is particularly true of stories dealing with a specifically American Jewish background. After all, the most important problem facing the young Jew is the same one that faces all of us—the problem of self-expression on the part of a young person who feels himself American and Jew at one and the same time.

Mrs. Alofsin, whose name has become well known among the writers for Jewish young people in America, has produced another work addressed to young Jewish adults. Her story deviates from the usual in that she lays her scene not in one of the larger cities of the United States but in the surroundings of a small farming community. The Jewish family which forms the center of the story is attempting to establish itself on the soil. So eager, in fact, is the father of the family to make a success of his farm that, despite his East European tradition, he is willing to sacrifice his daughter's schooling rather than risk failure as a farmer. That is the point of the story. Around this point are built the struggles of young Deborah to overcome the obstacles thus placed in her way. She finds ways of continuing her literary education and of eventually taking the first step towards literary productivity.

Of course, there is a love story and there are other adventures. There are also scenes from Jewish life and typically American scenes. There are good and bad relations between the Warsaw family and their neighbors. All of these details add up to a thrilling story of how a Jewish girl in the United States overcame difficulties in order to attain her literary ambition. No young Jewish person will lay down the book once his reading has begun.

Mrs. Alofsin is the author of *The Stream of Jewish Life* and of a number of short stories. She writes with charm and delicacy.

Sigmund Livingston Mourned

Mr. Sigmund Livingston, nationally prominent Jewish leader, died on the evening of June 13 at his home in Ravinia, Illinois. Mr. Livingston was one of the outstanding members of the Illinois Bar, having begun the practice of law more than 50 years ago in Bloomington, Illinois.

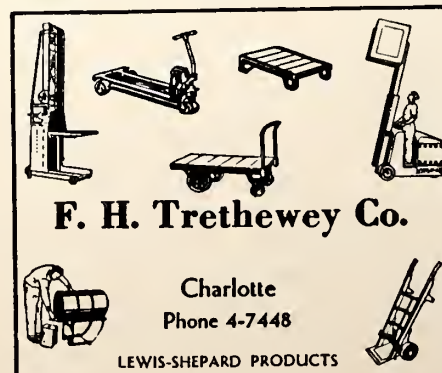
Sigmund Livingston was born in Giessen, Germany, December 27, 1872.

Mr. Livingston was the founder of the Anti-Defamation League of B'nai B'rith and was its National Chairman for the entire 35 years during which it has functioned. He was the President of District Grand Lodge No. 6 in the year 1901. He strove unceasingly for group understanding and good will. His book, "Must Men Hate?" is generally acclaimed as the outstanding treatise on the subject of anti-Semitism.

Sigmund Livingston was a member of Temple Israel of Glencoe, Illinois, of several fraternal organizations, the Standard Club of Chicago and Northmoor Country Club. He is survived by his widow, Mrs. Hilda Friler Livingston and a son, Richard, attending Duke University. The funeral was held from his home in Ravinia with interment at Bloomington, Illinois.

CHARLESTON, S. C.

Ned Goldsberg, son of Mr. and Mrs. Abe Goldsberg, died at Riverside Infirmary here.

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The Jews In U. S. S. R.

By JACOB ROBINSON

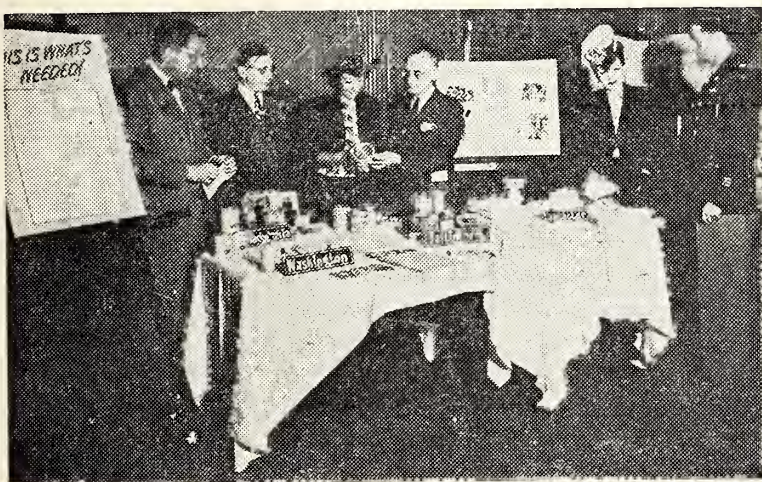
This is the second in a series of three articles on Jews in U.S.S.R. published originally by Jewish Affairs, a division of the Office of Jewish Information of the American Jewish Congress. The third and concluding article will appear in the August issue.—THE EDITOR.

DURING the two decades following the Communist Revolution, hundreds of thousands of "declassed" Jews died in the struggle to keep alive in the midst of civil war, pogroms and prolonged starvation. The deaths of many of the older people were undoubtedly hastened by continuous lack of appropriate housing, food and medical care, and by their inability to face the tremendous difficulties involved in adjustment to the new social order.

Breakdown of the Pale

During the years of militant Communism, civil war, and the Five-Year Plans, the whole country experienced widespread population movements to meet changing economic objectives. The Jews also took part in these population shifts. At the beginning of 1939, no fewer than 1,200,000 out of a total of 3,100,000 Soviet Jews were to be found in regions which before the Revolution would have been practically inaccessible to them.

"SOS" Display Gets Attention



Standing at this S.O.S. (Supplies for Overseas Survivors) display at the Joint Distribution Committee Middle Atlantic Regional Conference in Wilmington, Del., are Moritz M. Gottlieb, Allentown, Pa., Chairman of the Region; Simon Krinsky, publisher of the Jewish Voice, Wilmington; Mrs. Sigmund Kallins, Baltimore, Md., co-chairman (with Mrs. Elsie Herman) of the S.O.S. drive there; Dr. Joseph C. Hyman, Executive Vice-Chairman of the J.D.C.; Mme. Paulette Oppert, French underground leader and director of a J.D.C. supported Jewish children's home in France; and Chaplain (Major) Aaron Kahan, most decorated Jewish chaplain in the European Theatre of Operations. The S.O.S. Collection seeks 20,000,000 pounds of contributed food, clothing, medicines and comfort items for distribution among Jewish survivors overseas to supplement regular J.D.C. aid programs, which are carried out through funds provided by the United Jewish Appeal.

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sible to them. Most of them lived in Leningrad, with an estimated Jewish population of 275,000 and Moscow with about 400,000, and other large industrial cities of the Russian Soviet Federated Republic.

However, even in 1939 the majority of the Jewish population still lived in the traditional Jewish regions of the Ukraine and White Russia. There were 1,532,000 in the Ukraine (of whom 180,000 were in Odessa, 175,000 in Kiev, 150,000 in Kharkov and 100,000 in Dnepropetrovsk), and 375,000 in White Russia.

Large scale migrations of Jews to the metropolitan centers served before 1929, when the Soviet Government began its massive program of industrialization, to alleviate the lot of the Jews who remained in these regions and enabled those who migrated to enter occupations which had previously been closed to them.

Social planning accounted for the greatest change in the economic structure. (Please Turn to Page 10)

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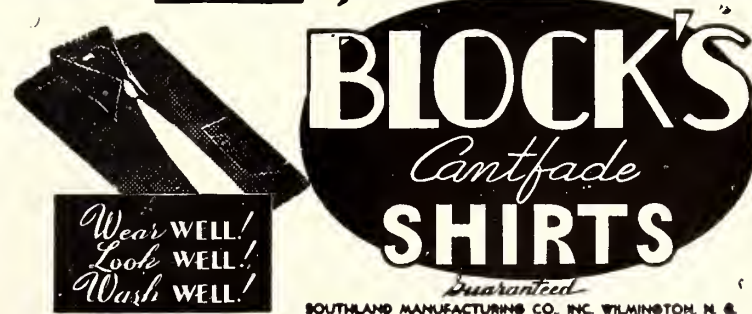
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THE JEWS IN THE U. S. S. R.

(Continued from Page 9)

ture of Russian Jewry. After a few years of "planning" on a minor scale, involving special legislation favoring Jewish settlement on the soil, the Soviet Government in 1930 launched a major program for Jewish reconstruction. The program was part of the nationwide plan for general economic reconstruction. The Jewish Five-Year Plan had four specific objectives. It sought to liquidate the Jewish small towns; to place as many Jews as possible on the land and to collectivize individual farmers; to enroll craftsmen into cooperatives; to draw large numbers of Jews into industry.

According to official information, the program resulted in the disappearance of "unproductive" elements among the Jewish population and a marked increase in the percentage of industrial laborers and "intellectuals"—lawyers, engineers, doctors, scientists, teachers, etc. The extent of the changes involved may be measured by the fact that some 50% of the Jewish occupations in the pre-Revolutionary period had been classed as "unproductive."

Jewish Town Vanishes

Under the Czars, the Jews of Russia had for centuries lived chiefly in small towns which were predominantly Jewish in population and in character. These towns functioned as trading and supply centers for the peasants and the big land-owners in the surrounding farms. In Soviet Russia the small Jewish town has practically disappeared as an administrative unit and if it still exists as a geographical entity, its character has completely changed. Instead of functioning as a source of supplies for the surrounding farm population it has become an industrial center. The greater part of its population has either moved in the course of attempts to settle the Jewish townsman on the land, or has migrated to other regions and found its place in the expanding Civil Service and in industry.

Not only has the Jewish small town disappeared, but cities which for centuries had been predominately Jewish gradually lost their Jewish character. The total number of inhabitants increased, but the Jewish population remained practically stationary, with the result that the percentage of Jews in these towns dropped precipitously.

In 1926 for example, Minsk had 53,000 Jews in its total population of 131,000; in 1939 its total population had risen to 238,000 while the number of Jews had remained almost stationary. During the same period the population of Kiev rose from 512,000 to 850,000 but its 1926 population of 175,000 Jews remained practically unchanged.

While the cities and the small towns, which once had large concentrations of Jews, were losing their Jewish char-

acter, the great masses of Jews were pouring into the metropolitan centers of Russia proper. It was estimated that 42% of the pre-war Jewish population in the Soviet Union lived in six great cities.

The Working Class

The increase in the number of Jewish industrial workers was one of the by-products of the tremendous efforts to industrialize Russia during the three Five-Year-Plans. How many of the 400,000 Jewish industrial workers are manual workers or technicians cannot be ascertained, since the term "industry" in the 1939 census covers all factory employees, whatever their function. The process of industrializing the Jews was accompanied by opposition on the part of non-Jewish workers to having Jews placed in their workshops. In some instances this opposition led to open clashes.

Jewish craftsmen tended to become members of craft cooperatives if they did not transfer to industry. In 1929 the number of craftsmen in cooperatives was four times as great as those outside the cooperatives. But the percentage of craftsmen in the Jewish population in 1939 was smaller than in 1897.

The authorities made strenuous efforts to attract Jews to the land. Jewish farming had a long tradition in Russia. In 1897, 2.4% of the Jews were in agriculture, with some 15,000 Jewish farmer families—94,402 persons altogether. During the early years of militant Communism and of the "New Economic Policy" agrarianization was primarily a spontaneous movement of declassed people seeking a livelihood. It became a predominately planned process only after 1924. The first major project was that of Jewish mass colonization in the Crimea. The Crimean project was soon dropped, however, and the existing farms were collectivized. After 1930 all efforts were directed toward resettlement in Biro-Bidjan.

Agricultural resettlement, directed by the organization first known as "KOMERD," and later as "GESERD," was the only field in which foreign financial assistance was solicited. Funds were collected through Agro-joint, a special agency sponsored by the Joint Distribution Committee. For several years American Jewish organizations cooperated with the Soviet Government in agricultural settlement but withdrew their cooperation in the late thirties without official explanation. That withdrawal may have been due to the doubtful success of the plan, the collectivization of Jewish farms in the Crimea and to the difficulties the agricultural experts experienced in their dealings with the government.

(Please Turn to Page 14)

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Greensboro Jewry In World War II

The part which Greensboro's Jewry played in World War II is one of which every Jewish resident of Greensboro can well be proud. In presenting this chronology, it really can be regarded as but another chapter in a history of community achievement that has placed the name of Greensboro high in the archives of American-Jewish accomplishment.

In many respects it is a typical story—typical of many similar communities throughout the land. There is a proud record of a job well done by sons and daughters in every branch of Uncle Sam's service. There was a share of casualties as well—and gold stars, too. And the stay-at-homes lived up to their responsibilities without stint.

Every effort has been made to make this report accurate. It has been checked and rechecked. If by any chance there are any inaccuracies, we make our humble apologies.

Respectfully submitted,

Chester A. Brown
Chairman, War Records

WAR activities began in the Greensboro Jewish community in early September, 1941, when a committee headed by Sidney Stern, Jr., and Ben Cone informed us that several hundred Jewish men from Fort Bragg, Maxton Army Air Base, and those bivouacked outside of Greensboro for Carolina maneuvers were to be sent into Greensboro for the Rosh Hashona and Yom Kippur holidays. Thus it was that every Jewish home which could do so had at least two men in uniform for meals, Temple services and over night, if possible. A number of families continued extending invitations to the men in the bivouac area for as long as they remained there.

The Carolina maneuvers brought several thousand men into Greensboro every week-end for food, shelter and entertainment. In order to take care of all these needs, a Mayor's committee was

formed in the city, with representatives of all faiths on the board. Mrs. Marc Friedlaender served the board for the Jewish community, through the newly organized Civilian Defense Office. At the Soldiers' Headquarters, opened on Elm Street to serve these particular needs, Mrs. Al Klein, representing the Council of Jewish Women, helped serve in placing the men, and giving the number of Jewish boys who came in any information possible in regard to our Jewish community activities. Also giving of their time and energy untiringly for this project were: Mrs. Nettie Friedman, Mrs. J. C. Cheek, Miss Elizabeth Rockwell, Mr. and Mrs. Nat Markowitz, Bill Stern and Al Klein. Practically every Jewish home was open to these men and the Greensboro Jewish community gave unselfishly of its hospitality, which played an important part in placing Greensboro on



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the map with regard to Southern hospitality.

The end of Carolina maneuvers marked the beginning of real war for our country, and, immediately following Pearl Harbor, our Jewish citizens allied themselves in every way possible for the war effort. Mrs. Marc Friedlaender, Mrs. Julius Cone and Rabbi Fred Rypins were among the first to serve on the Board of the Civilian Defense Volunteer Office. Under Mrs. Friedlaender (Please Turn to Page 20)

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AMONG OUR CONTEMPORARIES

Palestine Echoes:

Influential members of the British Government are urging liquidation of the Jewish Agency. . . The idea emanates from Sir Harold MacMichael, former High Commissioner for Palestine. . . It is now known that he was responsible for Bevin's anti-Jewish statements in Parliament when he announced formation of the Anglo-American inquiry committee. . . And it is also known that he strongly urged Bevin to dissolve the Jewish Agency. . . Sir Harold, it must be remembered, was one of the most hated High Commissioners in Palestine. . . He was directly responsible for the "Struma" tragedy. . . An attempt on his life was made shortly before he left Palestine and he was slightly wounded. . . He was well known in Palestine for his anti-Zionist, anti-Jewish and pro-Arab sentiments. . . His suggestion that the Jewish Agency be liquidated is very much alive in London. . . Indications to this effect have been given by the Colonial Office as well as the Foreign Office. . . And Zionist leaders were given to understand that the Jewish Agency today is not the only central Jewish body which can claim representation of world Jewry. . . The decision of the American and British Governments to consult other Jewish groups, besides the Jewish Agency, on the recommendations of the Anglo-American inquiry committee is the first step in the direction of weakening the Agency's power and prestige. . . Fortunately all Jewish groups are behind the Jewish Agency as far as the positive recommendations of the inquiry committee are concerned. . . But all indications point to the fact that the Zionists will have to come to a better understanding with the non-Zionist supporters of the Jewish Agency, if the Agency is to survive. . . —*Chicago Jewish Chronicle*.

There is no question that there is growing criticism of England in the United States and the world at large, and perhaps we Jews can help Mr. Bevin understand the cause. Once upon a time, we Jews were very friendly with England, but today Palestine, thanks to the British, is the one country in which the Jew is most discriminated against. A Jew today cannot legally enter Palestine. He cannot legally buy land there. To be sure, as yet the rest of the Nuremberg restrictions, such as the wearing of the yellow Mogen David have not been put in force in Palestine.

Today, hundreds of thousands of Jews in Europe, as Dr. Joseph Schwartz of the JDC told the Commission of Inquiry are "sitting on their valises" waiting for a chance to go to Palestine. England, however, has put ships armed with machine guns at the harbors of Palestine to keep them out. —*The Jewish Herald*.

When Veterans Affiliate

As the competition grows apace among the various veterans' organizations, we hope every ex-warrior will think twice and scrutinize the various groups' platforms, leadership and records before reaching a decision as to affiliation.

Some veterans' organizations may be formed for the political or financial aggrandizement of individuals. Some may be formed as "fronts" for strange "isms," and some may be formed as means of giving the veterans a group voice to win at home that democracy for which they fought overseas.

We sincerely trust that each veteran will choose deliberately and wisely. —*American Israelite*.

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Confirmation at Temple Emanuel



The following boys and girls were confirmed in a ceremony which took place at Temple Emanuel on Friday evening, June 7th: Ann Eisenberg, daughter of Mr. and Mrs. Harry Eisenberg, Burlington; Sally Ann Goldman, daughter of Mr. and Mrs. Isadore Goldman, Burlington; Rita Goldstein, niece of Mr. and Mrs. Nat Markowitz; Joan Klein, daughter of Mr. and Mrs. A. F. Klein; Frances Rypius, daughter of

Rabbi and Mrs. F. I. Rypius; Betty Marie Schiffman, daughter of Mr. and Mrs. Harry Schiffman; Fay Silver, daughter of Mr. and Mrs. Nat Silver; Herbert Falk, Jr. son of Mr. and Mrs. Herbert Falk; Marvin Israel, son of Mr. and Mrs. H. J. Israel; Laddie Landau, son of Mrs. Harry Karesch.

Each member of the class took part in the service, and gave a short talk. Rabbi Rypius gave a sermon, and

presented each confirmant with a Bible, imprinted with his name, a gift of the Sisterhood, and also a certificate of Confirmation. Music was rendered by the Temple Emanuel choir, with Mr. Neil Jennings, a former member of the choir, rendering a solo. Following the services, parents of the Confirmants received informally in the lounge.

DURHAM CHATTER

Congratulations to Mr. and Mrs. H. R. Bergman upon the birth of their daughter, Lane Jean.

Great happiness arrived at the homes of the Katz-Zuckerman families, when little Marcia Rita was born. Mazel Tov to her parents, Dorothy and Yankee Zuckerman.

Sunday, June 2nd, dawned a beautiful day for the confirmation class of Beth-El Synagogue. It was the first graduating class to be confirmed, and the ceremony conducted by Rabbi Einhorn was one of the most beautiful ever witnessed in our school. Confirmants were Annette Lieberman, Sheldon Gladstein, Charlotte Neuwirth, Laurence Silverman, and Robert Evans.

Mrs. E. J. Evans presented the Nachamson Cup, in memory of her parents, for excellence in work to this year's winner, Miss Annette Lieberman.

Mrs. Joe Rose, President of the Ladies Aid, presented the graduates with beautiful Bibles donated by Mrs. Laban Silverman in memory of her hus-

band. The girls received white Bibles and the boys black ones, all inscribed with their names in gold.

After the ceremony was over, the congregation was invited to partake of delicious refreshments served in the vestryroom, by the parents of the confirmants.

In Memoriam

It is with deep grief that we mourn the loss of a dear member of our community, Estelle Hall Fink. She was beloved by all and gave of her strength and time to every project of our group. Her smiling face and radiant personality will be deeply missed by us all. To her husband and sons we extend our sincerest sympathy.

SAVANNAH, GA.

Mrs. A. J. Garfunkel, chairman, with Mrs. Everette Iseman as co-chairman, is heading up the local Women's Division of the charities federation campaign, according to the announcement of Jack M. Levy, general chairman of the campaign.

ISAAC GRADMAN NEW PRESIDENT OF B'NAI B'RITH FIFTH DISTRICT

The 70th annual convention of B'nai B'rith Fifth District, held in Baltimore, elected Isaac Gradman of Asheville, N. C. president. About 200 delegates heard addresses by National President Henry Monsky; A. L. Sacher, National Hillel Director; Jacob Balustein, of the American Jewish Committee; Herbert R. O'Connor, Governor of Maryland; Theodore R. McKeldin, Mayor of Baltimore, and Dr. H. C. Byrd, President of the University of Maryland.

Other officers chosen by the District Grand Lodge are: Louis Heiman, Miami, Fla.; 1st vice-president; Dr. Maurice A. Goldberg, Washington, D. C., 2nd vice-president; Dr. William A. Wexler, Savannah, Ga., 3rd vice-president; Julius Fisher, Roanoke, Va., secretary; and Edward Rosenblum, Washington, D. C., treasurer.

Women's District Grand Lodge 5, meeting simultaneously, elected Mrs. Louis Piassick of Atlanta, Ga. as president of the district.

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THE JEWS IN THE U. S. S. R.

(Concluded from Page 10)

In addition to these major land settlement schemes, special measures were taken in the late twenties to encourage agriculture as a subsidiary occupation in the small towns. In 1934, there were only 25,000 Jewish farm families—some 100,000 persons altogether—or not more than 3% of the total Jewish population. While the official census of 1939 listed 6% of the Jewish population in agriculture, this figure probably included Jews living on collective farms but doing some other work.

The path of collectivization was not a smooth one. The official historian of USSR Jewry, L. Singer, summarized the conflicts it involved as follows:

"Naturally, the development of the Jewish migrants' collective farming, like the whole agricultural collectivization in the country, encountered violent resistance from the class enemy. Jewish *kulaks* (prosperous farmers, who managed to slip into the ranks of the emigrants, fought at first openly and then clandestinely against the social reconstruction of agriculture. The class enemy would not only infiltrate into the collective farms, but also entered their administrations, inspection commissions, and so on, and carried on their work of undermining. However, the enemy was crushed, and the emigrants' collective farms, too, are solid and forever committed to the Bolshevik road to a high level of prosperity and culture. The one-time Luftmenschen and unskilled workers, formerly apathetic and backward, have now become active and conscious builders of Socialism and Communism."

One of the most striking results of the breakup of the old Jewish economic structure was the influx of Jews into many intellectual and professional fields from which they had been previously barred. Here, perhaps, the element of spontaneous choice played a greater role than planning. The great majority of the 350,000 Jewish salaried employees are listed as "intellectuals," since there are practically no private liberal professions in the Soviet regime. A comparison of the figures for 1897 with those of 1939, though obscured by the difference in terminology, shows the tremendous progress made by Jews in these fields. In 1897 there were 42,000 Jews in the professions; there are now 230,000. In addition, the types of professional activity in which Jews once engaged have changed radically. The census of 1897 registered 1,034 writers, scientists, and artists, 9,766 medical personnel, 35,263 teachers (most of them melamdin, i. e. elementary Hebrew teachers), and some 75,000 business employees. In 1939, the official census listed 25,000 Jewish engineers, architects and constructors, 60,000 auxiliary technical personnel, 1,000 other agricultural technicians, 7,000 scientists, 46,000 teachers in elementary and grammar schools, 30,000 engaged in cultural activities (journalists, librarians, club managers), 17,000 in art, 21,000 doctors, and 31,000 auxiliary medical personnel. The growth in various professional groups between 1926 and 1939 has been between 200 and 500 per cent.

Certainly figures alone do not tell

the whole story. An adequate picture of the Jewish contributions to Russian culture would have to embrace all fields of science, literature, and the arts. There are, for example, such world-famous names as Abraham Joffe, the physicist, and Alexander Gurevitch, the discoverer of mythogenetic rays.

A new phenomenon is the achievements of Jews in the literature and culture of the "minor" Soviet nationalities. The national poet of White Russia, Z. Biadule (pseudonym of Samuel Plavnik) is a Jew who began his career in the field of Hebrew and Yiddish letters.

**Wellsprings of Freedom
In Jewish Literature**

(Concluded from Page 5)

else, the common man in Israel through the centuries had to know his Siddur.

And the Siddur is filled with allusions to freedom. Then the observant Jew is about to put on his phylacteries he stands in silent meditation in the course of which he recalls the "yeziath Wizraim," the exodus from Egypt, and so reminds himself of the Jewish heritage of freedom. On Sabbath evening, when he recites the Kiddush, he recalls the "yeziath Wizraim," and associates it with observance of the Sabbath as a day of rest, the precious privilege of freemen, and with the creation of the world, thus emphasizing the divine nature of creation and of man's freedom.

Daily, the Siddur is a well-spring of thought and feeling concerning freedom. Daily, the Jew recalls it as a divine quality of life. Daily, freedom is part of the common man's inspiration. For the Jew, the Siddur brings down into the arena of common task his hunger for, and his love and appreciation of freedom as the essential basis of all life.

On Passover itself, the "Season of our Freedom," "zeman heiruteinu" the Haggadah chants one long paean of praise to freedom. In numerous ways it tells of the glory of the exodus from Egypt, its mystery, its wonders, and its heroism. The Haggadah for child and for adult, for the simple and the learned, remains a living well-spring of freedom. "Now we are slaves, but next year may we be freemen!" In answer to the question: "herein is this night different from all other nights?" comes the answer: "We were Pharaoh's bondmen in Egypt; and the Lord our God brought us there-from with a mighty hand . . . And the more a man tells of the coming forth from Egypt, the more he is to be praised."

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B'nai B'rith Women Treasury Citation

Washington, D.C.—The Women's Supreme Council of B'nai B'rith was awarded a special citation by the U. S. Treasury Department for "distinguished services rendered" in the sale of war bonds, amounting to \$291,238,000. Shown here are (l. to r.) Mrs. Arthur G. Laufman, president of the Supreme Council, and Mrs. Benjamin Samuels, national chairman of the Council's War Bonds Committee, both of Chicago, receiving the citation from Mrs. Nancy Robinson of the Treasury Department. Mrs. Samuels was also the recipient of a special Silver Medal for her outstanding work in leading the B'nai B'rith Women's Bond drives.

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**"Lem" Baum New J. W. B. Head
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Announcement has been made by Mr. Moritz Gottlieb, 3rd service command committee chairman and Mr. E. J. London, Regional director out of Washington, D. C. of the National Jewish Welfare Board of the appointment of Mr. Lazarus Baum, to succeed Nat Carmen as USO-JWB coordinator in Greensboro. Mr. Baum arrived here early in June from Richmond, Va.

Known to his fellow workers as "Lem," Mr. Baum comes well qualified as a JWB director. His experiences in that field are wide and varied. Prior to his Richmond assignment, where he spent almost two years as area director, he spent 3 years in the same type of service in Tennessee.

A native New Yorker, Mr. Baum has an extensive educational background and a wealth of training to equip him for the work he is doing. He holds a degree in Religious Education from Hebrew Union College, Cincinnati and a degree in Sociology from City College, New York. For twelve years he was on the staff of the New York Association for Jewish Children, and also served with the Beth El Sisterhood, a part of the Jewish Federation, New York.

Mrs. Baum and their two children are currently visiting in New York. They hope to join Mr. Baum in Greensboro, as soon as the housing situation will permit them.

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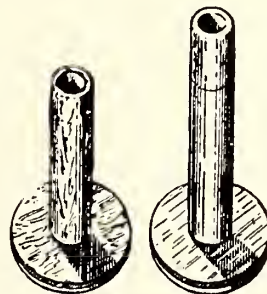
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Visiting Around Greensboro

JUNE . . . month of graduations and weddings, was even more so in Greensboro. No sooner did the month get ushered in, than Milly Sternberger got busy addressing invitations to her wedding. And that was the signal for the gay round of luncheons and parties that followed, reaching all the way from the Greensboro Country Club to the King Cotton hotel, via Starmount and Sunset Hills . . . It was one of the loveliest weddings of the season too, and Milly made a beautiful, petite, blonde bride. Classmates came to be attendants, and sister Elizabeth (Mrs. David Weinstein) came from Bristol, Tenn. to help with preparations and act as matron of honor, and there were dozens of house guests. . . To top all the excitement, Milly was one of the girls to graduate from WC on June 3rd, and if you don't think that's enough to keep a young lady busy, try it, all at once.

Speaking of graduation, we also congratulate Lynn Silverstein, daughter of the Lou Silverstein's who having received her degree, making Dean's List, is off for a short vacation to the beach and then reports for a swell new job in New York, becoming a part of that mass of humanity, a commuter. We'll all miss you, Lynn.

VISITOR'S COLUMN contains Ilene Isreal, who was home with her family for two weeks on vacation from her New York job . . . Rita Pearl, daughter of the Charles Pearls, arrived from Syracuse U. for the summer, bringing her roommate, Jean Miller of Brookline, Mass., who was a popular and much entertained guest for several weeks . . . Greensboro's representatives at Bryn Mawr, Pa., Norma Jane Bernstein, is home with her parents, the Walter Bernsteins, for her first college summer vacation. And visiting the Sidney LeBauers for two weeks was their niece, Zoey Kane, from Cleveland who swung right in with the at-home-for-the-summer crowd . . . Also on summer vacation from Syracuse, is the Max Kleins' charming daughter Charlotte, while younger sister, Marilyn, tried her "wings" for the first time, flying to Savannah, Ga. for a three or four weeks' visit with her large number of relatives and friends. Mother and father and Charlotte joined her later for an all-family visit . . . The Harry Sabels returned from a long "siesta" at Hot Springs, Ark., coming by way of Charleston, S. C. for a stop-off with the Rephan family . . . Bernice Love is off to New York for a month or so—seems as if everyone heads for New York, come vacation time.

In the GRANDMA AND GRANDPA column, there is the Chester Browns' wonderful new granddaughter who came with young Chester and Mama Rusty for her very first N. C. visit, to delight her doting family . . . Irma Oet-

finger Bensinger, daughter of the Jake Oettingers, arrived for a month's visit from Louisville, Ky. bringing her son and heir to show his newest tricks to Grandma and Grandpa . . . And since Charlotte Marks Karesh became the mother of little Fern, in Charleston, S. C., Marie and Harry Marks have been walking on air, trying not to burst with pride at being brand new grandparents . . . Newest addition to the grandchildren group includes little Kenneth Aaron, who has just arrived at the Herbert Aaron's in New York, Mama being the former Frances Weisel, daughter of the Sam Weisels.

Confirmation on the Friday evening following Shavuos, attracted a huge crowd at Temple Emanuel, and the service was beautiful and complete in its dignified simplicity. Seven young ladies and three young gentlemen of the community pledged their loyalty to the faith of Israel and the proud parents were outstanding in the satisfaction reflected in their faces.

TREAT OF THE MONTH for B'nai B'rith was a visit from Winston-Salem's Rabbi Murray Kantor, who was guest speaker at their night meeting on Monday, June 10th. The women even sat in on the speaking part, and the praise for Rabbi Kantor was spontaneous. A convincing and well informed speaker, it is a pleasure to welcome this newest addition to the North Carolina Rabbinate.

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GREENSBORO, N. C. Sternberger-Shavlan

Miss Mildred Sternberger, daughter of Mr. and Mrs. Meyer Sternberger, was married to Mr. Leonard Shavlan, son of Mrs. Dorothy Shavlan, of Rochester, New York, in a formal ceremony at Temple Emanuel on Wednesday evening, June 19th. Rabbi Fred Rypins performed the ceremony before a beautifully banked altar, in the presence of a large number of friends and rela-

tives. The bride's only sister, Mrs. David Weinstein of Bristol, Tenn., was her matron of honor. Bridesmaids were Misses Doris Lewin, Greensboro, Lucille Granovitz, New York and Toby Propper, Philadelphia. Arnold Shavlan, brother of the groom, was best man, and ushers were Lee Kay, Irving Morgenstern and Milton Smith of Greensboro, Norman Silver of High Point, and David Weinstein, of Bristol, Tenn. The bride was given in marriage by her father. Wedding music was by Miss Mabel Baach at the organ and Mrs. Dewey Farrel, who rendered three vocal selections.

Following the ceremony, Mr. and Mrs. Sternberger received at a formal reception and dance at the Greensboro Country Club. In the receiving line with them were the bridal couple, the groom's mother and the entire wedding party. Following a wedding trip to Florida and Cuba, Mr. and Mrs. Shavlan will be at home in Toledo, Ohio, where business will take them.

Mrs. Shavlan, a lifelong resident of Greensboro, is a June 1946 graduate of Woman's College, Greensboro, and formerly attended Northampton School for girls. Mr. Shavlan is a 1939 graduate of University of Michigan, and was in the advertising business in Rochester, before going into the service. He spent two years in China, where he was attached to General Chennault's staff, in the Public Relations office. He was recently discharged from the service with the rank of captain.

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CHARLESTON, S. C.

EDITORIALS

(Concluded from Editorial Page)

courage with all men; to face the insecurities of freedom; to suffer its set-backs, but to rise again . . ."

It seems to us that Jews have tried that once or twice over the centuries, without too much success. If it were as simple as that there would hardly be any problem. When one is at all familiar with the trials and tribulations which Jews have had as their portion through the years, and how they have risen above them, one can hardly accuse Jews of being defeatists. And yet, in the current situation, with the knowledge of all that has just transpired it is not surprising that they should seek a way out that is not the hard way.

At the conclusion of this particular paragraph in the Bulletin this gem of wisdom really sparkles "... today, with all of its imperfections, we live in a world in which most men, including most Jews, are free." Free to do what? Let's see how "free" most Jews are.

Noah Webster gives several definitions of the word free. Let's take some of them and apply them to the status of "most Jews." "Being at liberty; not being under necessity or restraint, physical or moral." One doesn't have to go to the concentration camps of displaced Jews in Europe to realize how few Jews are free in this sense.

"In government . . . subject only to fixed laws made by consent . . ." Try to convince a Polish Jew who attempted to return to his home, that he is free according to this interpretation. "... securing private rights and privileges by fixed laws and principals; not arbitrary or despotic . . ." Mr. Bevin's repudiation of the Anglo-American Committee's recommendations for the transfer of 100,000 European Jews to Palestine makes a hollow mockery of this definition of freedom. And so on, ad infinitum et nauseam. No, Mr. Berger, you are wrong. Perhaps you do not get around enough. Perhaps you are influenced in your thinking by the relatively free Jews who come into your office. But "most Jews" "free"—no.

"Most Jews" will be "free," only when they have the right to do the few simple things that would make life a breath instead of a sigh. In war-torn Europe, the right to go where they believe they can start life all over again in friendly surroundings, without the daily reminder of the Hell through which they have just passed. In "democratic" countries such as our own United States, the right to employment for which they are qualified; the right to higher education, to practice in the professions; the right to social acceptance to which their moral standards, education and culture entitle them.

Then, Mr. Berger, we could agree with you that "most Jews" would be "free." But as of now, all that we can credit you with are some nice-sounding platitudes. Would that they were true.

COLUMBIA, S. C.

The engagement is announced of Miss Toby Jeanette Kronrad, daughter of Mr. and Mrs. Oskar Kronrad, to Daniel Hirsch, son of Mr. and Mrs. Max Hirsch, of Charleston, S. C.

The wedding will take place July 11, in Columbia. Miss Kronrad was graduated from the Columbia high school and attended the University of South Carolina, where she was a member of Sigma Delta women's fraternity. Mr. Hirsch was graduated from the High School of Charleston and entered the army air corps in 1941. He recently received his discharge after serving three years and now is in the wholesale notions business here.

CAMDEN, S. C.

Williams Baum, son of Bernard H. Baum, and the late Mrs. Baum, died at his residence here at the age of 30 years.

After spending his childhood in Camden he went to Charleston and received his B. S. degree from the College of Charleston. He later continued his studies at Duke University and the University of Puerto Rico.

Mr. Baum taught in the schools

of Puerto Rico. Later he was employed as a chemical engineer for the U. S. government in Puerto Rico and for McClosky and Company, in Tampa, Fla. He held an executive position at Gibbes and Cox in New York returning to Charleston when he entered employment with I. Lesser and Company as watchmaker.

Surviving are his widow, Mrs. Pearl Handelman Baum; a four years-old daughter, Mary Blossom Baum; his father, B. H. Baum, and step-mother, Mrs. Minnie T. Baum, and three brothers, Herman, Norman and Bernard H. Baum.

CHARLESTON, S. C.

Mr. and Mrs. Alex Karesh announce the marriage of their daughter Phyllis to Louis M. Tannenbaum at Brith Sholom Synagogue on June 29th. A reception followed at Fort Sumter Hotel.

A marriage of interest to Charlestonians is that of Jean Claire Rubin, daughter of Mr. and Mrs. Louis D. Rubin, to Simon Siegel, which took place in Richmond, Va. on June 2. Mr. and Mrs. Rubin lived in Charleston a number of years before going to Richmond.

Shanghai's Russian Jews

By DR. HOWARD L. HURWITZ

THE Russian-Jewish population of Shanghai at the time of the Russo-Japanese War was comprised of twenty-five families. Growth was slow until the Revolution of 1917. Further expansion resulted from outbreaks of anti-Semitism in Manchuria during the thirties. Today, some four thousand Russian Jews constitute one-fifth of the total Russian population of the greatest cosmopolitan center in the Far East.

Shanghai's Russian Jews derive their livelihood from a variety of occupations ranging from stenotypist and manufacturer to medical doctor and musician. Many of them are merchants. None are laborers. Manual labor entails too great a loss of face for white foreigners.

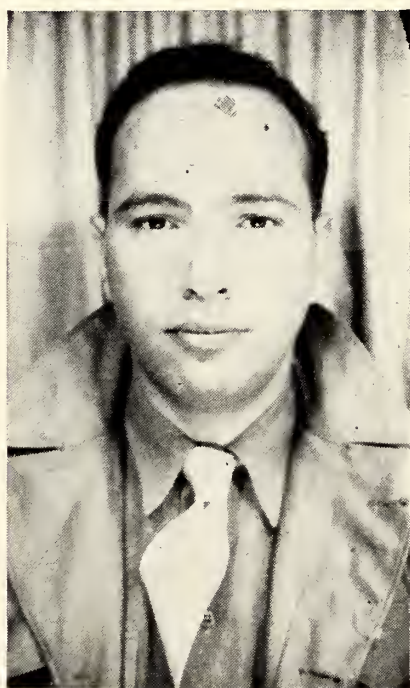
The first communal act of the Ashkenazis was the establishment of the synagogue, Ohel Moishe, in a rented house. The community's growth was reflected in the synagogue and, in 1926, on the initiation of a rabbi who was engaged as the official minister, sufficient funds were collected to transform a large house into a place for prayer. As the Ashkenazis grew in numbers and wealth, the converted building outlived its usefulness and, in 1941, a new modernistic synagogue was constructed in the French Concession where most of the community had moved from squalid Hongkew.

The building is a yellow edifice which would not have been out of place in the New York World's Fair. There were objections to its planned appearance, but those who argued that modern times called for modern lines prevailed. The one hundred thousand dollar structure is three stories high, two of which contain offices in which the civil affairs of the Shanghai Ashkenazi Jewish Communal Association are carried on. Births, deaths and marriages are recorded, problems discussed, and loans financed.

Loans without interest were first ar-

ranged in 1932 when a society named Ezara (which means help) was organized for the purpose of granting free loans up to fifty dollars to needy persons. A recent innovation has been the granting of loans without interest to persons who require small amounts of capital to aid them in setting up or improving businesses.

Community opinion is voiced at general meetings of the SAJCA which assembles at least once a year according to the by-laws. Its executive organ is a council of twelve members elected for



DR. HOWARD HURWITZ

two years by secret ballot. Several institutions which have grown with the community are supervised by sub-committees, but fundamental changes are accomplished only with the consent of the majority at general meetings.

One institution, the Shelter House, is a grey wooden building, old but tidy. It shelters forty-six aged Jews, five of whom, at the time of my visit, were men. In addition to board and lodging for permanent residents, meals (strictly kosher) are provided for outsiders who pay small sums if they can afford it. The tiny kitchen, primitively equipped, was clean and the cook proudly told me she prepared about two hundred meals a day. An examination of rooms showed from two to four people in each small but neat room. To judge from their smiles and friendly questioning they were reconciled to communal life in their last years.

The shelter, established in 1916, is supported by membership fees in the Shanghai Hebrew Relief Society, donations, annual balls and sundry entertainments; the small taxes collected from each members of the SAJCA are not drawn upon for support of the aged.

The Shanghai Jewish Polyclinic and Hospital, in marked contrast to the Shelter House, is approached by way of a tree-lined lane which enters upon a garden. Its sixty-five beds and modern

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CHARLESTON, S. C.

GREENSBORO JEWRY IN WORLD WAR II

(Continued from Page 11)

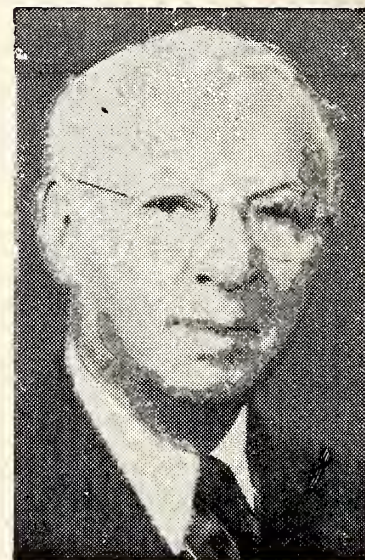
der as chairman of Recruiting, our men and women turned out in large numbers to volunteer their services wherever needed. Mrs. Al Klein, Mrs. Herbert Falk and Mrs. Irving Lewin were among those who served as "interviewers." Practically every Jewish woman in the community took some course of training offered by the C.D.V.O. in order to fit herself for some service in the war effort. A number of men prepared themselves through the C. D. V. O. courses as volunteer firemen, air raid wardens, observers, etc. Mrs. Cy Jacobs, Mrs. S. J. Stern and Mrs. Walter Bernstein served faithfully at the control center which was a vital part of the Greensboro Civilian Defense program. Mrs. Walter Bernstein also served—and still continues to do so—three or four hours an evening each week at the Travelers' Aid desk at the Railway Station. Outstanding in working at the Red Cross Canteen at the Railway Station were: Mrs. J. E. Love, chairman of our group, Mrs. Nettie Friedman, Mrs. Ben Ginsberg, Mrs. Charles Pearl, Mrs. Benjamin Bates, Mrs. Robert Berbert, Mrs. Herman Cone, Mrs. E. Waxelbaum and Mrs. George Carp. This group of women took the prescribed Canteen courses through the C.D.V.O. and began their activities by serving doughnuts and coffee at the various draft boards to the waiting men. In January, 1943, they began working at the Railway Station Canteen and added to this the men serving at the airport, this being discontinued when the personnel there was dispensed with. Mrs. Bates added to this work a weekly shift at the Travelers' Aid desk at the Bus Station and many hours a week at the U.S.O. Mrs. Friedlaender served for a year as secretary of the C.D.V.O. Rabbi Rypins was elected vice-president of the C.D.V.O. during its second year and its fourth year, and served as chairman of the Finance Committee which raised enough money from the local civic organizations to support the C.D.V.O. until it was taken over by the county and city. Rabbi Rypins was also chairman of the Special Committee of Social Agencies under which the C.D.V.O. was organized. Mrs. Julius Cone was appointed executive secretary of the C.D.V.O. in 1943 and continued in that capacity until the need for that office was curtailed at the end of the war.

Although at the beginning of the war Greensboro had no camp of its own, men continued coming in from Fort Bragg, Camp Butner and the Airborne Training centers at Laurinburg-Maxton. There was need for some kind of center where these men could meet, check their belongings, rest and have their other countless needs taken care of. There being no such established quarters in the city, twelve women, who had formerly been active at the Soldiers' Headquarters, approached the local Chamber of Commerce for help in establishing a Service Men's center. Heading this group was Mrs. Al Klein, with Mrs. Nettie Friedman and Mrs. J. C. Cheek falling in line with all the work that this project entailed. These women took over the unused portion of a conveniently located building, gave

the project publicity in order to acquire the needed furniture and other necessary articles and gave of their time, energy and finances to keep such a place operating. The hostess list increased continuously and included the following other Jewish women: Mrs. Herbert Falk, Mrs. Benjamin Bates, Mrs. S. F. LeBauer, Mrs. Milton Ellis and Miss Elizabeth Rockwell. After several months, this project was taken over by the local Junior Chamber of Commerce, largely through the efforts of Bill Stern and Bert Bloch, who exerted unlimited energy and time in helping to maintain the quarters. The above mentioned ladies continued to serve as hostesses until the Center was

(Please Turn to Page 22)

Heads Legal Commission of American Jewish Congress



David Stoneman, prominent Boston attorney, has accepted the chairmanship of the national advisory board of the Commission on Law and Social Action of the American Jewish Congress.

Mr. Stoneman has been practicing law for the last forty years. He has argued hundreds of civil cases before the U. S. Supreme Court and in the trial courts of Massachusetts and other states.

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CHARLESTON, S. C.

SHANGHAI'S RUSSIAN JEWS

(Continued from Page 19)

equipment are housed in a rented mansion formerly owned by one of the Dollar steamship family. The hospital has expanded to its present size from one of twelve beds which existed at the beginning of the war. All staff doctors are Jewish, but patients are accepted without reference to race or creed—except that known Nazis were denied space on the pretext that beds were not available. On the average, twenty per cent of the patients are Gentile. There have been no complaints against kosher meals.

Administered by a volunteer committee, the hospital operates with a small annual deficit due largely to the presence of about fifteen free patients at all times. There have been shortages of medicines and equipment, but almost all of the two thousand two hundred and fifty patients hospitalized since January 1943 (maternity cases are not accepted) have emerged with a new lease on life.

Educational needs of the young have been met by a Talmud Torah and Jewish School. English is the language of instruction in the latter since the foreign settlement in Shanghai has long been dominated by British capital, although there are only half the number of Englishmen as Russians in the city.

A weekly newspaper (now bi-weekly due to shortage of paper and funds) published in Russian, English and Yiddish is edited by keenly critical David Rabinovich who came to Shanghai

from Siberia in the early twenties. He derives no income from the publication but founded it in the Spring of 1941 to combat the isolationism of Russian Jews in relation to other Jewish communities.

The Japanese edict which confined to Hongkew all Jews who had come to Shanghai after 1937 did not directly affect the Ashkenazic Jews of Russia almost all of whom held or had applied for Soviet citizenship. But Hitler's anti-Jewish dogma was reaching Chinese and Japs and the position of all Jews became precarious. Prior to the Japanese Army and Navy Proclamation of February 18, 1943, the Russian Jews had confined their assistance largely to the one thousand Polish Jews who had escaped from the Nazis. They felt a greater affinity for these Eastern Europeans than for German Jews whom they found more difficult to understand and are largely unorthodox in their forms of worship. But the new Jap attitude helped to unite all Jews without reference to country or origin. To aid all Jews confined to the ghetto the Shanghai Ashkenazi Community Relief Association was formed.

Leading Russian Jews were frequently interrogated by Jap officials. Rabinovich, for example, was quizzed on his attitude toward Germany. He frankly stated his dislike for that Axis partner. He was imprisoned but was called time and again for further questioning. A few other Jews were held in the notori-

(Please Turn to Page 22)

Methodists Give \$10,000 to \$100,000,000 Campaign Of United Jewish Appeal



Bishop Herbert Welch, (left), Chairman of the Committee for Overseas Relief of the Methodist Church, presenting a check for \$10,000 to the nationwide \$100,000,000 campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine. Bishop Welch's contribution was accepted on behalf of the United Jewish Appeal by Edward M. M. Warburg, Chairman of the Greater New York U. J. A. The United Jewish Appeal campaign supports the programs of the Joint Distribution Committee, which provides relief and rehabilitation assistance to destitute Jews overseas; the United Palestine Appeal, which provides for the mass settlement and upbuilding of the Jewish homeland in Palestine; and the National Refugee Service, which aids newcomers to this country in their adjustment to the American way of life.

Bishop Welch said that the Methodist Church wished to join "in the common task of bringing relief to the suffering and hope to the oppressed and the despairing."

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Shanghai's Russian Jews

(Concluded from Page 21)

ous Bridge House and emerged, if at all, broken in health.

Japanese sought to win the Russian-Jewish community to a study of Nipponese culture, but study groups were poorly attended despite exhortations and veiled threats by Jap officials. The desire to preserve Russian neutrality was the vital factor in preventing harsher treatment. Efforts by the Japanese to separate Soviet and stateless Russian Jews were successfully forestalled.

The shortage of goods of all kinds during the war enabled those Russian Jews with large stocks to profit greatly from the rise in prices. Others on fixed incomes became impoverished. Until the end of 1943 rich helped poor, but after that time there was a noticeable decline in cooperative spirit. This became most obvious when the American Jewish Joint Distribution Committee had to assist local Russian Jews despite the unprecedented prosperity of many of their fellow Jews. Explanations of this glaring irresponsibility are attributable perhaps to the greed of the newly rich and the general war weariness induced by more than seven years of strife and fear.

Despite the growing gap between rich and poor, there is little class distinction evident in frequent social contacts at the Jewish Club where Shanghai's Russian Jewry meets for recreational and cultural evenings. American Jewish troops participated in the community life under the guidance of the local Jewish Welfare Board representative.

Although many Russian Jews were born in Shanghai or Manchuria and most have had more than twenty years of residence in the city, they have not taken root. Almost all regard Shanghai as a stopping off place en route to the United States or Palestine. Very few wish to return to Russia. They are oppressed by a climate which is suffocating during summers and cruelly cold in winter. They are worried by the growing nationalism of the Chinese and feel insecure, as do most foreigners, in China's richest trading center. Lines of communication are being perfected with relatives and friends in other countries with a view to early extrication from an uncomfortable physical and mental environment. The young people, especially, look forward to a land where opportunity for advancement will be greater and where they can raise families in security.

CHARLOTTE, N. C.

After spending less than two weeks as a civilian, following his discharge on June 8, Capt Alvin A. London was recalled to duty with the U. S. Army. After four years of service, Capt. London who is the son of Mr. and Mrs. Louis London, had reopened his law office when he received instructions to report for Army duty again.

Recent thorough weariness with the washing of nursing bottles is reflected in a patent obtained in California on a nursing bottle made of paper which can be used once, then thrown away.—Science News Letter.

Greensboro Jewry In World War II

(Concluded from Page 20)

closed up after the U.S.O. came into the community, and they then diverted their efforts to the U.S.O. Having served at some time, or still serving at the U.S.O. are the following ladies from our community: Mrs. Benjamin Bates, Mrs. Max Klein, Mrs. Herbert Glass, Mrs. Milton Zaubner, Mrs. Irving Lewin, Mrs. Milton Ellis, Mrs. Bert Bloch, Mrs. Charles Weill, Mrs. M. LeBauer, Misses Mabel Baach, Marilyn Silverstein, Doris Lewin, Dorothy Stewart, Mrs. Sidney Greenberg. Mrs. Sidney Stern was chairman of volunteers for the snack bar. A number of our girls have served as junior hostesses on the G. S. O. group of the U.S.O. Milton Zaubner and Walter Bernstein are still active on the U.S.O. board of directors. Mr. Bernstein is still secretary of the board and chairman of the Building and Ground Committee.

In the wind up of the 5th War Loan Drive the general chairman called upon all civic organizations in the city to help go over the top. With only two days to go to make up the deficit, the B'nai B'rith, under the direction of Adolph Guyes, took part and were advised that they had sold more than all other civic groups combined. Mrs. Jake Oettinger, as Chairman of Bond Sales from our community, made one of the greatest of all contributions to the war effort, when time after time she exceeded the quota given her. Constantly she called on members of Hadassah and Council-Sisterhood, and constantly they responded by coming faithfully to sell bonds at the Jefferson Square Bond Booth. Mrs. Oettinger has received national recognition for the way she has distinguished herself in this great war project. Also in this connection, Sidney Jonas distinguished himself as Retail Chairman of Greensboro and Guilford County War Bond Drive, until his retirement due to illness. This committee was taken over by Adolph Guyes. Walter Bernstein was Chairman for two years of the Greensboro Life Underwriters Association for the Salary and Savings Bonds Drive Campaign.

(Continued in August issue)

CHARLESTON, S. C.

Marilyn Karesh Graduates

Miss Marilyn Karesh, daughter of Mr. and Mrs. Hyman Karesh, of 74 Murray boulevard, received the bachelor of arts degree at the 71st June commencement of Vanderbilt University **Welcome Stranger!**

Mr. and Mrs. Zacharia Sellman announce the arrival of Elliott, at New Roper Hospital. Mrs. Sellman was Ruth Toporek.

GASTONIA, N. C.

Honigman-Sarlin

Mr. and Mrs. Maurice Honigman announced the engagement of their daughter, Shirley Aleen, to Ralph Sarlin, son of Mr. and Mrs. Reuben Sarlin, of Liberty, S. C. The wedding will take place this coming Winter.

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THE
American
JEWISH TIMES

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Rabbis Seek Refuge

By DR. HOWARD L. HURWITZ

I Know the Meaning of Victory

By MRS. LISETTE SOEP

Speaking for the Young Jew

By JOSEPH HERTZ

AUGUST
1946

AUG 3 1946



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The American Jewish Times

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EDITORIALS

CHESTER A. BROWN, Editor

No Possible Justification

Just what the terrorists who were responsible for the dastardly bombing of the King David Hotel in Jerusalem hoped to accomplish by this outrageous deed, is most difficult to comprehend. It must be obvious to any who go through the mental process known as thinking, that incidents such as this, in a few minutes might well nullify the conscientious efforts of years. The repercussions throughout the world cannot do the cause of Zionism any good, nor create any better feelings toward Jews in general.

It is all right to theorize that right-thinking minds will distinguish between the perpetrators of the murders, and the rest of Jewry. But it does not always work out that way. There are too many who will just be happy to add to their stock of reasons for ill-feeling.

The King David affair is the culmination of a series of other acts of violence that have spent British blood. It is our humble opinion that the Zionists in Palestine must accept some of the responsibility for these acts of lawlessness. We are of the opinion that too often the condemnation by the Jews of the actions of the terrorists have been made with tongue-in-cheek. Lawlessness has been tinted with the aura of martyrdom to the point where misguided youths think of themselves as heroes, comparable to the colonists of American Revolution days.

This must change, not alone from the standpoint of stopping further bloodshed, but from the practical realization that acts of terrorism are not helping to advance the cause one whit. And it is up to the Zionist authorities in Palestine to make the purge themselves. A definite stand in this direction might yet mitigate the effects of such outrages as the King David bombing on world opinion.

There can be no possible justification for incidents such as just occurred, and the sooner all groups of Jews come to this realization the better it will be for all.

Legislation Is Not a Cure

The State of New York has a law which forbids summer resorts from including the word "restricted" in their advertising, or otherwise to indicate that they limit their clientele to "white Christians only." It is interesting to note some recent instances of how this law is being circumvented.

Some of the resorts, of the "dude ranch" and "bungalow camp" type, mention in their promotional publicity, "churches near-by," or "free bus to churches." The Lazy J Dude Ranch at Story Creek, N. Y. states, "we no longer have 'strictly Christian clientele' in our booklet, as a new State law went into effect which forbids this." A resort in Canton, Maine, unfettered by any anti-discrimination laws, advertises, "the clientele is still carefully selected, if you know what we mean."

All of which again demonstrates the difficulty that comes with trying to legislate tolerance. If the intent to discriminate is present, all the legislation in the world will not provide the cure. Ways of getting around legislation similar to the above can generally be devised.

Those of us living in the South will watch with intense interest the recent ruling by the United States Supreme Court which invalidated Virginia's practice of segregating whites from negroes in inter-state bus lines. One of the largest bus companies has already issued instructions to its operating personnel to obey the dictum. It is apparently a big step forward in the battle against Jim Crow. And yet it is a bit too early to make any too optimistic generalizations.

Legislation has proved an effective method in relieving the effects of discrimination. It is hardly, however, a cure. We must still wait for the slower, more pains-taking processes that concentrate on changing the want to discriminate. Education is one of these processes, and in this connection it is interesting to quote from a pamphlet, "Action For Unity," issued by *Jewish Affairs*, a publication of the Office of Jewish Information which is a division of the American Jewish Congress.

"Action For Unity" is a study of Dr. Goodwin Watson, social psychologist, who holds the chair of Professor of Education at Columbia University. While agreeing that all of the techniques considered as possible influences in combatting prejudices are more or less effective when properly used, the Doctor regards education as being the most hopeful. However, he sounds one note of warning. Says Dr. Watson in part, "Experience has shown that educational programs must be integrally related to the local community, growing out of its unique traditions, resources and special needs. Educational programs cannot be mass-produced for use all over the United States."

Presumably all of us are interested in remedying discrimination problems as a whole. However, it behooves us to remember that the whole is made up of its constituent parts, and that only by improving conditions in our own several localities can a total improvement be achieved. Then, accepting that, it becomes our responsibility to be guided in our efforts by the intensely practical advice of such men as Dr. Watson.

Jewish Education or Jewish Propaganda?

By Rabbi William B. Silverman, Gastonia, N. C.

Without deprecating the splendid efforts of the B'nai B'rith Anti-Defamation League and the American Jewish Committee, there is considerable room for doubt as to the immediate and ultimate effectiveness of Jewish propaganda. It may well be that a recent move by the Anti-Defamation League indicates some recognition of this, and a new trend toward emphasis upon Jewish education rather than Jewish propaganda. It is significant to note that the Anti-Defamation League has added a new department for the purpose of "furthering Jewish education, esteem and spiritual values." This department, directed by Rabbi Herbert I. Bloom, will publish popular studies on Jewish ideals, Jewish ethics and Jewish personalities. This project of positive Jewish education should serve to give the well-intentioned and open-minded Christian a better understanding of the nature and content of Judaism, than a lot of the negative Jewish propaganda that has been distributed in the past.

An increasing number of Rabbis are adopting the practice of inviting Christian groups, children, youth and adults, into the Synagogues and Temples in order to give an authoritative explanation of the symbols and ceremonies of Judaism, Jewish beliefs and the exalted ideals of our faith. Institutes on Judaism are being conducted for Christian clergy and lay religious leaders. Does this reveal a changing emphasis from Jewish propaganda to Jewish education?

It is our opinion that Jewish education is more effective in combatting anti-Semitic prejudice than a barrage of Jewish propaganda with its leaflets, brochures, throw-a-ways and tons of negative literary apologies.

Instead of telling our Christian friends what Judaism isn't, what it hasn't done, what it doesn't propose to do, we should tell them what Judaism is, what it has done, and the ideals and objectives it hopes to achieve in the future.

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Rabbis Seek Refuge

By DR. HOWARD L. HURWITZ

MIR, Vilna Moscow, Vladivostok, Kobe and Shanghai are more than place names to the two hundred and twenty-five students of Mira Yeshiva. Escaping from Poland in 1939, they made their way across Russia and Siberia to Japan and eventually to Shanghai where they have lived precariously for five years.

Problems of preserving Jewish law and gaining entry into new lands have always faced Jews on forced marches through history. They were solved ingeniously by the rabbis of Mir. In Vilna, for example, they found the doors of all nations closed to them and it became imperative to move eastwards. They seized upon Curacao as the land for which they might nominally depart. The Dutch consul was prevailed upon to furnish certificates which stated that travellers to Curacao did not need any visas. These official looking documents made possible entry to Japan from Vladivostok.

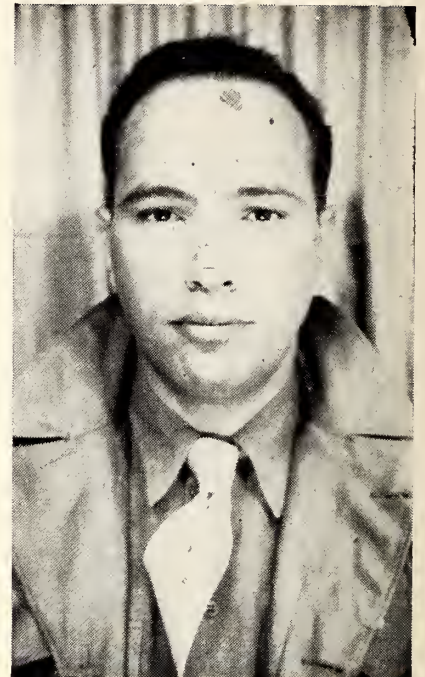
In Japan, they were treated considerately by officials. A Japanese scholar interested in Hebrew arranged a conference on comparative religion in which officials and clergymen participated. Rabbi S. Kalish, a distinguished Chassidic rabbi, and others were queried as to Jewish customs and reasons for Nazi anti-Semitism. The effect of the six hour conference was to partially counteract Nazi propaganda.

Yiddish was interpreted by merchants among the small Jewish settlements in Kobe. These assisted in numerous ways, including the purchase of clothes for young rabbis. Even so simple a transaction as buying a coat involved much patience on the part of Japanese and Jewish laymen. In one instance a red-bearded rabbi asked the Jap merchant whether the proffered garment contained linen or rayon. The Jap storekeeper smilingly assured him that it was a mixture of both. The rabbi refused to consider the purchase because such cloth was outlawed for use according to rigid rabbinical requirements.

In departing from Kobe for the free port of Shanghai, it was essential that the boat be boarded on a Friday night. The sin of such travel was expiated when the Jap owner was prevailed

upon to "sell" the craft to the leading rabbi for a nominal sum.

Life in Shanghai was complicated by the outbreak of the Pacific War. Housing, food and clothing shortages ravaged the students' health and many suffered from dysentery, colds and tuberculosis. Most were housed with Chinese families in small groups of two or three. I reached one room by entering a long alley, walking through the



DR. HOWARD L. HURWITZ

two rooms of a large Chinese family and ascending a steep, rickety flight in total darkness. The room seemed impossibly cramped, but the young rabbi had lived in it with a colleague for four years. But it had not destroyed his sense of humor, for he displayed the "shaving" (depilatory) materials by which he kept his face smooth without breaking the law observed by his full-bearded brothers.

The rabbis' daily program consisted largely of self-study. Most of them had ten to fifteen years of Talmudic training and were in their late twenties.

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The Jew in Soviet Society

By JACOB ROBINSON

This is the third and concluding article on Jews in Russia published originally by the office of Jewish Information of the American Jewish Congress.—THE EDITOR.

IN pre-Revolutionary Russia, Jews were primarily identified by their religion and only baptism opened avenues to advancement. The Soviet State, at least until World War II, adopted a negative attitude towards religion. Since religion is neither a matter of public record nor an element in public organization, the Jew has had to find another niche in Russian society. Here a difficult problem faced Soviet theorists, the final solution for which has not yet been found. The Jews were classed as a nationality. But according to Soviet theory, nationality implies that a group possesses its own territory, language, and economic organization. The last criterion is irrelevant since the economy of the whole Union is centrally planned and directed. Yet even the classification of Jews as a nationality under the criteria of territory and language presents certain difficulties.

The criterion of language was not consistently applied in the case of Jews. Every Soviet citizen who so desired could declare himself a Jew and be recorded as such under the rubric of nationality of his passport, even if his mother tongue was not Yiddish. In fact, many Russian-speaking Jews, some of them in high positions, did so. Yet, if there is any specific Jewish culture in Russia it is almost exclusively in Yiddish. Thus the Soviet Union is the only country in the world where there is not a single Jewish periodical in the dominant language of the country, though hundreds of thousands of Jews speak Russian exclusively and probably all understand it. The last issue of "Tribuna," a Russian-language magazine devoted to the Jewish agrarian problem, was published in 1933. Since then no other Russian-language magazines for Jews have appeared. The tendency has been for those linguistically assimilated to lose interest in specifically Jewish affairs. It is significant that whatever studies of the Jewish problems were published in the Soviet Union have been almost exclusively in Yiddish. Linguistic assimilation, it would therefore appear, has far greater significance with respect to Jews in Russia than anywhere else.

"Territorial" Nationality

While the territorial criterion of nationality is largely inapplicable in the case of the Soviet Jews, a substitute for it has been found. The government gave expression to the "territorial" aspect of Jewish nationality by setting up, in line with general Soviet legislation on national minorities, special Jewish administrative and court districts in those parts of the Ukraine and White Russia with predominantly Jewish populations and where Yiddish is one of the official languages.

Before the war, there were five Jewish national districts: three in the Ukraine (Kalinindorf, New Zlotopol and Stalindorf) and two in the Crimea (Friedorf and Larindorf). The population of these areas was about 90,000, of whom 60,000 were Jews. The number of Jewish local (village) Soviets

was 224 with a population of about 300,000.

Schools with Yiddish as the language of instruction were not confined to these districts but were set up by the government wherever the population desired them. According to official estimates, there were some 425,000 Jewish pupils in the elementary, junior high and high schools in the third year of the Second Five-Year-Plan. Little more than 20% of this number were in Yiddish schools.

Fight Against the Past

On the basis of scattered information in the Soviet press, it seems that attendance at Yiddish schools is steadily declining. Owing to the militant anti-traditional character of these schools, many parents obviously preferred to send their children to non-Jewish schools where they would not be so indoctrinated against Jewish traditions.

In their attempt to create a new "Soviet Jewry" the Jewish section of the Communist Party (*Yevsektsia*) sought to separate Russian Jewry both from its historical past and from Jewish communities in other countries. The lengths to which they were prepared to go in achieving these aims is illustrated by their adoption of a phonetic Yiddish spelling intended to obscure the connection of Yiddish with Hebrew.

Before the war, the government spent large sums on Jewish cultural activities, especially in the field of research. Two special Jewish research institutes existed, one in Minsk and the other in Kiev. A survey of their publications reveals an imposing array of studies on the Yiddish language, Yiddish literature, and Yiddish folklore. It is not easy to ascertain whether there was any popular interest in these studies or whether they were "official" works. The official historian of Soviet Jewry sees the greatest achievements of Yiddish culture in the Soviet Union in the fields of literature and dramatic art (there are ten Yiddish State theatres and two dramatic schools). The growth of book production may be an indication of that success. While only 43 books were published in the Ukraine in 1913, the number published in 1939 was 339. Much Marxist-Leninist literature has been published in Yiddish editions. Within a period of two years 45,200 copies of the "Abridged Course in the History of the Communist Party" were printed in Yiddish. Well over 3,000,000 copies of the works of the great Jewish humorist, Sholem Aleichem, were published in ten languages in the period from 1917 to 1939. The works of modern Yiddish writers seem to have a large circulation but it is impossible to ascertain how much of this has been in the Yiddish language and how much in translation.

Assimilation

Despite the encouragement of Yiddish, assimilation has gone forward at a tremendous rate. The process of assimilation is not only a linguistic, but a political and social development as well. The life of the Soviet citizen—Jew and non-Jew alike—is almost completely absorbed by the State and subject to strong, uniform cultural influences. In the case of the Jew, this has resulted in a rate of assimilation not paralleled elsewhere. There is no official data about intermarriage. As early as 1926, however, when this tendency was only in its initial stages, 25% of the Jews in Russia proper who married, married non-Jewish women; in the Ukraine 4.6% married non-Jews, and 2% married outside their faith in White Russia. According to all im-

partial observers this percentage increased in subsequent years.

Biro-Bidjan

The so-called Jewish Soviets are not purely Jewish. They embrace all the population of a certain district, Jews and non-Jews alike. They are classified as Jewish because of the predominance of Jews in the particular district. While the other nationalities have found a medium of self-expression either in federated national states, national autonomous Republics, autonomous regions or national districts, and in national sections of the all-Union Communist Party, the Jewish situation has been different. Until 1930 the Communist Party had a special Jewish section, the so-called *Yevsektsia*, but for reasons never made public, it was dissolved in 1930. Most of its leaders were subsequently liquidated. Since then there has been no special Jewish political group. Jews continued to be active in the regional Communist parties in the various districts in which they lived.

(Please Turn to Page 18)

End Long Voyage to Palestine



The Eliahu Golomb, one of two ships carrying 1,014 European Jewish survivors, shown as she docked at Haifa after the long voyage from La Spezia, Italy. Here, the eager newcomers crowd the ship's rail for their first look at the Jewish homeland. The survivors, many of them in ill health following years in Nazi concentration camps, will be nursed back to health through the \$100,000,000 campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine. Journey's end came when the 1,014 survivors were taken to three temporary refugee camps set up by the United Palestine Appeal, which derives its funds from the \$100,000,000 U.J.A. Rehabilitation of these survivors in the Jewish homeland is a vital part of the U.P.A. program supported by American Jewry through the United Jewish Appeal.

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Palestine in the Poconos

By WILLIAM B. SAPHIRE

ONLY a few steps from Galilee and you're in Judea. Glance from a window in Petach Tikvah and you'll see Lake Kinnereth. It's all on a hillside, in Northeastern Pennsylvania, where Zionist minded American Jewish youths have carved a scale model of the historic Jewish homeland. This blue-print of Palestine, in the Poconos, is officially called the Brandeis Camp Institute, named after the late Supreme Court Justice, Louis D. Brandeis, him-

Brandeis Camp's sixty sloping acres are named after geographical points in Palestine, for a good reason, camp officials explain. To many American Jewish boys and girls, Palestine is only a remote Asiatic land. After two weeks in "Galilee," "Samaria" and the "Emek," campers are as familiar with the map of Palestine as they are with the maps of their own states. In informal lawn groups and bunk-house school-rooms, the campers, many "on vacation" from long months in College classes, study the Zionist classics of Herzl and Pinsker, and read English translations of Bialik and Achad Haam.



WILLIAM B. SAPHIRE

Camp director is Dr. Shlomo Bardin, Principal of the Haifa Technical High school and the Haifa Nautical School, on leave in America. With him is a staff of instructors who are specialists in Jewish cultural subjects, history, Hebrew songs and dances. Their lectures stress the progress made by Jewish pioneers in Palestine and the problems facing the establishment of a Jewish State there. Survey courses, are given, in the history of the American-Jewish community. Mrs. Bardin, a sculptress and painter, teaches arts and crafts with the accent on Palestinian motif. Campers are taught the best means of passing their new knowledge on to home-town Jewish groups. The object of the training program, Brandeis officials say, is to breed staunch national Judaism among American Jews by infusing them with the pioneering spirit of the Palestine Chahutz.

self an ardent Zionist. It is a project of the American Zionist Youth Commission, where Jewish boys and girls from all corners of the United States and from Canada, gather to train as leaders in American Zionist youth activities.

For five years the blue and white Zionist flag, along with the Stars and Stripes, has been flying over Brandeis Camp; first on a site in New Hampshire, but for the last three years, in the wooded mountains near the source of the Delaware River. At sun-down, each evening, both flags are lowered while the campers chant Taps in Hebrew. "Warm-up" Hora circles form, before supper, on the neat lawn. The Hora spirit is infectious at Brandeis and, usually, before the meal is over, dancing begins again and the dining room floor shakes under the vigorous steps. After two weeks at Brandeis, campers declare, "Annu Nann Artza" and "Tel Aviva" are as familiar to them as current radio tunes, and they prefer the Palestinian Tumba to La Conga.

Though Brandeis campers dance, sing, hike, swim and go canoeing on miniature Lake Kinnereth, they insist that B. C. I. is no vacation resort. The work day begins while night mists still hang on the mountainsides. After flag-raising, to the singing of "The Star Spangled Banner" and "Hatikvah," work details, gardening and bunk-cleaning squads are formed, and during the remainder of the day, campers follow a rigid schedule of lecture, study and arts and crafts periods.

Each summer there are four "ali-yoth" (pilgrimages) to "little Palestine." Groups of from 50 to 80 campers, between the ages of 18 and 25, come to Brandeis for the two-weeks study and lectures courses. Some of them remain four weeks, learning Jewish Palestinian folk dances, which they will later introduce to Zionist (Please Turn to Page 16)

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One Way To Stop Pogroms, Lynchings

The right of free speech does not give anyone the right to shout "fire" in a crowded theater, a distinguished U. S. Supreme Court justice once observed.

In far-off Poland an 8-year-old boy has exercised and abused the right of free speech to spread a miserable lie to the effect that Jews had detained him in a cellar for several days or had slain Polish babies.

That lie cost the lives of 39 Jews and four non-Jews in the ensuing pogrom—39 Jews dead out of a total of 800 Jews in Kielce, a city of 50,000 "Christians."

We are informed that the boy was used to spread the falsehood in an effort to divert the people's attention to the Jews and away from the counting of votes cast in a referendum of Sunday, June 30th.

The only bright spot in the ghastly story is the fact that the beleaguered and innocent Jews met fire with fire by hurling hand grenades and firing at the assailants.

Participation in such crimes—whether they be lynchings in America or pogroms in Poland—loses its attractiveness when the assailants know they will meet resistance that may be fatal to the assailants themselves. —*American Israelite*.

Palestine

The imperative need of instituting self-government in Palestine "without delay" under a bi-national Arab-Jewish system based upon the equality and parity of the two peoples, was stressed by Dr. Judah L. Magnes, president of the Hebrew University, who is now on a visit to the United States. He also urged that "some arrangements should be made rapidly whereby the Jews would have a voice within the United Nations organization."

"It is fatuous to think that the complicated situation in Palestine can be settled by force of arms," he stated on a nation-wide broadcast. "If one people were to conquer the other today, this would leave a legacy of hate for generations." He expressed the belief that "there can be no doubt that the 100,000 displaced Jews will be admitted to Palestine, no matter what the stumbling blocks," and emphasized that the aid of governments and of international bodies will be required to make Palestine capable of absorbing them.

A new British policy, he stated, will find itself definitely and firmly on the right path in Palestine the moment the Labor Government decides that one of the primary objectives of policy is co-operation between the Jews and the Arabs. "Such a policy of co-operation has been announced by the British Government on many occasions, but never sincerely adhered to," he declared. "With the passing of the years, this Jewish-Arab co-operation has been made more and more difficult. But it is by no means too late. The ordinary Jew and the ordinary Arab, the plain people, do co-operate even today. They are for peace, not for war."—*Chicago Jewish Chronicle*.

What A World

A year after liberation the position of the surviving Jews of Europe continues indescribably tragic. The morale and character of the remnant of Israel in the DP camps, having been tried beyond endurance, is rapidly disintegrating and may at any moment erupt in some act of wildness and despair. The responsibility and guilt will be that of the civilized world. When people sorely tried and deeply wounded were reaching out for hope and a healing, the world answered them with pious platitudes and good wishes. Nothing effective has been done to rehabilitate them as Jews or human beings. Anti-Semitism ravishes the heart and soul of Europe. Jews know that generations must pass before Hitler's legacy of hate will be liquidated.

Unless America and England move promptly to implement the findings of the Committee of Inquiry and open wide the gates of Palestine to all who would go there, we shall witness a tragedy as foul and hideous as the massacre of six million Jews.

One wonders does civilization, Christianity and humanity count for something in the twentieth century?—*The Jewish Herald*.

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Social and Personal**Visiting Around Greensboro**

ATTICS WERE BEING RANSACKED and trunks were hauled to the station early in July when campers began their annual trek to nearby and far-off camps. Special treat went to a group traveling together—Frances Rypins, daughter of Rabbi and Mrs. Fred Rypins; the Max Zager's two sub-debs, Marilyn and Jane, and Suzanne, the Hyman Dryzer's youngest, who went by plane from here to New York for a gay visit, and then off to Camp Nawita, Maine. Stephen, brother of Marilyn and Jane, is still of the age to go to Hickory-Dockery Camp, at Guilford, near enough home to call Mother and Dad if he gets homesick for the family fireside . . . OFF TO FOREST ACRES, also in Maine, with a contingent from High Point, went Rita Goldstein, who is a seasoned camper now and ready for Junior Counselorship. Uncle and Aunt, Nat and Helen Markowitz, took advantage of Rifa's being in New England to pay a visit to that lovely spot . . . Marilyn Klein was not to be outdone by her friends and is off to CAMP GRAYSTONE for several weeks. AND SO WITH most of the youngster off to various parts of the country, families are wondering what to do with the spare time for which they wished all through the winter . . . SEASHORE VACATIONING in the Wilmington, N. C. beach areas, are the Lewis Rosenberg family, where Adele with son Carl and daughter Miriam are spending the summer, being joined by Dad on weekends . . . SAME FOR Gene Jacobs and daughter Brauna, while Cy tucks away B'nai B'rith activities and bookkeeping responsibilities long enough to join them now and then . . . COMPLETING THE family circle are Grandma and Grandpa Goodman, and all this added to the family of Vic or and Sally Goodman and their three young Goodmans, former Greensboro residents, makes a gala family circle . . . The Chester Browns spent a week at Myrtle Beach, S. C. . . Sarah Klein brought glowing reports from New York after attending the wedding there of brother Louis, who, with his bride, stopped off for a Greensboro visit where the two were entertained by family and friends . . . IN THE GET WELL DEPARTMENT is Walter Bernstein, who decided that July was a good month for an operation. He's back on his feet again and fit as a fiddle, so he can enjoy the rest of the summer . . . AS IF FLOUR RESTRICTIONS did not cause us enough suffering, the Peek family starved us further by closing shop for a week and heading north to visit around and take on a collective suntan at the New Jersey Beaches . . . and were we glad to see those bakery doors open again, even though on limited days!!! The Al Klein family packed themselves into their Plymouth and took off for a 10 day pilgrimage north, saying "hello" to family and friends and sightseeing all along the way, for the benefit of young Joan and Sherold . . . BUT ALL IS NOT just vacationing in our fair community—Marty Jacobs, Cy's young-

est brother, recently out of the service, after two and one-half years, part of which was spent in New Guinea, has gone all out with the Summer Repertory Theater Group at W. C. and distinguished himself as a technician and actor in two of the finest plays they have given—SKIN OF OUR TEETH and OUR TOWN. In September, he reports to U. N. C., Chapel Hill . . . And Mom and Pop Jacobs were a proud part of the audience . . . SOMETHING IMPORTANT in education will take place in Greensboro soon, if the proposed night college is established. Mr. Arnold Schiffman is head of the newly created committee on education of the Chamber of Commerce and is doing an admirable job in publicizing this much needed project . . . AND OF COURSE NO COLUMN is complete without a marriage or engagement, so we congratulate Helen Berlin and Hy Leinwand, and are glad that marriage will not take Helen too far from us. NEXT MONTH there will be others, so watch for them . . . CURIOUS?

—Min Klein

GREENSBORO, N. C.**Herbert S. Falk Appointed by N.J.W.B.**

Herbert S. Falk, Greensboro, N. C. attorney, has been appointed a member of the National Finance Council of the National Jewish Welfare Board (JWB). It was announced by Irving Edison of St. Louis, chairman of the Council. JWB, a youth serving agency and the parent organization of the 288 Jewish community centers and YM and YWHAs with an aggregate membership of almost a half-million, is currently engaged in a drive to raise \$1,375,195.

M. Falk will act as representative of Jewish communities in North Carolina on matters pertaining to the JWB budget. A member of the board of Temple Emanuel in Greensboro, he is co-chairman of the Anti-Defamation committee in Greensboro, and is active in the United Hebrew Charities here.

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COLUMBIA, S. C.

Greensboro Jewry In World War II

This is the second and concluding article on the part played by the Jewish Community of Greensboro, N. C., in the recently concluded World War II.
—THE EDITOR.

With the coming of Basic Training Center No. 10 to Greensboro in February, 1943, the Jewish community realized that a center would be necessary where the Jewish men and women in service and their friends and families could gather. With Mrs. Julius Cone as head of the committee, representatives of all the Jewish groups were invited to attend an organizational meeting. By May of that year the Temple Emanuel Soldiers' Lounge was in full swing, with every member of the community having been solicited for funds with which the remodel the basement of the Temple into a suitable place for soldier entertainment. Nat Markowitz was appointed general Chairman of the lounge, Mrs. M. H. Zaubler, treasurer, and Mrs. Sam Freed and Mrs. Nettie Friedman, in charge of food. Members of the Council-Sisterhood and Hadassah took turns in acting as hostesses until the fall of the year when Mrs. Al Klein took over chairmanship of the host and hostess committee. Since then the following have served, or are still serving: Mr. and Mrs. Milton Weinstein, Mr. and Mrs. M. H. Zaubler, Mr. and Mrs. Raymond Farber, Mr. and Mrs. Cy Jacobs, Mr. and Mrs. David Cooper, Mr. and Mrs. Coleman Fein, Mr. and Mrs. I. Lewin, Mr. and Mrs. Walter Bernstein, Mr. and Mrs. Charles Pearl, Mr. and Mrs. David Bernstein, Mr. and Mrs. Lou Silverstein, Mr. and Mrs. Sol Weinstein, Mr. and Mrs. Max Klein, Mr. and Mrs. Chester A. Brown, Mr. and Mrs. Melvin Litch, Mr. and Mrs. Sam Richmond, Mr. and Mrs. Fred Sands, Mr. and Mrs. Harry Abrams, Mr. and Mrs. Jack Krawitz, Mr. and Mrs. Harry Marks, Mr. and Mrs. Al Klein, Mrs. Morris Prince, Mrs. Bertha Lang, Mrs. Jennie Strass and Mr. and Mrs. H. Dryzer.

In the fall of 1944, the local B'nai B'rith adopted the Temple Emanuel

Lounge as their project, and with Adolph Guyes at that time president of the organization, various members were appointed as chairman to provide entertainment and food for the Saturday and Sunday evening programs being carried out, and to see that financial and other necessary arrangements were taken care of. Mr. Edward Kapnik, who was J.W.B. representative at the U.S.O. until January, 1946, cooperated with the members of the various committees, acting as liaison man between the community and the camp. Mr. Nat Carmen succeeded Mr. Kapnik and is doing a good job in the same capacity. Receiving special mention for their work with the lounge, in addition to the entire group of B'nai B'rith men who have been active were: Nat Markowitz, David Cooper, Chester A. Brown, Phil Segal and Al Klein. Walter Bernstein and David Cooper deserve much commendation for the splendid job of compiling the names of those in the service for the B'nai B'rith plaque in the foyer of the Temple and keeping it up to date.

It is gratifying to know that, although the war has ended, our community continues to provide the necessary attention for the men still stationed at the local camp, which is now known as O.R.D. A committee known as the Soldier's Coordinating Committee, which grew out of the B'nai B'rith project, continues to meet at regular intervals in the interest of working with the various Chaplains at the camp and to provide for holidays and various occasions. Following is the committee as it still functions: Cy Jacobs, now president of the B'nai B'rith and chairman of the committee; Nat Mark-

(Please Turn to Page 10)

Awarded Legion of Merit



Col. Frederick F. Greenman, a vice-president of the Union of American Hebrew Congregations, was awarded the Legion of Merit "for outstanding services" during three and a half years in the Judge Advocate General's office.

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COLUMBIA, S. C.

GREENSBORO JEWRY IN WORLD WAR II

(Continued from Page 9)

owitz, co-chairman; Chester A. Brown, chairman of War Records; Mrs. Cy Jacobs, chairman of Army Wives committee; Walter J. Bernstein and Al Klein, O.R.D. hospital visiting committee; Mrs. Al Klein and Mrs. Nettie Friedman, home hospitality; Mrs. Fred Rypins, housing and lodging; Sam Goldman, secretary. Other members: Harry Abams, David Cooper, Adolph Guyes, Phil Segal, and, of course, the J.W.B. representative and the Chaplain, who are automatically part of the committee. Al Klein is current over-all chairman of the lounge, and it is his job to see that the other chairmen function, and that programs and food are arranged for the week-end affairs. Outstanding among the community activities, for which numbers of members have turned out to give of their time and energy, are the holiday programs carried out for the men and women at O.R.D. and their families. The annual Seder brings out 400 or 500 who come to partake of the community spirit as well as the Passover food. Men and women give many hours to prepare and serve the food and fill boxes to be distributed among the boys in the hospital who are not able to attend the Seder. Many families, holding their own Seder, invite a number of the boys as their guests. During Rosh Hashona and Yom Kippur, over 100 boys have been invited into our homes, to share the holiday meals and attend services with us. On Purim, the Chaplain and our Rabbi cooperate in the Megilla reading, so that the boys can come into the community and celebrate Purim.

The Jewish girls at Woman's College have been of invaluable help in falling in with our plans for soldier entertainment. They help serve at the Seder, assist in decorating the lounge for various programs, and turn out on Saturday and Sunday evening to act as Junior Hostesses at the lounge. When possible they attended services at the Chapel, help with refreshments there, and provide a pleasant note in an otherwise all-male congregation. Mr. and Mrs. Philip Segal have worked faithfully with every Chaplain who has been stationed at O.R.D., providing transportation for the Woman's College students to Chapel and back, and seeing that other civilians come out now and then to let the Chaplain know that the community is back of him. Ladies from the Council-Sisterhood and Hadassah prepare the sandwiches each Friday that are taken to the Chapel.

It is fitting that Mr. and Mrs. A. Blumenthal and their family received recognition and appreciation for the many occasions on which they have allowed us to bring truck loads of soldiers out to their lovely estate, where picnics have been held for the benefit of the service men and their families. Partaking of the Blumenthal hospitality and the privilege of using their lovely lake has helped many a GI get a better impression of a hot summer at O.R.D.

Going into the camp itself whenever possible, were people from our community who came to give of their time in any manner which would help the men and women stationed here. Mrs. Charles Weill, Mrs. Maurice LeBauer

and Mrs. Sidney Cone represent the Grey Ladies, an outstanding Red Cross group, and visit the O.R.D. hospital at regular intervals each week. Many of our women have gone in to help sew and mend the boy's uniforms. And no small amount of cheer and comfort has been brought to the ill and disabled men at O.R.D. hospital by the B'nai B'rith visiting committee. Here also the college girls gave generously of their time by coming out on Sundays and in the evenings to play cards, dance, or just visit with the ambulatory patients. In a clerical capacity Mrs. Al Klein gives one day a week to helping in the Chaplain's office.

No record of community war activity is complete without the faithful workers who take care of surgical dressings, sewing, knitting and other Red Cross production. Practically every woman in the community turned in knitted garments and gave hours to preparing surgical dressings. Mrs. Irving Lewin was one of the first women in the city to devote her time to Red Cross work during the war and for four years she was in charge of the surgical dressing instruction and assisting in every possible way. Mrs. M. H. Zauber joined with Mrs. Lewin in Red Cross instruction. In charge of the Red Cross Knitting was Mrs. Charles Weill, who sorted and counted and gave instructions to hundreds of volunteers in the city, turning out thousands of sweaters, scarves, gloves, socks, etc., for the men in service. Hundreds of hours were given by our women to the rationing program, and when Mrs. Marc Friedlaender took over the chairmanship of the Merchants' Aides, at least a dozen of the women worked untrudgingly under her supervision, checking O.P.A. prices and merchandise, at a time when every housewife was grateful to any who were responsible for fair shopping facilities.

Perhaps not coming directly under the head of war service, but of vital importance to those who needed it, was the fine work Mrs. Rypins did in her

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COLUMBIA, S. C.

"My People, Israel"

A Review

By MORTIMER J. COHEN, Ph.D.

THIS is the story of Alfred Mohilevski, Austrian-born son of Yossele, renamed Joseph Mohilevski, who, about twenty years before the novel begins, had abandoned this ancestral Judaism and had been baptized into Christianity to win the hand of Miss Fritz Peschek in marriage, and how Alfred, this son of the lost son, Joseph, found his way back to Judaism.

With broad but skillful strokes, the author recreates scenes from European Jewish life in the middle twenties of our century, describing the life of Jewish farmers in Poland, and that of the Jews of Vienna, Austria. He does not concern himself with the impact of Western culture upon orthodox Jews and Judaism. He portrays with genuine insight the attitudes, fears and excessive, almost pathological, sensitivity of the baptized Jews of Vienna, their spiritual uncertainty and anguish, and their hostility to East European Jews who, they feared, might disturb the delicate relations existing between themselves and their Christian fellows. They live a nightmarish existence.

Joseph Mohilevski, the lost son of the novel, was one of a whole generation that was deeply impressed by Western culture as it came to him originally in the uniformed presence of some village boys. Unknown to his father, Judah, but abetted by his mother, he secretly prepared for admission into a Western school. Later, through his friend, Dr. Stefan Frankl, he met the beautiful Fritz, whose parents had been baptized. They promptly fell in love; but to marry her, Joseph had to become a Christian. He was disowned by his father and his

brother, Wolf. The son of this marriage, Alfred, was raised in the Christian faith. He did not know his father who, in the early days of World War I, was killed in battle.

Twenty years having passed since these events, the faithful Wolf Mohilevski, unable to put his renegade brother out of his mind, yet unwilling to discuss him or even to pronounce his name, set out for Vienna to a Congress of orthodox Jews, taking with him his loyal steward, Yankel the Bailiff. Wolf Mohilevski was a zealous leader of the Congress and looked forward to the occasion and its spiritual



SOMA MORGENSTERN

inspiration. In his heart moved also the secret desire to know what had become of his brother's wife, and their son.

The meeting and sessions of the Congress are interestingly described by the author. At one of the sessions, amid a crowd of "craftans," Wolf meets his nephew under adverse circumstances. Alfred had come to the Congress with Dr. Frankl, his father's friend and now his guardian, who was a famous correspondent for the Vienna newspaper and had been assigned to cover the Congress. Alfred wanted to take a photograph of the Congress in session, and set off a flash bulb. He was suspected by the jittery audience of throwing a bomb among the Jews there. He was attacked, the first to strike him with a heavy blow being Yankel the Bailiff. Only the intervention of the police saved Alfred from further harm. Through the police's interrogation, Wolf and Yankel learned the name and associations and the address of the suspected bomb-thrower, and Wolf recognized him to be his brother's son.

How Wolf and Alfred were brought together by the faithful Yankel, and how Alfred and his newly found Uncle Wolf were united make a fascinating and moving tale. Even more inspiring is the story of how Alfred was stirred to renewed interest in Judaism, how he gradually turned to his people Israel, and how he determined to re-

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"MY PEOPLE, ISRAEL"

(Concluded from Page 11)

turn to his ancestral faith and heritage. Alfred underwent a gradual unfolding of the spirit, a process described with keen insight and sympathetic understanding.

Remarkably real and vivid are the characters that people the pages of this story. Wolf Mohilevski stands out with dignity as representative of the old orthodoxy: Yankel, robustious, virile, peasantlike, reveals a gentle skepticism. The old Rabbi Abba, great-great-granduncle of Alfred, is a figure out of an almost forgotten past, the talmudic scholar given wholly to books and their learning, never leaving the room where he studied day and night. Gabriel Friedmann, the Zionist student, who exerted profound influence upon the spiritual life of Alfred; Fritz Mohilevski, the baptized Jewess, called by her son a "rationalistic Jewess"; Dr. Frankl, the highly polished assimilated Jew of Vienna, who no longer felt the rhythm of his people; and Joseph Mohilevski, symbol of the conflict between old Jewish life and modern, glamorous, Western civilization, a conflict that undermined the religious faith of many of that generation—all these are so well realized by the author that they come alive before the reader.

As story, as depiction of Jewish life and its interior spiritual problems, as vivid portraiture of many variegated Jewish characters, and as an account of reconversion of a youth to Judaism, this novel will arouse much favorable discussion. It has a significant message for our times, so distraught and so spiritually depressed. It is, thank God, a hopeful tale. For what happened to one son of a lost son can happen to many other modern Jewish youths. The words of Alfred will long linger in the reader's memory: "What need have we to warm ourselves at alien hearths and to nibble tidbits out of alien pots when there are such things in the books of our sages?" (p. 207). We can understand the perplexity in Alfred's mind over his father's estrangement from Judaism, when he contemplates the brutality of Western civilization. "How could he (Joseph, his father) have foreseen the darkness of the West, the darkness of its false science, of the Middle Ages equipped with radio stations?" (p. 222). Alfred's heart was filled with pity for his father who was so grievously misled by what he believed to be the superior culture of Western Europe. Out of his agony, Alfred cried: "My people, my Israel!"

This story is told with flashes of humor that are subtle and delightful: Leib Kahane, the fanatical progressive, who despised his little village, but loved Lemberg, and so came to be nicknamed Herr Lemberg—that's-a-town-if-you-like (p. 29). The funny incident of Fritz's mother's visit to the Yiddish theater with Alfred reveals humorously

the stupid, yet tragic, self-hatred of the baptized Jew, especially when the old lady pretends not to know Yiddish, and asks her grandson to translate some of the words to her. "She understood more than she cared to admit" (p. 78). And, above all, the incident at the Congress when the stuffy theologian harangued the captained, orthodox Jews about how the Jews could not live without believing in God, and how meanwhile the captains kept leaving the room in groups to assemble outside, in the antechambers, on the stairs, and even in the bars, standing with eyes closed, swaying their bodies—praying (p. 112).

All in all, this is one of the most enjoyable, heartening, and satisfying novels of Jewish life to appear in a long time. It is a spiritual tonic for a people storm-tossed and harassed, and needful of renewal of faith in themselves and their spiritual heritage. Alfred sounds the yearning cry of our generation: "My people, my Israel!"

Born in 1896 in a village in East Galicia, formerly part of Austria and now a section of the Ukrainian Soviet Republic, Soma Morgenstern has endured two wars with the patience of his former ancestry. He studied law and philosophy at the University of Vienna and fought during the first World War in the Imperial Army of Austria.

In 1931 he started to work on a novel, *The Son of the Lost Son*, which was finished in 1934 and published in Berlin. He continued writing in Vienna until the German invasion forced him to flee to France. Morgenstern applied for a visa to the United States but the Polish quota was closed.

With the outbreak of war in France he was in one prison camp after another. He finally managed to escape and arrived in Marseilles where he got his visa and began the long wait to start the slow and shaky route to New York—Morocco, Casablanca, Lisbon.

He lost all of his manuscripts in France. He became separated from his wife and son in Austria and for agonizing months didn't know they were safe in Denmark. Years of work were lost forever so he did as his ancestors had done: he started all over again.

GREENSBORO, N. C.

Mr. Philip Berlin announced the engagement of his daughter, Helen, to Mr. Hyman Leinwand, of Reidsville, son of Mr. and Mrs. Philip Leinwand of Whiteville, N. C. The marriage will take place in Greensboro sometime in September.



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I Know the Meaning Of Victory

By MRS. LISETTE SOEP

The author of this article, Mrs. Lisette Soep, was interned in the Bergen-Belson Concentration Camp for 14 months. At this camp, the records at the court trial at Luneburg revealed, survival was possible for one week. The Germans designated Bergen-Belsen as a one-week camp, after which inmates would be dead. Mrs. Soep, Holland-born social worker, came to America with her parents before the war. She returned to Holland to get married, and was unable to leave when war broke out. The Germans deported her with other Jews from Holland. She worked as a slave laborer, and owes her life to the fact that she was classified as an American Jew. She has been in this country two and a half months.—THE EDITOR.

WHEN I think of V-E Day, I cannot think of it in any other fashion than a personal one. My victory came when I finally left Europe to come to America. Two months ago I arrived in this country, and on that day, I felt that I had finally achieved

victory. I believe that everyone has their own personal V-E Day. If anyone would have told me that a year after victory in Europe I would be here in America, I would have regarded him as mad. A year ago today, there was no celebrating the end of the war.

Hebrew University Head Asks Medical School For Palestine



Palestine's need for a medical school to perpetuate the Jewish tradition of healing and research was eloquently advanced by Dr. Judah L. Magnes (right), president of the Hebrew University at Jerusalem, following his recent arrival in New York. Shown with him here alongside an architect's plan of the proposed school are Colonel Harold Riegelman and Mrs. Samuel J. Rosensohn, co-chairmen of the Medical School campaign of the Hebrew University and Hadassah, with headquarters at 16 East 48th Street, New York. A drive to raise \$4,000,000 to \$5,000,000 for this purpose is now in progress. The medical school, at the site of the Hebrew University and the Hadassah Medical Center on Mt. Scopus, Jerusalem, will also provide facilities for extensive research in sub-tropical medicine.

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On that day, sick with typhus, weakened from starvation, I fought and prayed for the chance to remain alive.

I'd like to tell you a little about what we were doing, how things were on the day that the war ended in Europe. At Bergen-Belsen Concentration camp, where I was, the soldiers were happy and we heard from them that the war had just ended. There were no newspapers and we had no contact with the outside world. Some of the soldiers were shooting off their guns, and drinking. In marked contrast, for the survivors of the horror camp, V-E Day meant a search for a piece of bread. Two distinct worlds existed: The world of free people that joyously greeted the end of hostilities, and the world of former concentration camp internees who went about dazed and bewildered, in rags, bent upon satisfying their great hunger. V-E Day had no meaning for us. It was as if we were existing on a different planet. (Please Turn to Page 18)

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Pearlstine-Brody

Of wide interest was the marriage of Miss Sara Pearlstine, of Olar, and Mr. Abram Brody, of Sumter, Sunday, June



MRS. ABRAM BRODY

30th at noon, at the home of the bride's aunt and uncle, Mr. and Mrs. T. L. Pearlstine in Branchville.

The ceremony was performed by Rabbi Samuel Shillman of Temple Sinai, Sumter. Only the immediate family of the couple attended.

After the ceremony, the bride's aunt entertained the wedding guests at an informal reception.

Mrs. Brody is the daughter of Mr. and Mrs. J. W. Pearlstine, of Olar. She received her A. B. Degree at the University of South Carolina, has done graduate work at the University of North Carolina, and for the past few years has been a teacher in Boyden High School, Salisbury, N. C.

Mr. Brody, son of Mrs. Bessie and the late H. Brody of Sumter, is affiliated with Brody Brothers Dry Goods Company of that city.

Following the ceremony the couple left for a wedding trip to the White Mountains of New Hampshire. Upon their return, they will reside at 8 Victory Drive, Sumter, S. C.

HIGH POINT, N. C.

Leyton-Ginsburg

Miss Leah Mariam Leyton, daughter of Mr. and Mrs. Edward Leyton, was

married to Mr. Marshall E. Ginsburg of Carthage, N. C., in a formal ceremony on Sunday, June 30th. The ceremony was performed at B'nai Israel Synagogue, and was followed by a reception at the Sheraton Hotel. The bride was given in marriage by her father, and had as her matron of honor, her sister, Mrs. Daniel Ballow. Her maid-of-honor was her aunt, Miss Sadie Gordon, and the following were the bridesmaids; her sister, Miss Temma Leyton, Misses Jean and Joan Robinson of Hamlet, N. C., and Mrs. Anne Genden of Troy, N. C. The groom had as his best man, his brother, Dave Ginsburg, and as ushers, the following: Daniel Ballow, Irving Taylor, Joe Gordon, Melvin Gordon, and Ellis Gordon.

Mrs. Ginsburg, a native of High Point, graduated from the High Point High School and attended Woman's College, Greensboro, N. C. Prior to her marriage she was employed by the Tate Furniture Company, High Point. Mr. Ginsburg, recently out of the army after three and one-half years of service, part of which he spent in the Panama Canal Zone, is a graduate of State College, and is currently attending the Southern College of Optometry, Memphis, Tenn. The couple will make their home in Memphis while Mr. Ginsburg studies there.



MRS. MARSHALL GINSBURG

Jewish Calendar

1946

5706-07

Tisha B'Ab Tues., Aug. 5
Rosh Hashonah Thurs., Sept. 26
Yom Kippur Sat., Oct. 5
1st Day of Succos Thurs., Oct. 10
Sh'mini Atzeress Thurs., Oct. 17
Simchas Torah Fri., Oct. 18
1st Day of Chanukah ... Wed., Dec. 18

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First Eight Winners of Ner Tamid Scout Award Congratulated at 20th Anniversary Meeting of the National Jewish Committee on Scouting



Frank L. Weil, (center) chairman of the National Jewish Committee on Scouting and president of the National Jewish Welfare Board congratulates the first eight boys who fulfilled the requirements for the Ner Tamid Scout Award. To the left is Rabbi Norman Salit, who together with Rabis Samuel Berliant and Ahron Opher are co-chairman of the National Ner Tamid Committee. The eight boys are members of Troop No. 247, Queens, New York, which is sponsored by the Jamaica YMHA, a constituent member of the National Jewish Welfare Board.

GREENSBORO JEWRY IN WORLD WAR II

(Continued from Page 10)

special classes which she organized to help all the refugees in the city. She taught them the English language, coached their children in their school subjects and helped them all to attain perfection in studying for their citizenship examinations. She also helped men and women "brush up" on various subjects needed to get them into the service. Untiring in her efforts, she taught mathematics two nights a week for a year to the service men at O.R.D., having at times as many as 200 in her class.

There are musicians in our midst who gave their talents generously, not only in helping to organize programs for the service men, but in opening their homes to them and permitting them the use of their instruments. It is a well known fact that music has played a great part in many ways helping the men in service. Mrs. Sidney LeBauer, Mrs. Marcella Segal and Mrs. Gertrude Newton deserve to be mentioned here. Their homes have been opened time and time again to any service men who cared to come to play or to listen.

Thus, we acknowledge with pride all that has been accomplished in helping to win the war and all that is being done in helping to preserve the peace. And if there are names which should appear here and do not, it is only because the vast number of those who have worked so eagerly and so long cannot possibly all be mentioned here.

With more than gratitude, this article is dedicated to those whose help will live in our hearts and minds during the years to come—those who made the supreme sacrifice: Sigmund Pearl, son of Mr. and Mrs. Charles Pearl; Ted Myers, son of Mrs. Rebecca Myers; and Sanford Friedman, son of Mr. and Mrs. L. Friedman. And to those who served in readiness at all times, and who came back from the wars only when their jobs was done.

HONOR ROLL OF SERVICE Greensboro, North Carolina

Below are listed names of those entering service, together with the next of kin:

Sgt. Robert Berbert. Mother: Mrs. Robert Berbert, 608 Magnolia St., Greensboro, N. C.

Sgt. Elihu B. Bernstein. Wife: Mrs. Elihu B. Bernstein, 1706 Jefferson St., Tampa, Fla.

Harry N. Bernstein. Mother: Mrs. David Bernstein, 108 W. Avondale, Greensboro, N. C.

Martin M. Bernstein. Mother: Mrs. Walter J. Bernstein, 416 Woodlawn Ave., Greensboro, N. C.

Robert S. Biller, Burlington, N. C.

Lt. Irwin Bloch. Wife: Mrs. Irwin Bloch, 333 W. 86th St., New York City.

Lt. Com. Norman Block. Mother: Mrs. M. E. Block, 807 Summit Ave., Greensboro, N. C.

Lt. Robert J. Clein. Sister: Geraldine E. Clein, 913 Hopkinson Ave., Brooklyn, N. Y.

Alvin Cohen. Wife: Mrs. Alvin Cohen, 528 Highland Ave., Greensboro, N. C.

Pvt. Harold K. Cohen. Wife: Mrs. Harold K. Cohen, 550 Riverview Road, Colonial Heights, Petersburg, Va.

Alan W. Cone. Mother: Mrs. Herman Cone, 806 Country Club Drive, Greensboro, N. C.

Lt. Com. Benjamin Cone. Wife: Mrs. Benjamin Cone, 702 Country Club Drive, Greensboro, N. C.

Sgt. Edward T. Cone. Mother: Mrs. Julius W. Cone, 1030 Summit Ave., Greensboro, N. C.

Herman Cone, Jr. Mother: Mrs. Herman Cone, 806 Country Club Drive, Greensboro, N. C.

Cpl. David Cooper. Father: S. Z. Kuperman, 2318 Fairmont Ave., Baltimore, Md.

Eli Fein. Mother: Mrs. Mary Fein, 413 Walker Ave., Greensboro, N. C.

H. A. 1C Samuel W. Freed. Mother: Mrs. Samuel Freed, 403 W. Radiance Drive, Greensboro, N. C.

Pvt. Albert Friedman. Wife: Mrs. Albert Friedman, 1716 Elwood Ave., Greensboro, N. C.

Stanley H. Garber. Mother: Mrs. Joseph LeBauer, 1816 Dalton Road, Greensboro, N. C.

Lt. Sanford Friedman (deceased). Mother: Mrs. Louis Friedman, 1716 Elwood Ave., Greensboro, N. C.

Sgt. Harold E. Ginsberg. Mother: Mrs. B. G. Ginsberg, 307 Victoria St., Greensboro, N. C.

Ens. Jack Ginsberg. Mother: Mrs. B. G. Ginsberg, 307 Victoria St., Greensboro, N. C.

Benjamin L. Goodes. Father: Abraham Goodes, Burlington, N. C.

Eugene L. Goodes. Father: Abraham Goodes, Burlington, N. C.

Yale Goodes. Father: Abraham Goodes, Burlington, N. C.

Pvt. Arthur Goodman. Wife: Mrs. Arthur Goodman, 210 Adams St., Greensboro, N. C.

Stanley M. Goss. Mother: Mrs. J. H. Goss, 200 Elam Ave., Greensboro, N. C.

Cpl. Irving Grablowsky. Mother: Mrs. Esther S. Grablowsky, 412 N. Spring St., Greensboro, N. C.

S/Sgt. Isaac Gurfein. Father: Mr. Joseph D. Gurfein, 803 Magnolia St., Greensboro, N. C.

Edwin Kaplan. Mother: Mrs. Julius H. Kaplan, 1107 W. Market St., Greensboro, N. C.

Maj. Harry A. Karesh, D.D.S. Wife: Mrs. Harry A. Karesh, 2224 Walker Ave., Greensboro, N. C.

Pfc. Melvin W. Karesh. Father: Mr. Hyman Karesh, Asheville, N. C.

Kenneth M. Kreigsman. Mother: Mrs. Abraham M. Kreigsman, 413 S. Chapman St., Greensboro, N. C.

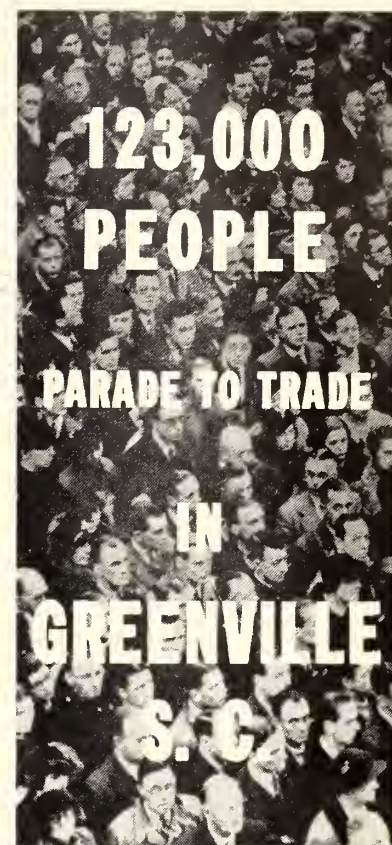
Maj. Maurice L. LeBauer, M.D. Wife: Mrs. Maurice L. LeBauer, 1608 St. Andrews Road, Greensboro, N. C.

Seymour Levin. Mother: Mrs. Sol Levin, Burlington, N. C.

Meyer Levine. Mother: Mrs. Roxie S. Levine, 1604 Walker Ave., Greensboro, N. C.

Pfc. Philip Levine. Mother: Mrs. Roxie S. Levine, 1604 Walker Ave., Greensboro, N. C.

(Please Turn to Page 20)



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Palestine in the Poconos

(Concluded from Page 6)

youth groups at home. All are on a scholarship basis, selected by their community Junior Hadassah, Masada and other groups, or by Zionist collegiate organizations on scores of campuses throughout the country. Campers, this year, come from 34 states and 16 communities in the U. S. and Canada. Most are girls. There are, however, a few recently discharged war veterans.

Brandeis campers come from communities as far apart as Springfield, Massachusetts; New Orleans and Los Angeles. Few ever met before arriving at the camp, yet an atmosphere of life-long friendship prevails. One camper, planning a trip to Florida for the winter, announced that she would stop en route at Washington, Richmond, Raleigh, Charleston, Atlanta and Jacksonville to visit with friends she had made at Brandeis. One girl declared: "I've never been away from New York before, and now I've got best friends in nearly every state in the Union."

Many of the campers who came to Brandeis admit they had little knowledge of Jewish affairs. To them, Sabbath at home was nothing but a mumbled prayer and a lighted candle. At the camp it is a day of complete rest, following the pattern of Sabbath in Jewish Palestine. Preparations start early Friday morning. Campers, in work clothes, scrub the walls and floors. Spotless white table linen is spread and flowers are cut for the dining room. In the late afternoon, Sabbath whites are donned and services are held in the camp synagogue. At the table, after Kiddush and during the meal, Hebrew songs of Palestine are irrepressible. On Sabbath eve, the Hora is danced with a vigorous enthusiasm that keeps the camp nurse busy treating sprained ankles and pulled ligaments. One camper related that before coming to Brandeis she felt that practicing Judaism was "an old folks' sport." After two weeks in "little Palestine," she says, "I found out that Judaism is alive, and spirited, and a way of life that I can enjoy."

Celebration of the summertime holidays at Brandeis is more nationalist than religious and follows the lead of Jewish Palestine. On Shevnoth, this year, the Brandeis campers staged a pageant depicting the traditional offering of the first fruit harvest. Decked in flowers, the campers represented Palestine farmers from the Emek and Huleh districts and the citrus plantations of the coast. In authentic song and dance they told the story of their part of the country and the work which went into preparation of the harvest. On the Ninth Day of Ab, a pageant, depicting the traditional mourning over the destruction of the Temple, was held. Except for the staff and a few guests, no audience was present at either pageant. At Brandeis, pageantry and ceremony are followed solely for the enjoyment of uninhibited Jewish living, camp authorities say.

Uninhibited Jewish living strikes a responsive cord among the Brandeis campers. As one of them put it:

"I like Brandeis because here Jews sing. How many singing Jews can you find in the world today?"

Rabbis Seek Refuge

(Concluded from Page 4)

Books had been carried with them from Mir and some had even been published in Shanghai. Additional guidance was furnished by two mature rabbis who were present in the combination synagogue and Yeshiva for consultation on points of the law or questions of ethics.

The rabbis were confined to the narrow ghetto quarters of Hongkew from February 18, 1945 except for infrequent passes given by the Jap gendarmerie. Rather than trouble to make out individual passes the Jap guard would sometimes make out one pass for twenty men and require them to stick together. Resultant inconveniences included a walk of several miles to the Bund since trams were crowded and rickshas unavailable.

In the periods before and after the ghetto restrictions, the Talmudists moved about among the eighteen thousand refugees and four thousand local Jews. About fifty of them have married and many of these have left the rabbinate to engage in local trade.

Almost all of the rabbis desire to settle in the United States or in a land where they can enjoy freedom and take up their life's work. Although they have left families behind in Poland and have lived dangerously for years, they are looking to the future. Jewish communities all over the world will someday be enriched by their leadership.

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A contribution by the Harry Fischer Foundation of Yeshiva and Yeshiva College, of \$10,000 per annum in perpetuity, corresponding to a capital investment of a minimum of \$250,000 and to be devoted to the establishment of a Summer School of Higher Jewish Studies, was announced by Dr. Samuel Belkin, president of the institution. The organization of this school is in line with Yeshiva College's recently announced expansion program designed to make it the first University in America under Jewish auspices.

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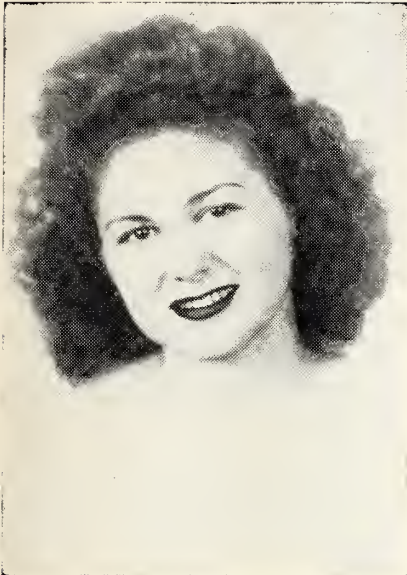
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Shirley A. Honigman Engaged

Mr. and Mrs. Maurice Honigman announce the engagement of their daughter, Shirley Allen to Ralph Sarlin of Liberty, S. C. The wedding will take place this coming winter.

NORTH CAROLINA COMMUNITIES LAUNCH NON-SECTARIAN U. J. A. DRIVE

In line with the general nationwide trend toward increased non-sectarian participation in the unprecedented \$100,000,000 campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine, the Ministerial Association of Asheville and Buncombe, North Carolina, this week pledged "unanimous support" to the local Jewish community in its \$55,000 U. J. A. drive for the relief, rehabilitation and resettlement of Europe's 1,400,000 Jewish survivors.

In pledging its unqualified support to the local campaign, the Ministerial Association, headed by the Rev. C. Grier Davis, announced that Charles A. Webb, president of the *Asheville Citizen-Times*, and Clarence Morgan, president of the Morgan Candy Company, would serve as campaign co-chairmen in the drive to mobilize the Christian community in support of the United Jewish Appeal.

Rev. Davis announced also that sermons would be delivered in all churches during the campaign, and articles emphasizing the desperate plight of Europe's Jewish survivors would be published in all church bulletins.

The official ministerial resolution pledging "unanimous support" to the Jewish community in its campaign for \$55,000 was sponsored by the Rev. Lee F. Tuttle.

The Asheville and Buncombe United Jewish Appeal campaign is being directed by Dr. Leon H. Feldman and Leo Finkelstein, both of Asheville.

DR. MAURICE N. EISENDRATH HEADS A.J.C. COMMITTEE

Dr. Maurice N. Eisendrath, member of the Interim and Executive Committees of the American Jewish Conference, has been elected chairman of the latter's Committee on Future Organization.

Dr. Eisendrath will head a committee of 21, twelve associated with the Conference and nine additional leaders in Jewish life, to draft a plan for the establishment of a permanent organization which will speak authoritatively for the whole American Jewish community.

Other members of the committee are Rabbi Irving Miller, Frank Goldman, Samuel Rothstein, Judge Morris Roth-



DR. MAURICE N. EISENDRATH

enberg, Arnold Ginsberg, Louis Segal, Mrs. Albert J. May, and Rabbi Joseph H. Lookstein.

Dr. Eisendrath is Executive Director of the Union of American Hebrew Congregations.

MARMOROSH LANDSMANSCHAFT AID CHILDREN

New York—The Federation of Marmorosh Jews of this city has contributed \$1,000 to the Joint Distribution Committee as an initial grant earmarked for special relief for Marmorosh children now living in Sweden, it was announced this week.

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THE JEW IN SOVIET SOCIETY

(Concluded from Page 5)

"Autonomous District"

It is difficult to ascertain which of two factors, the economic—the settlement of Jews on the land, or the political—the creation of some form of state for the Jewish population, influenced the Soviet decision to create a Jewish region in Biro-Bidjan. The project was started in 1928 with the decree of the Central Executive Committee of the U.S.S.R. to "strengthen the district of Biro-Bidjan for the needs of immigration." In 1934 this "unit" was transformed into a Jewish "autonomous region," which is the normal Soviet constitutional form for a territorial minority living within a heterogeneous national state. The results of colonization in Biro-Bidjan were disappointing. Its total population—Jewish and non-Jewish—is 109,000, according to the 1939 census. No more than 23,000 of the more than 60,000 Jews who went there have remained and scarcely 3,000 Jewish families are quoted by Singer as able to make a living from the soil, while the others are working in business and factories. The rest maintain themselves as artisans or casual laborers. Only a small proportion of Jewish children attend Jewish schools. While the general population has grown, the Jewish population has not. Russian is the dominant language in the offices, collective farms and workers' clubs.

The Soviet Government was fully aware of the fact that the authorities directly responsible for the settlement of the toiling Jews on the land were in large degree to blame for the failure of the Biro-Bidjan experiment. Thus, the Decree of September 27, 1933, read: "The Praesidium of the Central Executive Committee of the U.S.S.R. notes that the KOMZET (The Committee for the Establishment of the toiling Jews on the Land) did not shift to a sufficient extent its work to the fundamental district of Biro-Bidjan and did not strive to eliminate the great defects in the process of establishing toiling Jews in it . . ."

The nature of these "great defects" was clearly revealed by the whole history of the Biro-Bidjan settlement; incompetent and inexperienced management, paralyzing red tape and lack of understanding of the vital needs of the settlers are the most important among them. A special decree of the Council of People's Commissars on October 1, 1934, was required in order to urge the completion, by November 1, 1935, of a hospital with 75 beds in the city of Biro-Bidjan. The same decree demanded the construction in Biro-Bidjan during 1935 and during the first half of 1936, of:

- Five elementary schools.
- Two incomplete middle schools, each with accommodations for 210 students.
- Two middle schools.
- Two kindergartens, each with accommodations for 70 children.

The Council's recognition of the need for these institutions came fully six years after the region had been settled. **Anti-Semitism**

The Soviet Government, as a government embodying the socialist tradition of tolerance in national matters, has

from the very beginning taken a strong stand against anti-Semitism. The proclamation of the Council of People's Commissars under the leadership of Lenin (dated July 27, 1918) condemned anti-Semitism in strongest terms. As in other fights with enemies of the Soviet regime and with long long-standing prejudices, Lenin employed two methods of combatting anti-Semitism: persuasion and coercion. Thus, a tremendous literature was created in order to teach the working class that anti-Semitism, like other forms of racial and national hatred, was primarily a means of sowing discord among the workers and diverting their hatred from their class enemies to their fellows of other races or nationalities. Moreover, the criminal code of the RSFR (Art. 59, Par. 7) provided severe penalties for any attempt to incite national or religious hatred. This law was later incorporated into the Criminal Code of the Union; its basic principle was embodied in Art. 123 of the Stalin Constitution. It has been consistently, even rigorously, enforced by the Soviet courts.

Few sociological surveys would prove more fascinating or fruitful than large-scale studies of the effects of Soviet legislation and economic policies on anti-Semitism in the Soviet Union—the former land of the Czars. Unfortunately no such data has been made available by Soviet authorities. But there is not the slightest doubt that the Soviet regime is officially committed to eradicate anti-Semitism wherever it may show itself.

I Know the Meaning Of Victory

(Continued from Page 13)

divorced from all that the rest of the world was feeling and doing. On the one hand, the soldiers were shouting and singing, and on the other we walked, slowly, and in complete silence. We walked as if in a dream.

At Belsen, our main task was burying the dead. This required months. While the world was celebrating (and we were happy for them) we buried our dead in the huge mass graves, and marked them with little wooden signs, "5,000 Jews, May 8, 1945." Some of us worked in the hospitals attempting to bring help to the thousands of living skeletons who were lying shrivelled into shadows of their former selves. We cried for food. We suffered the agonies of the burning fever of typhus. Can you picture a person too weak to cry? In our lives there was no room for

(Please Turn to Page 20)

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GREENVILLE, S. C.

Jewish King of the Burgenland

By ALFRED WERNER

The story of an unusual man and a strange Jewish community in his native country.

THE recent death of Sandor Wolf recalls memories of a section of Austria linked insolubly with the renowned Wolf family. Despite efforts of the Nazis to remove all vestiges of Jewish influence on the social, economic and cultural life of the country, one would not be surprised if now, a year after Austria's liberation, many Burgenlanders, upon hearing of Mr. Wolf's death, would sob: He was a good man; he was a great man!

Sandor Wolf who died in his villa on Mount Carmel near Haifa at the age of seventy-eight, was a quiet, unobtrusive man who would have resented the title I gave him now, posthumously: "Jewish King of the Burgenland." He was the greatest wine merchant in the Austrian federal state of Burgenland that stretches from the Danube River on the north to the Styrian Alps on the south. Originally Hungarian, it was given to the Austrians in 1920. That fertile land is not much larger than Rhode Island. Its 4,000 Jews constituted little more than one per cent of the total population, the others being German-speaking Austrian farmers, Hungarian landowners, Slovak agricultural workers, Croat artisans and gypsies.

Mr. Wolf was a "Royal Merchant" if ever there was one. The Wolf's wholesale wine exporters had founded their firm about 1790. Sandor Wolf's interest extended far beyond his thriving business. He was an ardent Zionist who spent considerable sums for the building of Jewish Palestine; he encouraged the study of the Jews' past and sponsored such outstanding scholarly works as Professor Bernhard Wachstein's treatise on the epitaphs in the old Jewish cemetery at Eisenstadt. But above all, he founded at Eisenstadt,

the capital of Burgenland and seat of his business enterprise, the Wolf Museum that became the major goal of every visitor to the Burgenland.

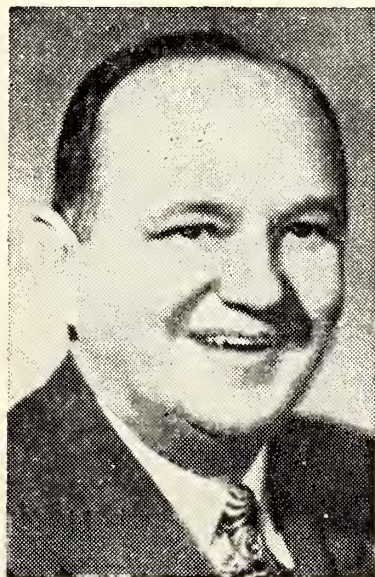
American readers ought to meet Burgenland Jewry, or rather, the shadows of that Jewry which was wiped out by Hitler. Some may recall the tragic expulsion of these Jews, in the spring of 1938. They were thrown over the frontiers; they were driven into Vienna; they were herded into an old barge that drifted hopelessly about the Danube.

Kehilloth Since the Days of Charlemagne

It required only a few hours to travel from Vienna to Eisenstadt. But when one entered the Jewish section of the city—Kis-Marton, to the Hungarians—he felt transported to the Middle Ages. The Kehillah of Eisenstadt was one of the famous Sheba Kehilloth (Seven Communities); in the northern, flatter part of Burgenland, the others having been those of Deutsch-Kranz, Frankenkirchen, Kittsee, Kobersdorf, Lachenbach and Mattersburg. In the southern, hilly part, there were small Jewish congregations in Gnessinf, Rechnitz and other towns. Some of these Jewish settlements are said to be existing since the days of Charlemagne. Whether or not this is

(Please Turn to Page 21)

Foe of Bigotry



Governor Ellis G. Arnall of Georgia (above) opened the campaign of the Chicago Jewish community in behalf of the Joint Defense Appeal, as the principal guest speaker.

The Joint Defense Appeal seeks \$5,000,000 this year to maintain the coordinated programs of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith in their fight against anti-Semitism and in defending the civil liberties of the American people.

Gov. Arnall, outstanding Southern liberal, recently lashed out at the revival of the Ku Klux Klan in Georgia, asserting "that the Klan held the State up to the ridicule of the nation."

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(Concluded from Page 15)

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H. A. 1C Arnold S. Marks. Mother: Mrs. Benjamin Marks, 106 Arden Place, Greensboro, N. C.

Pfc. Edgar S. Marks. Mother: Mrs. Benjamin Marks, 106 Arden Place, Greensboro, N. C.

Lewis Myers. Mother: Mrs. Rebecca Myers, 2639 Walker Ave., Greensboro, N. C.

Ted R. Myers (deceased). Mother: Mrs. Rebecca Myers, 2639 Walker Ave., Greensboro, N. C.

Lt. Rachel A. Nachman. Sister: Mrs. Jack M. Krawitz, 310 S. Mendenhall St., Greensboro, N. C.

Pvt. Sigmund S. Pearl (deceased). Mother: Mrs. Charles Pearl, 1721 Madison Ave., Greensboro, N. C.

Lt. Leon J. Perelman. Mother: Mrs. Morris Perelman, 5761 N. 17th St., Philadelphia, Pa.

F. O. Raymond G. Perelman. Wife: Mrs. Raymond G. Perelman, C/o Al Kaplan, New Haven, Conn.

S. 1C Alvin Perlman. Wife: Mrs. Alvin Perlman, 203 Summit Ave., Greensboro, N. C.

Morris D. Prince. Mother: Mrs. M. Prince, 205 Ashe St., Greensboro, N. C.

Phm. 1C Eli Rantzman. Sister: Bes-sie Rantzman, 108 Field Place, New York 53, N. Y.

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Richard S. Rubenstein. Mother: Mrs. Israel S. Rubenstein, 1825 Rolling Road, Greensboro, N. C.

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Cpl. Albert Sands. Mother: Mrs. Fred Sands, 1704 Madison Ave., Greensboro, N. C.

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Raymond Zamber. Mother: Mrs. M. H. Zamber, Sr., 508 Country Club Rd., Greensboro, N. C.

I KNOW THE MEANING OF VICTORY

(Continued from Page 18)

celebrating. The word, 'victory' had no meaning for us.

The hope that sustained me was that I would contact my American family, and there would be possibilities of leaving Germany. Through some soldiers, and through the J. D. C. I managed to contact my American relatives, and after months of work, my papers were arranged. I left for America. Now, I know what victory means, what it means to live in freedom. A year ago, I had no concept why the world was festive. Our lives were too bleak, our existence too meager to permit celebration. This year for the first time I can join with the rest of the world in commemorating the end of the war. I know victory. I have tasted its fruit.

But even now, a year later, when I think of what it was like on the day the war ended, and we were in Belsen, I do not feel much like celebrating. When I think of V-E Day I picture that hospital at Belsen, and the gap-

ing mass graves waiting for still more victims. There is something the world does not realize. When we were liberated on April 15, 1945, there were 10,000 bodies lying among the living in Belsen. By V-E Day, 13,000 additional Jews had died. Today, a year after V-E Day, the mass graves at Belsen contain 40,000 Jews.

Today, a year after the end of the war in Europe, there are 10,000 Jews still in Belsen. There are 100,000 Jews waiting in Displaced Persons camps in Germany and Austria. The joy that I feel in my newly discovered freedom is tempered by the memory of the miserable existence that these survivors of concentration camps are enduring. There is a real and big difference in what I had a year ago, and what I have now, but the only difference to the thousands of Jews still in Germany and Austria is that it is a year later, and more of our brothers have died:

(Please Turn to Page 22)

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Jewish King of the Burgenland

(Concluded from Page 19)

true we have documentary proof that in 1296 the sons of the "Ebron (Hebrew) Mendel" of Eisenstadt were re-invested with a tenure of land.

Six Centuries Free of Persecution

The more than six centuries of historically authenticated Jewish life in Burgenland were remarkably free of the persecution that tortured most central European communities. This can be explained chiefly by the fact that the land was owned by Hungarian aristocrats for a long time. They protected the Jews because they were one of the few loyal elements in that racial hodgepodge and a reliable source of income. In 1670 when the Austrian Emperor expelled the Jews from Vienna, lower Austria and several communities of what later became Burgenland, the Esterhazys, wealthy Hungarian aristocrats, permitted some of the exiles to find refuge on their estates. In the southern part of the region, the refugees were protected by Count Batthany. It is interesting to note that around 1735, when no Jews were permitted to reside at Pest and only a few Jewish families lived at Buda, Eisenstadt's kehillah, with its 600 souls, was Hungary's largest Jewish settlement, next to Pressburg.

Jewish City-State, 1690-1938

The ghetto-dwellers of Eisenstadt clung stubbornly to their traditional rights. As a sort of city-state suggestive of Renaissance Italy, Eisenstadt-Unterberg became an autonomous entity, which elected its mayor and had its own judge, jury, policemen and fire brigade. By the excellent management of their affairs these people gave lie to the anti-Semite's claim that Jews cannot govern themselves.

The Eisenstadt Jews ruled themselves from 1690 until the Anschluss in March, 1938. On the first of January, 1690, Count Esterhazy granted them privileges that form one of the most peculiar documents in the history of Jewish self-organization.

Rules and Regulations

The Jews were obliged to pay thirty pounds a year for their cemetery. They were permitted to maintain a Jewish inn and slaughterhouse; but for the latter they had to pay two hundred-weights of tallow per year. They could sell kosher meat and distilled liquor to Christians, but not wine or beer. They could work as tailors, shoemakers, lace-makers, furriers, barbers, physicians and jewelers, but if anyone opened his shop before 10 o'clock on Sundays or festival days, he was fined two florins. The document Count Esterhazy sanctioned contained regulations for weddings, civil and penal law, even for sweeping of the chimneys and the protection against fire. But more significantly, it granted to the Jews autonomy in certain matters to which they clung even after Emancipation had swept the 17th century restrictions.

They seem to have fared well under Esterhazy's protection and even to have kicked over the traces, at times, for in 1730 Rabbi Meir found it necessary to thunder furiously against card playing, crinolines, dancing and immorality;

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one cannot know whether he was successful.

In the 1930's, the Eisenstadters were still adhering to some centuries-old customs. On weekdays the shammas knocked at each iron-clad door to summon the pious to service. Before Pass-over all hametz were burned publicly. On Shemini Atzereth, the last day of Sukkoth, the "pious women" donned the dress for the Torah which they had made themselves. On Simhat Torah, a gay procession of children, carrying little flags or torches, would move along the Gasse. The veiled bride was wedded to the groom under the open sky. One of the regular employees of the little republic was the Shabbes-Goy. There was a night watchman also, but regrettably, he discarded the romantic custom of singing the hours.

Largest Wine Cask In Europe

The main sights of Eisenstadt were the wine cellars of the Wolf's, the Wolf Museum and the Jewish cemetery. Wolf's vast wine vaults, running under several houses, were lit by hundreds of candles whose flickering lights were reflected strangely in the damp walls. The cellars, incidentally, contained the largest wine cask of Europe: cement-lined, it had a capacity of 22,000 gallons!

Sandor Wolf, a connoisseur of art as he was one of the human soul, collected all objects pertaining to Eisenstadt, its culture, its Jewish life and its wine growing. Among the Jewish items he kept in his museum were the sceptre, given to the Jewish mayor of the ghetto by Paul Anton Esterhazy in 1732, the small Torah which the son of Rabbi Wertheimer carried with him on his travels, the document by which the Eisenstadt kehillah conferred the honorary rabbinate of Hungary upon Wertheimer, and many references to the Eger dynasty, the noted Talmudists. But the most gorgeous part of the

collection was the complete Sabbath room, a picture of the earthly paradise of a contended pious Jew.

Probably no Jewish cemetery could fill one with awe as that of Eisenstadt. It displayed no signs of artificiality. It contained no trees, no shrubs, no flowers, only long, beautiful grass without trace of weeds. The stones were simple white markers, erected, as Alkiba Eger remarked, so "that the memory of the dead would not disappear from our hearts." The inscriptions were the only decorations, except carvings symbolic of the name of the deceased, which occasionally were added. The stone of one Salomon Brillin bore a pair of glasses, in German called "Brillo." As in every other cemetery, one could see on the stones, lions, stags, lambs, flowers and other allegorical carvings. It struck the visitor that only two slight distinctions in that realm of death were made to honor outstanding men: the grave of Rabbi Eiski Jerusalemi from Jerusalem, who died at Eisenstadt in 1727, was distinguished by an Ohel (tent), while a fence was erected around the humble stone of the great Maharam Asch, who died in 1744; succeeding generations have made pilgrimages to his grave in times of sorrow, seeking his consolation and advice.

In the early spring of 1945, when the Russian armies under the command of Marshals Malinovsky and Tolbukhin liberated the Burgenland, not one Jew was found there. To this day no one knows the location of the art treasures collected by the late Sandor Wolf, the shradthan of the Burgenland, during a long, busy life.

The male otter guards its young, but only the female teaches them to swim, catch fish, crabs and other small inhabitants of the water.

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(Concluded from Page 20)

the gnawing sensation of hunger is sharper, the cold and uncertainty persists with greater intensity.

As we walked the streets of Belsen in dazed silence and watched the soldiers celebrating the end of the war, we thought that now that the war had ended, real help would arrive. On May 8, 1945, those of us that came stumbling out of the extermination centers breathed renewed hope and faith. Some love and attention would now come to us. The war in Europe was over. Maybe now, we the first victims of Nazism, the remnants of a people, would receive help. However, such was not the case. We became the forgotten people. We were relegated to an obscure corner, neglected and forgotten. The world seemed to say, "The war is over. We can forget our disagreeable problems. We liberated these people, now let us forget them. Our job is finished."

But for the 100,000 Jews still in barracks in Germany, the war is not over. They have never known any victory. Their struggle, their war continues—a ceaseless war to leave Displaced Persons' camps, to find permanent homes, to start new and productive lives, to satisfy their constant hunger, to become normal useful members of society. The only hope that these people have of ever celebrating victory in Europe lies with the Jews of America. In the months that followed the end of the war in Europe, news reached us of the effort being made in America to rescue us, to bring us some relief, to help us in quitting Germany and going to Palestine or America.

We who have come out of Belsen to America know the efforts of American Jewry and the role of the United Jewish Appeal. The 100,000 Jews still languishing in camps know also about the campaign to raise \$100,000,000. A year after liberation, they have seen little improvement in their lot. Whatever help has reached them has come through the efforts of the United Jewish Appeal. To hundreds of thousands the Joint Distribution Committee marks the difference between death and survival. The caring of the children, the feeding of the old, the comfort and aid to the sick, the rehabilitation and retraining the young—all is part of the huge task that the J.D.C. is doing.

The people that still remain in the camps, the people that have returned to the graveyards that mark their homes, speak and exist with one hope—to go to Palestine. The end of the war for them will come when they are permitted to go to Palestine. Hundreds of thousands exist for one reason, and one reason only—for the chance to begin their lives as free people in Palestine. Whether that possibility becomes reality or not depends mainly on you. The United Palestine Appeal, which is supported by the United Jewish Appeal, has the responsibility for the care of these people upon arrival in Palestine for their training and settlement there. The future of the displaced person in Europe is linked irrevocably to Palestine, and the future of Palestine is linked irrevocably to your support of the United Jewish Appeal.

To those of us that have reached America, the work of the National Refugee Service is well known. The agency that helps newcomers and gives aid in the adjustment of refugees in America is the National Refugee Service. It is to the N.R.S. that thousands turn for help upon arrival in this country. This year, one year after V-E Day, over 3,000 refugees are expected to arrive monthly. The care of these people has been placed in the hands of the National Refugee Service. Rather, I should say, the care of these people is in your hands through the support of the United Jewish Appeal campaign for \$100,000,000.

Survivors of Bergen-Belsen who are in America today cannot forget what they have endured, and because we are deeply concerned over the fate of the 1,400,000 Jews that are still in Europe we have banded together to do everything possible to support the United Jewish Appeal as the unified instrument in the rescue and rehabilitation of the remnants of European Jewry.

It is a pleasant and good thing to have a V-E Day. It is comforting to say that this day marks the end of our struggle. Our fight has ended, victory is ours. Let us rest and celebrate. It is a comforting and good thing to do this. But, in a larger sense, there is no V-E Day for the 1,400,000 HOMELESS Jews who wander the graveyards of Europe, without food, without clothes, without hope for a productive future. A year ago there was no celebrating, and now, a year later, there will be no celebrating. You cannot dance on the graves of your family. The grim reminder of mass graves, the bleakness of barrack living, all nullify whatever joy springs from an anniversary of the end of the war in Europe. One year later, and all the people in Europe can say is that it is a year more that we have suffered. They have tasted freedom, but have not been permitted to eat from the fruits of victory. It hangs before their eyes as a hope that sustains them in this year of survival. I have been permitted to know freedom. I have been fortunate in having family here in America, and through the efforts of the United Jewish Appeal, I have been permitted to come out of the horror that is Germany and begin a new life in America. On the first anniversary of the end of the war in Europe I can only say that the war has never ended in Europe. The war for survival continues for the homeless, displaced Jews of Europe, there never has been a V-E Day. American Jewry can provide a real victory in Europe by coming to the aid of the 1,400,000 Jews that are fighting for their lives today, a year after the end of the war. The message that I wish to give to my new country is, "Give the others that are still in Europe the same opportunity that I have had. Make these homeless people members of your family. Support, work, sacrifice for the United Jewish Appeal in its drive for \$100,000,000 for relief, overseas rescue and Palestine. When the day arrives that there does not exist a homeless hungry Jew in Europe, that day will mark our V-E Day."

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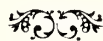
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Loans and Discounts	12,982,829.38
Banking Houses and Equipment, Less Depreciation	510,466.88
Customers' Liability on Letters of Credit	373,430.00
Other Resources	169,213.00
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Dividends Declared but Unpaid	40,000.00
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